THE MÁHÁWANSO

IN ROMAN CHARACTERS,

WITH THE

Translation Subjoined;

AND AN

INTRODUCTORY ESSAY

ON

PALI BUDDHISTICAL LITERATURE.



CONTAINING THE FIRST THIRTY EIGHT CHAPTERS.

BY THE HON. GEORGE TURNOUR Esq.
CEYLON CIVIL SERVICE.

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TO

GENERAL, SIR EDWARD BARNES, G. C. B.

LATE GOVERNOR AND COMMANDER IN CHIEF IN CEYLON.

SIR,

In dedicating this volume to you, as the Governor of Ceylon, to whom I am chiefly indebted for the opportunities and facilities which were afforded to me, to prosecute the research which has led to this publication, I cannot allow so appropriate an occasion to pass without assuring you, that I bear in distinct and gratified recollection the many obligations conferred upon me, as well in your private as your public capacity, during the long period I had the honor of serving under you in this colony.

With sentiments, therefore, of the sincerest respect and regard, I subscribe myself,

Your very faithful and obliged servant,

GEORGE TURNOUR.

KANDY, CEYLON, 31 *May,* 1837.

INTRODUCTORY ESSAY

AND

Appendixes.

INTRODUCTION.

The circumstances under which "The Epitome of the History of Ceylon," which was published in the Ceylon Almanac of 1833, was compiled, are explained in the following letter:—

To the Editor of the Ceylon Almanac.

Sir,—In compliance with your request, I have the pleasure to send you a chronological table * of the kings of Ceylon, compiled from the native annals extant in this island.

In the comparatively short period that this colony has been a British possession, several histories besides minor historical notices, of Ceylon have already been published in English.

The individuals to whom we are indebted for those works, unacquainted themselves with the native languages, and misguided by the persons from whom they derived their information, have concurred in representing that there were no authentic historical records to be found in Ceylon.

Cordiner affords no information regarding them; and falls at once into an anachronism of 471 years, by applying the following remark to the Buddha worshipped in Ceylon: "Sir W. Jones, on taking the medium of four several dates, fixes the time of Buddha, or the ninth great incarnation of Vishnu, in the year 1014 before the birth of Christ."

Percival asserts, that "the wild stories current among the natives throw no light whatever on the ancient history of the island: the earliest period at which we can look for any authentic information is the arrival of the Portuguese under Almeida, in 1505."

Bertolacci, in his valuable statistical work, states, "we learn, *from tradition*, that Ceylon possessed in former times a larger population and a much higher state of cultivation than it now enjoys: although we have no data to fix, with any degree of certainty, the exact period of this prosperity, yet the fact is incontestable. The signs which have been left, and which we observe upon the island, lead us gradually back to the remotest antiquity."

Philalethes, professedly writing "The History of Ceylon *from the earliest period*," which is prefixed to the last edition of Knox's historical relation of the island, dates the commencement of the Wijayan dynasty in A. D. 106, instead of B. C. 543; and is then reduced to the necessity of adding, "Without attempting to clear a way, where so little light is afforded, through this labyrinth of chronological difficulties, I shall content myself with exhibiting the succession of the Cinghalese sovereigns, with the length of their reigns, as it appears in Valentyn."

Davy appears to have been more accurately informed; but, dependent on the interpretations of the natives, who are always prone to dwell on the exaggerations and fictions which abound in all oriental literature, has been induced to form the opinion, that "the Singhalese possess no accurate record of events; are ignorant of genuine history; and are not sufficiently advanced to relish it. Instead of the one they have legendary tales, and instead of the other historical romances."

To publish now, in the face of these hitherto undisputed authorities, a statement containing an uninterrupted historical record of nearly *twenty four centuries*, without the fullest evidence of its authenticity, or at least acknowledging the sources from which the data are obtained, would be to require the public to place a degree of faith in the accuracy of an unsupported document, which it would be most unreasonable in me to expect. I must therefore beg, if you use at all the paper I now send you, that it be inserted in the detailed form it has been prepared by me, together with this letter in explanation.

The principal native historical record in Ceylon is the *Maháwansé*. It is composed in Páli verse. The prosody of Páli grammar prescribes not only the observance of certain rules which regulate syllabic quantity, but admits of an extensive

* This table, divested of the narrative portion of the Epitomé, will be found in the Appendix: the names being spelt as they are pronounced in Singhalese.

license of permutation and elision of letters, for the sake of euphony. As the inflexions of the nouns and verbs are almost exclusively in the ultimate syllable, and as all the words in each verse or sentence are connected, as if they composed one interminable word, it will readily be imagined what a variety of constructions each sentence may admit of, even in cases where the manuscript is free from clerical errors: but, from the circumstance of the process of transcription having been almost exclusively left to mere copyists, who had themselves no knowledge of the language, all Páli manuscripts in Ceylon are peculiarly liable to clerical and other more important iuaccuracies; many of which have been inadvertently adopted by subsequent authors of Singhalese works, materially altering the sense of the original. It is, I presume, to enable the reader to overcome these various difficulties, that the authors of Páli works of any note, usually compiled a commentary also, containing a literal rendering of the sense, as well as explanations of abstruse passages.

The study of the Páli language being confined, among the natives of Ceylon, almost entirely to the priesthood, and prosecuted solely for the purpose of qualifying them for ordination, their attention has been principally devoted to their voluminous religious works on Buddhism. I have never yet met with a native who had critically read through, and compared their several historical works, or who had, till lately, seen a commentary on the *Maháwansé;* although it was the general belief that such a commentary did still exist, or at least had been in existence at no remote period. By the kindness of Gállé, the provincial chief priest of Saffragam, I was enabled in 1827 to obtain a transcript of that commentary, from a copy kept in Mulgirigalla wihare, a temple built in the reign of Saidaitissa, about 130 years before the birth of Christ; and when brought with me to Kandy, I found that the work had not before been seen by the chief or any one of the priests, of either of the two establishments which regulate the national religion of this island. It had heretofore been the received opinion of the best informed priests, and other natives, that the *Maháwansé* was a national state record of recently-past events, compiled at short intervals by royal authority, up to the reign in which each addition may have been made; and that it had been preserved in the archives of the kingdom.

The above-mentioned commentary has not only afforded valuable assistance in elucidating the early portion of the *Maháwansé*, but it has likewise refuted that tradition, by proving that *Mahanáma*, the writer of that commentary, was also the author of the *Maháwansé*, from the commencement of the work to the end of the reign of Mahá Sen, at least, comprising the history of Ceylon from B. C. 543 to A. D. 301. It was compiled from the annals in the vernacular language then extant, and was composed at Anurádhapura, under the auspices of his nephew Dáson Kelliya, between A. D. 459 and 477. It is still doubtful whether *Mahanáma* was not also the author of the subsequent portion, to his own times. As the commentary, however, extends only to A. D. 301, and the subsequent portion of the work is usually called the *Sulu Wansé*, I am disposed to infer that he only wrote the history to A. D. 301.

From the period at which Mahanáma's work terminated, to the reign of Prákrama Báhu in A. D. 1266, the Sulu Wansé was composed, under the patronage of the last named sovereign, by Dharma Kirti, at Dambedeniya. I have not been able to ascertain by whom the portion of the history from A. D. 1267 to the reign of Prákrama Báhu of Kurunaigalla was written, but from that reign to A. D. 1758, the Mahá or rather Sulu Wansé was compiled by Tibbottuwewé, by the command of Kirti-Sree, partly, from the works brought to this island during his reign by the Siamese priests, (which had been procured by their predecessors during their former religious missions to Ceylon), and partly from the native histories, which had escaped the general destruction of literary records, in the reign of Rája Singha I.

The other works from which the accompanying statement has been framed, and which have supplied many details not contained in the *Maháwansé*, are the following; which are written in Singhalese, and contain the history of the island, also from B. C. 543, to the period each work was written.

The *Pujáwalliya*, composed by Mairupàda, in the reign of Prákrama Báhu, between A. D. 1266 and 1301.

The *Nikáyasangraha* or *Saisanáwatára*, by Daiwarakhita Jaya-Báhu, in the reign of Bhuwanéka Báhu in A. D. 1347.

The *Rájaratnaikara*, written at a more recent period (the exact date of which I have not been able to ascertain) by Abhayaràja of Walgampáye wihare.

The *Rájawallaya*, which was compiled by different persons, at various periods, and has both furnished the materials to, and borrowed from, the *Maháwansé*.

Lastly, *Wilbágedera Mudiyansé's* account of his embassy to Siam in the last century.

From these native annals I have prepared hastily, and I am aware very imperfectly, an Epitome of the History of Ceylon, containing its chronology, the prominent events recorded therein, and the lineage of the reigning families; and given, in somewhat greater detail, an account of the foundation of the towns, and of the construction of the many stupendous works, the remains of which still exist, to attest the authenticity of those annals

The materials, from which this statement is framed, were collected by me (assisted in the translation from the Páli by my native instructors) some years ago, when it was my intention to have arranged them for publication. Subsequent want of leisure, and the announcement of the proposal of publishing, in England, the translation of the greater part of the works noticed by me, have deterred me from prosecuting that project. By the last accounts received from home, the translation was in an advanced stage of publication. Its appearance in this country may, therefore, now be early looked for.

In the mean time, the circulation of this abstract of the History of Ceylon may be the means of making the translation more sought for when it arrives; and, at the present moment, when improved means of communication are being established to Anurádhapura and to Trincomalie, traversing the parts of the island in which the ruins of the ancient towns, tanks, and other proofs of the former prosperity of Ceylon are chiefly scattered, this statement will perhaps be considered an appropriate addition to your Almanac for the ensuing year.

I am, Sir, your faithful obedient servant,

Kandy, September 14th, 1832. GEORGE TURNOUR.

Ceylon Civil Service.

A few private copies, as well of the "Epitome" as of the "Historical Inscriptions" which appeared in the local almanac of the ensuing year, were printed for me at the time those periodicals were in the press;—the distribution of which, from various causes, was deferred for a considerable period of time.

In this interval, the long expected edition of the Maháwanso, translated in this island and published in England, under the auspices of Sir A. Johnston, arrived in India, forming the first of three volumes of a publication, entitled "THE SACRED AND HISTORICAL BOOKS OF CEYLON."

This laudable endeavour on the part of the late chief justice of this colony, to lay before the European literary world a correct translation of an Indian historical work—the most authentic and valuable perhaps ever yet brought to its notice—having, most unfortunately, failed, I have decided on proceeding with the translation commenced some years ago; the prosecution of which I had abandoned under the circumstances explained in the foregoing letter.

In now recurring to this task, however, the object I have in view, is not solely to illustrate the local history (the importance of which it is by no means my intention to depreciate by this remark), but also to invite the attention of oriental scholars to the historical data contained *in the ancient Páli Buddhistical records*, as exhibited in the Maháwanso, contrasted with the results of their profound researches *in the ancient Sanscrit Hindu records*, as exhibited in their various publications and essays, commencing from the period when the great Sir William Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Before I enter upon this interesting question, in justice equally to Sir A. Johnston, and to the native literature of Ceylon, I have, on the one hand, to endeavour to account for one of the most extraordinary delusions, perhaps, ever practised on the literary world; and, on the other, to prevent these "SACRED AND HISTORICAL BOOKS OF CEYLON," as well as the "HISTORY of BUDDHISM," (also published under that right honorable gentleman's auspices) being recognized to be works of authority, or adduced to impugn the data which may hereafter be obtained from the Buddhistical records in the Páli or any other oriental language.

The course pursued by Sir A. Johnston, both in collecting the originals, and procuring translations of "THE SACRED AND HISTORICAL WORKS OF CEYLON," is detailed in the following letter, which is embodied in the preface to these translations :—

To the Chairman and Deputy Chairman of the Court of Directors.

19, *Great Cumberland Place, 13th Nov.* 1826.

Gentlemen,

I have the honour, at the request of Mr. Upham, to enclse to you a letter from him soliciting the patronage of your honourable court to an English translation which he is about to publish of the three works called Mahavansi, the Rajavali, and the Rajaratnacari. The first is written in the Pali, and the other two in the Singhalese language, and they are all three explanatory of the origin, doctrines, and introduction into the island of Ceylon, of the Buddhist religion.

The English translation was a short time ago given by me to Mr. Upham, upon his expressing a wish to publish some genuine account of a religion which, whatever may be the nature and tendency of its doctrines, deserves the cnsideration of the philosopher and the statesman, from the unlimited influence which it at present exercises over so many millions of the inhabitants of Asia.

The circumstances under which I received the three works to which I have just alluded, afford such strong evidence of their authencity, and of the respect in which they are held by the Buddhists of Ceylon, that I shall take the liberty of stating them to you, that your honourable court may form some judgment as to the degree of encouragement which you may be justified in giving to Mr. Upham.

After a very long residence on Ceylon as chief justice and the first member of his majesty's council on that island, and after a constant intercourse, both literally and official, for many years, with the natives of every cast and of every religious persuasion in the country, I felt it to be my duty to submit it, as my official opinion, to his majesty's government, that it was absolutely necessary, in order to secure for the natives of Ceylon a popular and a really efficient administration of justice, to compile, for their separate use, a special code of laws, which at the same time that it was founded upon the universally admitted, and therefore universally applicable, abstract principles of justice, should be scrupulously adapted to the local circumstances of the country, and to the peculiar religion, manners, usages, and feelings of the people. His majesty's government fully approved of my opinion and officially authorised me to take the necessary steps for framing such a code.

Having publicly informed all the natives of the island of the wise and beneficial object which his majesty's government had in view, I called upon the most learned and the most celebrated of the priests of Buddha, both those who had been educated on Ceylon, and those who had been educated in the Burmese empire, to co-operate with me in carrying his majesty's gracious intention into effect; and to procure for me, as well from books as other sources, the most authentic information that could be obtained relative to the religion, usages, manners, and feelings of the people who professed the Buddhist religion on the island of Ceylon.

The priests, after much consideration amongst themselves, and after frequent consultations with their followers in every part of the island, presented to me the copies which I now possess of the Mahávansi, Rájawali, Rájaratnácari, as containing, according to the judgment of the best informed of the Buddhist priests on Ceylon, the most genuine account which is extent of the origin of the Budhu religion, of its doctrines, of its introduction into Ceylon, and of the effects, moral and political, which those doctrines had from time to time produced upon the conduct of the native government, and upon the manners and usages of the native inhabitants of the country. And the priests themselves, as well as all the people of the country, from being aware of the object which I had in view, felt themselves directly interested in the authenticity of the information which I received; and as they all concurred in opinion with respect to the authenticity and value of the information which these works contain, I have no doubt whatever that the account which they give of the origin and doctrines of the Buddhist religion is that which is universally believed to be the true account by all the Buddhist inhabitants of Ceylon.

The copies of these works which were presented to me by the priests, after having been, by my direction, compared with all the best copies of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected by two of the ablest priests of Buddha on that island.

An English translation of them was then made by my official translators, under the superintendence of the late native chief of the cinnamon department, who was himself the best native Páli and Singhalese scholar in the country; and that translation is now revising for Mr. Upham by the Rev. Mr. Fox, who resided on Ceylon for many years as a Wesleyan Missionary, and who is the best European Páli and Singhalese scholar at present in Europe.

I have the honour to be, Gentlemen,

Your most obedient humble servant,

(Signed) Alex. Johnston

Nothing, surely, could be more commendable than the object and the proceeding here detailed; nor could any plan have been adopted, apparently, better calculated to supply the deficiency arising from his own want of knowledge of the languages in which these works are composed, than the precautions thus taken for the purpose of insuring the authenticity of the translations. Who those individuals may be whom Sir A. Johnston was induced to consider "*two of the ablest priests of Buddha on that island*," by whom "the copies of these works which were presented to me (Sir A. Johnston) after having been compared by my direction with *all the best copies* of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected," I have not ascertained. But it is evident that they were either incompetent to perform the task they undertook, of rendering the Páli Maháwanso into Singhalese, or they totally misunderstood the late chief justice's object. Instead of procuring an authentic copy of the Páli original, and translating it into the vernacular language (from which "*the official translators*" were to transpose it into English), they appear, (as regards the period of the history embraced in some of the early chapters) to have formed, to a certain extent, a compilation of their own; amplifying it considerably beyond the text with materials procured from the commentary on the Maháwanso, and other less authentic sources; and in the rest of the work, the original has, for the most part, been reduced to a mutilated abridgment.

This compilation, or abridgment, extends only to the 88th chapter of the Maháwanso, which brings the history of Ceylon down to A. D. 1319; within that period, moreover, the reigns of several kings are omitted: whereas in the perfect copies, the historical narration is continued for four centuries and a half further, extending it to the middle of the last century.

The "*official translators*," by whom this Singhalese version is stated to have been rendered into English, were, and to a certain extent still are, selected from the most respectable, as well in character as in rank, of the maritime chiefs' families. They profess, almost without exception, the Christian faith; and for the most part, are candidates for employment in the higher native offices under government. Their education, as regards the acquisition of their native language, was formerly seldom persevered in beyond the attainment of a grammatical knowledge of Singhalese:—the ancient history of their country, and the mysteries of the religion of their ancestors, rarely engaged their serious attention. Their principal study was the English language, pursued in order that they might qualify themselves for those official appointments, which were the objects of their ambition. The means they possessed of obtaining an education in English, within the colony, at that period, prior to the establishment of the valuable missionary institutions since formed, were extremely limited; while the routine of their official duties, after they entered the public service, were not calculated to improve those limited attainments. These remarks, however, apply rather to the past, than to the present condition of the colony; and I should be doing the higher orders of the natives—of the maritime provinces at least—great injustice if I did not add, that they have both readily availed themselves of the improved means since placed within their reach, and amply proved, by several highly creditable examples, their capacity as well as their anxiety to derive the fullest benefit from the opportunities so afforded to them. Nevertheless to the causes above suggested must, I believe, be attributed both the defects in composition, and the numerous obvious perversions of the sense of the Singhalese abridgment of the text, exhibited in the translations of "THE SACRED AND HISTORICAL BOOKS OF CEYLON."

As illustrations of the latter description of defects, I shall confine myself to noticing two instances.

Page 74. "The son of the late king Muttesiwe, called *Second Petissa*, became king of the island of

Ceylon. He was a fortunate king:" p. 83. "This was in the year of our Buddho 236, in the eighteenth year of the reign of the king Darmasoka, and of the first year of the reign of *Petissa the second*, on the fifteenth day of the month of poson:" and similarly in every instance in which that sovereign is named, he is called "*Petissa the second.*" Now, the monarch here spoken of, is the most celebrated ràja in the history of Ceylon; the ally of Asóko, the emperor of India, and the founder of buddhism in this island. His individual name was "Tisso." From his merits (according to the buddhistical creed) in a former existence, as well as in this world, he acquired the appellation of "Dewánanpiyatisso;" literally, "of-the-déwos-the-delight-tisso." This title in the Singhalese histories is contracted into "Dewenipaitissa;" and in the vernacular language, "deweni" also signifies "second." These "*official translators*," ignorant of the derivation of this appellation, and of these historical facts, and unmindful of the circumstance of no mention having previously been made of "*Petissa the first*" in the work they were translating, at once designate this sovereign "*Petissa the second*"!!

In explaining the second unintentional perversion of the text above referred to, I shall have to notice the mischievous effects which result from appending notes of explanation, when the text is not thoroughly understood.

Page 1. "In former times, our gracious Buddhu, who has overcome the five deadly sins, having seen Buddhu Deepankare,* did express his wish to attain the state of Budhu, to save living beings, as twenty four *subsequent* Budhus † had done; from whom also, he having obtained their assent, and having done charities of various descriptions, became sanctified and omniscient: he is the Budhu, the most high lord Guádma, who redeemed the living beings from all their miseries."

The rendering of this passage, as a specimen of the translators' style, compared with the rest of the translation, is rather above than below par. The only intrinsic errors imputable to it, if no notes had been appended, would have consisted,—first, in the statement that there were "*twenty four*" instead of "*twenty three Buddhus*" *subsequent to Deepankara*; and, secondly, in adopting the peculiar spelling, "Guádma," for the name of the present Buddho, in the translation of a Ceylonese work, in which he is invariably designated "Goutama." But two fatal notes are given on this passage, which cruelly expose the true character, or origin, of these blunders: viz.,

* "In the Budhist doctrine (according to the first note) there are to be five Budhus in the present kalpe: Maha'dewa'nan, Goutama, Deepankara—these have already existed and are in niewana;—Gua'dma, the fourth, is the Budhu of the present system, which has lasted 2372 years in 1830; the Budhu verousa or era, according to the greatest number of coincident dates, having commenced about the year 540 B. C."

† "The Loutoros Budhus (according to the second note) are inferior persons, being usually the companions of the Budhu, for their zeal and fidelity exalted to the divine privileges."

The former of these notes makes "Deepankara" the *immediate predecessor* of "Guádma" all "*subsequent* Buddhos," therefore, must become equally *subsequent* to him,—and yet the term is applied in the translation to those *predecessors* of "Guádma," by whom his advent was *predicted!*

In this instance also, as in the case of "*Petissa the second*," the error lies in the rendering of the word, which has been translated into "*subsequent*."

There are two classes of Buddhos, styled, respectively, in Páli, "Lókuttaro" and "Pachchéko." The former term, derived from "Lókassa-uttaro contracted into "Lókuttaro," signifies "the supreme of the universe." The latter from "Pati-ékan," by permutation of letters contracted into "Pachchéko" and "Pachché," signifies "severed from unity (with supreme buddhohood);" and is a term applied to an

inferior being or saint who is never coexistent with a supreme Buddho; as he is only manifested during an "abuddhótpádo," or the period intervening between the nibbána of one, and the advent of the succeeding supreme Buddho; and attains nibbána without rising to supreme buddhohood. These terms in Singhalese are respectively written "Loutará" and "Pasé." But "passé" (with a double *s.*) in the vernacular language, also signifies "subsequent." No native Buddhist, however uneducated, would have committed the error of asserting, that there were twenty four Buddhos exclusive of Dipankaro; as the prediction of Goutama's advent is a part of a religious formula in constant use, which specifies either "the twenty four Buddhos and the Pasé Buddhos," or "the twenty four Buddhos, commencing with Dipankaro, and the Pasé Buddhos," as having been the sanctified characters who vouchsafed to him the "wiwerana" or sacred assurance. By some jumble, however, the word "pasé" has been translated into "subsequent," and made to agree with the "twenty four supreme Buddhos," instead of being rendered as the appellation of an inferior Buddho. Hence the rendering of the passage "did express his wish to attain the state of Budhu, to save living beings, as twenty four *subsequent* Budhus had done."

The revisers of this translation appear to have been aware that there was some confusion or obscurity in this passage, and therefore appended the second note of explanation. In that note, however, an explanation is given, conveying, unfortunately, a meaning precisely the reverse of the correct one. The "Loutura Budhus" are stated to be "inferior persons, usually the companions of the Budhu;" whereas the word literally signifies "supreme of the universe;" and on the other hand, the appellation "Pasé Buddho" signifies, as specifically, the reverse of co-existence or companionship.

The first note, quoted above, is, if possible, still more calculated than the translation itself, to prejudice the authenticity of the buddhistical scriptures in Ceylon, when compared with the sacred records of other buddhistical countries.

In the translation, the present Buddho is called "Guádma." As the English writers on subjects connected with buddhism in the various parts of Asia rarely spell the name similarly, it would have been reasonable to infer that "Guádma" was here intended for the Ceylonese appellations (Páli) "Gótamo," (Singhalese) "Goutama." The revisers, however, of the translation, in this instance also, think it necessary to offer a note of explanation. The object of their note appears to be to give the names of the four Buddhos of this (Páli) "kappo," (Singhalese) "kalpa," who have already attained buddhohood. They specify them to be Mahádewánan, Goutama, Deepankara, and Guádma: in which enumeration, with their usual ill luck, they are wrong in every single instance. "Mahádewánan" is not the individual name of any one of the twenty four Buddhos. It is an *epithet applying* equally to all of them, and literally means "the chief of the déwos." The first Buddho of this kappo was "Kakusandho." The second was not "Goutama," (for when speaking of the twenty four Buddhos there is no other Goutama than the Buddho of the present period) but "Konágamano." The third is not "Deepankara," for he is the first of the twenty four Buddhos, but "Kassapo." The fourth, or present Buddho, is not "Guádma," but, in Páli, Gótamo; and, in Singhalese, Goutama. As this name, however, had been already appropriated in this work for the second Buddho of this kappo, the publishers have, I presume, adopted the spelling "Guádma" to distinguish the one from the other.

It will scarcely be believed that all this confusion arises from the endeavour to illustrate a work, which, in the clearest manner possible, in its fifteenth chapter, gives a connected history of these four Buddhos; nor can the publishers altogether throw the blame of these mistakes on their coadjutors, the "*two ablest priests of Buddha*," and the "*official translators*;" for even in their translated abridgment of the fifteenth chapter (p. 92) the names of these four Buddhos are specified.

In another respect, however, either the said priests, or the translators, must be held responsible for a still more important error, which has led Mr. Upham, in his Introduction (p. xxii.) to notice, and comment on, the discrepancies of the buddhistical records of Ceylon, as compared with those of Nepal. He observes, "of these personages (the Buddhos mentioned in the Nepal records) only the four last are mentioned in the pages of Singhalese histories. References are indeed occasionally made to an anterior Budhu, but as no names or particulars are given, we are chiefly indebted for our knowledge of these preceding Budhos, viz., Wipasya, Sikhi, and Wisabhu, to the Nepalese and Chinese histories."

It is indeed unfortunate for the native literature of Ceylon, that it should be so misrepresented in an introduction to a work, which in the original contains in the first page, the *name of every one of the twenty four Buddhos, stated in the order of their advent;* to which work there is a valuable commentary, either giving the history of every one of these Buddhos, or referring to the authorities in which a detailed account of them may be found. Nor can the "*two ablest priests of Buddha*," and the other parties employed by Sir A. Johnston in collecting these records, plead ignorance of the existence of that valuable commentary (Maháwansa-Tíká), for I observe in the list of Páli and Singhalese books,—vol. iii. p. 170,—two copies of that work are mentioned; one in the temple at Mulgirigalla, from which my copy was taken; and the other in the temple at Bentotte.

This translation, which abounds in errors of the description above noticed, is stated to have been made "under the superintendence of the late native chief of the cinnamon department, (Rájapaxa, maha modliar), *who was himself the best Páli and Singhalese scholar* in the country." I was personally acquainted with this individual, who was universally and deservedly respected, both in his official and private character. He possessed extensive information, and equally extensive influence, among his own caste at least, if not among his countrymen generally; and as of late years, the intercourse with the budhistical church in the Burmese empire had been chiefly kept up by missions from the priesthood of his (the chalia) caste in Ceylon, the late chief justice could not, perhaps, have applied to any individual more competent to collect the native, as well as Burmese, Páli annals; or more capable of procuring the best qualified translators of that language into Singhalese, from among the Páli scholars resident in the maritime districts of the island, than Rájapaxa was. This was, however, the full extent to which this chief *could* have efficiently assisted Sir A. Johnston, in his praiseworthy undertaking; for the maha modliar was not himself either a Páli, or an English scholar. That is to say, he had no better acquaintance with the Páli, than a modern European would, without studying it, have of any ancient dead language, from which his own might be derived. As to his acquaintance with the English language, though he imperfectly comprehended any ordinary question which might be put to him, he certainly could not speak, much less write, in reply, the shortest connected sentence in English.* He must, therefore, (unless he has practised a most unpardonable deception on Sir A. Johnston) be at once released from all responsibility, as to the correctness, both of the Páli version translated into Singhalese, and of the Singhalese version into English.

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* In 1822, five years after Sir A. Johnston left Ceylon, and before I had acquired a knowledge of the colloquial Singhalese, as Magistrate of Colombo, I had to examine Rájapaxa, maha modliar, as a witness in my court. On that occasion, I was obliged to employ an interpreter (the present permanent assessor, Mr. Dias, modliar) not only to convey his Singhalese answers in English to me, but to interpret my English questions in Singhalese to him, as he was totally incapable of following me in English. With Europeans he generally conversed in the local Portuguese.

There is some similar misapprehension in pronouncing the late Rev. Mr. Fox, by whom the English translation is stated to have been revised in England, to be "*the best European Páli and Singhalese scholar at present in Europe.*" I had not the pleasure of being personally acquainted with this gentleman, who left the colony, I believe, soon after I arrived in it. I have always heard him spoken of with respect, in reference to his zeal in his avocation, and his attainments as an European classical scholar. I am, however, credibly informed, that this gentleman also had no knowledge of the Páli language.

A letter from Mr. Fox is inserted in the Introduction, p. xi., of which I extract the three first sentences.

"Having very carefully compared the translations of the three *Singhalese* books submitted to me with the originals, I can safely pronounce them to be correct translations, giving, with great fidelity the sense of the original copies.

"A more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant, esteemed of authority among the professors of buddhism, to give a fair view of the civil and mythological history of buddhism, and countries professing buddhism.

"The Mahavansi is esteemed as of the highest authority, and is undoubtedly very ancient. The copy from which the translation is made is one of the temple copies, from which many things found in common copies are excluded, as not being found in the ancient Páli copies of the work. Every temple I have visited is furnished with a copy of this work, and is usually placed next the Játakas or incarnations of Buddha."

This extract serves to acquit him most fully of laying claim to any knowledge of the Páli language, as he only speaks of having "carefully compared the translations of the *three Singhalese* books submitted to him with the originals." But what shall I say of the prejudice he has raised against, and the injustice he has done to, the native literature of Ceylon, when he pronounces the wretched jargon into which a mutilated abridgment of the Maháwanso is translated "to be correct translations, giving with great fidelity the sense of the original copies;" and then proceeds to declare, (in refererence to that mutilated abridgment and its accompaniments), "a more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant."!!

Mr. Fox labors also under some unaccountable delusion, when he speaks of "abridged temple copies," and calls the Maháwanso a "sacred work," found in almost all the temples. It is, on the contrary, purely and strictly, an historical work, seldom consulted by the priesthood, and consequently rarely found in the temples; and I have never yet met with, or heard of, any abridged copy of the work. In direct opposition to this statement, as to its being an "abridged copy," Mr. Upham, to whom the publication of these translations was intrusted, and who was the author of "The History of Buddhism," makes the following note at p. 7 of that work:

"According to the information prefixed in a manuscript note, by the translator, Raja-pakse, a well known intelligent native of Ceylon, the Maháwansi is one of the most esteemed of all the sacred books of his countrymen, and has the character of being among the oldest of their writings, being throughout composed in Palee, the sacred buddhist language. This work has been so carefully preserved, that but slight differences are observable between the most ancient and most modern copies. It does not appear at what period it was composed, but it has been in existence from the period that the books of Ceylon were originally written, and it contains 'the doctrine, the race, and lineage of Budha,' and is, in fact, the religion and history of buddhism."

I need hardly suggest, after what has been already stated, that Rájapaxa, as an intelligent native of Ceylon, never could have been the real author of this note, in any language, asserting that the Maháwanso "is one of the most esteemed of all the *sacred* books of his countrymen;" nor could he, without

recording a self-evident absurdity, have represented an history extending to the middle of the last century, and containing in it the specification of the reign in which several portions of it were composed, to have "been in existence from the periods that the books of Ceylon were originally written."

In his preface to the same work, Mr. Upham distinctly "disclaims all pretension to the philological knowledge and local information, requisite to render discussion useful, and illustration pertinent." The spirit of candour in which this admission is made, would entitle Mr. Upham to be considered exclusively in the light of a publisher, irresponsible for any material defect the work he edites may contain. A fatality, however, appears to attach to the proceedings of every individual connected with the publication of these Ceylonese works, from which Mr. Upham himself is not exempt, if the introduction, and the notes appended, to the translation of "The SACRED AND HISTORICAL BOOKS" are to be attributed to him.

Thus, p. 83, the translator states that "Mahindo was accompanied with his nephew Sumenow, a samanere priest, seven *years old, the son of his sister Sangamittrah;*" and p. 97, "The first queen Anulah, and 500 other queens, having obtained the state of Sakertahgamy, and also 500 *pleasure women,* put on yellow robes; that is, became priestesses." But when this publisher touches upon the same subjec s in the following passage, p. 100, "in these days, the queen Anulah, together with 1000 women, were created priestesses by Sangamittrah, and obtained the state of rahut;" he thinks it necessary to enlighten his readers with a note: and forgetting altogether that he has to deal with "*matron* queens and *pleasure* women," he gravely remarks, that "priestesses, although not now existing among the buddhists, were at this period of such sanctity, that an offender when led forth to be put to death, who was so fortunate as to meet one of these *sacred virgins,* was entitled, at her command, to a pardon; and this privilege was *subsequently copied,* and adopted among the Romans, in the case of the vestal virgins." Mr. Upham has no more valid authority for saying that these "matrons and pleasure women" were considered either to assume the character of "sacred virgins" by their ordination, or to have been held in greater veneration than the rahat priests, than that the privilege of demanding the pardon of offenders, "was *subsequently* copied, and adopted among the Romans." Again, p. 222, in a note, he states correctly enough, that the "upasampadá were the priests of the superior quality." But at p. 300, where the ceremony of upasampadá (which simply signifies ordination) is mentioned, he forgets the former, and the correct rendering, and adds a note in these words: "this was the burning the various priests' bodies, and forming them into dawtoos, which had been preserved for that purpose." These instances of the same facts and circumstances being correctly stated in one, and incorrectly in another part, of both these publications, are by no means of infrequent occurrence; which only tend to aggravate the neglect or carelessness of the parties employed in conducting this publication. Where such inaccuracies could be committed in the "SACRED AND HISTORICAL BOOKS," when an occasional note only is attempted, it may readily be imagined what the result must be, when Mr. Upham is employed to write "The HISTORY AND DOCTRINE OF BUDDHISM from Sir A. Johnston's collection of manuscripts."

Imperfect as the information connected with buddhism possessed by Europeans at present is, it would not have been reasonable to have expected any connected and correct account of the metaphysical and doctrinal portions of that creed; and until the "pitakattaya," or the three pitakas, which contain the buddhistical scriptures, and the ancient commentaries on them, are either consulted in the original, or correctly translated, there must necessarily prevail great diversity of opinions on these abstruse and

intricate questions. But in the historical portion, at least, for which the data are sufficiently precise, and readily obtained, in the native annals of this island, "The HISTORY OF BUDDHISM" ought to have been exempt from any material inaccuracies. Even in this respect, however, the work abounds in the grossest errors. Thus, p. 1., in describing Ceylon, Mr. Upham speaks of "that island which the Buddha Guādma, this distinguished teacher of the eastern world, has chosen to make *the scene of his birth*, and the chief theatre of his acts and miracles: p. 2. refering to Adam's peak, he says, "it is celebrated for possessing the print of Buddha's foot left on the spot, *whence he ascended to the Déwalóka heavens*:" p. 73. "The buddhist temple of Mulgirigala *on Adam's peak*, is declared to be within this region (Jugandara Parwatte.")

It is scarcely possible for a person, not familiar with the subject, to conceive the extent of the absurdities involved in these, and other similar passages. It is no burlesque to say, that they would be received, by a Ceylonese buddhist, with feelings akin to those with which an Englishman would read a work, written by an Indian, professedly for the purpose of illustrating the history of christianity to his countrymen, which stated,—that England was the scene of the birth of our Saviour; that his ascension took place from Derby peak; and that Salisbury cathedral stood on Westminster abbey.

And yet these are the publications put forth, as correct translations of, and compilations from, the native annals of Ceylon. Such is the force, respectability, and apparent competency of the attestations by which "The SACRED AND HISTORICAL WORKS OF CEYLON" are sustained, that they have been considered worthy of being dedicated to the king, patronised by the court of directors, and sent out to this island, by the secretary of state, to be preserved among the archives of this government!!

After this signal failure in Sir A. Johnston's well intentioned exertions, and after the disappointments which have hitherto attended the labors of orientalists, in their researches for historical annals, *comprehensive in data, and consistent in chronology*, I have not the hardihood to imagine, that the *translation alone* of a Páli history, containing a detailed, and chronologically continuous, history of Ceylon, for *twenty four centuries*; and a connected sketch of the buddhistical history of India, embracing the interesting period between B. C. 600, and B. C. 300; besides various other subsequent references, as well to India, as the eastern peninsula, would, without the amplest evidence of its authenticity, receive the slightest consideration from the literary world. I have decided, therefore, on publishing the *text also*, printed in roman characters, pointed with diacritical marks.

My object in undertaking this publication (as I have already stated) is, principally, to invite the attention of oriental scholars to the historical data contained in the ancient Páli buddhistical records, as exhibited in the Mahâwanso; contrasted with the results of their profound researches, as exhibited in their various publications and essays, commencing from the period when Sir W. Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Half a century has elapsed since that eminent person formed the Bengal Asiatic Society, which justly claims for itself the honor of having "numbered amongst its members all the most distinguished students of oriental literature, and of having succeeded in bringing to light many of the hidden stores of Asiatic learning." Within the regions to which their researches were in the first instance directed, the *prevailing* religion had, from a remote period, extending back, perhaps, to the christian era, been uninterruptedly hinduism. The priesthood of that religion were considered to be exclusively possessed of the knowledge of the ancient literature of that country, in all its various branches. The classical language in which that literature was embodied was SANSCRIT.

The rival religion to hinduism in Asia, promulgated by Buddhos antecedant to Gótamó, from a period too remote to admit of chronological definition, was buddhism. The last successful struggle of buddhism for ascendency in India, subsequent to the advent of Gótamó, was in the fourth century *before* the christian era. It then became the religion of the state. The ruler of that vast empire was, at that epoch, numbered amongst its most zealous converts; and fragments of evidence, literary, as well as of the arts, still survive, to attest that that religion had once been predominant throughout the most civilized and powerful kingdoms of Asia. From thence it spread to the surrounding nations; among whom, under various modifications, it still prevails.

Hinduism, as the religion at least of its rulers, after an apparently short interval, regained its former ascendency in India; though the numerical diminution of its antagonists would appear to have been more gradually brought about. Abundant proofs may be adduced to shew the fanatical ferocity with which these two great sects persecuted each other,—a ferocity which mutually subsided into passive hatred and contempt, only when the parties were no longer placed in the position of actual collision.

European scholars, therefore, on entering upon their researches towards the close of the last century, necessarily, by the expulsion of the buddhists, came into communication exclusively with hindu pundits; who were not only interested in confining the researches of orientalists to Sanscrit literature, but who, in every possible way, both by reference to their own ancient prejudiced authorities, and their individual representations, labored to depreciate in the estimation of Europeans, the literature of the buddhists, as well as the PA'LI or MA'GADHI language, in which that literature is recorded.

The profound and critical knowledge attained by the distinguished Sanscrit scholars above alluded to, has been the means of elucidating the mysteries of an apparently unlimited mythology; as well as of unravelling the intricacies of Asiatic astronomy, mathematics, and other sciences,—of analysing their various systems of philosophy and metaphysics,—and of reducing tracts, grammatical as well as philological, into condensed and methodised forms; thereby establishing an easier acquirement of that ancient language, and of the varied information contained in it.

The department in which their researches have been attended with the least success, is HISTORY; and to this failure may perhaps be justly attributed the small portion of interest felt by the European literary world in oriental literature. The progress of civilization in the west has, from age to age, nay, from year to year, added some fresh advancement or refinement to almost every branch of the arts, sciences, and belles lettres; while there is scarcely any discovery made, as hitherto developed in Asiatic literature, which could be considered either as an acquisition of practical utility to European civilization, or as models for imitation or adoption in European literature.

In the midst, nevertheless, of this progressively increasing discouragement, the friends of oriental research have proportionately increased their exertions, and extended the base of their operations. The formation of the Royal Asiatic Society of Great Britain and Ireland, and of similar institutions on the continent of Europe; and the more rapid circulation of discoveries made in Asia, through the medium of the monthly journal of the Asiatic Society of Bengal, during the last four years, afford undeniable proofs of unabated exertion in those researches. To those who have watched the progress of the proceedings of these institutions, no small reward will appear to have crowned the gratuitous labors of orientalists. In the pages of the Asiatic Journal alone, the decyphering of the alphabets, in which the ancient inscriptions scattered over Asia are recorded, (which is calculated to lead to important

chronological and historical results); the identification and arrangement of the ancient coins found in the Panjab; the examination of the recently discovered fossil geology of India; the analysis of the Sanscrit and Tibetan buddhistical records, contained in "hundreds of volumes," by M. Cosoma Korosi and professor Wilson; and the translation of the hindu plays, by the latter distinguished scholar;—exhibit triumphant evidence, that at no previous period had oriental research been exerted with equal success. Yet it is in the midst of this comparatively brilliant career, and at the seat of the operations of the Bengal Asiatic Society, that the heaviest disappointment has visited that institution. It has within the last year been decided by the supreme government of India, that the funds which "have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, are henceforth to be appropriated to purposes of English education." In an unavailing effort of the Asiatic Society to avert that decision, the supreme government has thought proper to designate the *printing* of several standard oriental works, then in progress, to be "to little purpose but to accumulate stores of waste paper."

I advert not to these recent discussions in Bengal with any view to take part in them. My object is exclusively to show that the increasing discouragement or indifference, evinced towards oriental research, does not proceed either from the exhaustion of the stores to be examined, or from the relaxation of the energy of the examiners; and to endeavour to account for the causes which have produced these conflicting results.

The mythology and the legends of Asia, connected with the fabulous ages, contrasted with those of ancient Europe and Asia Minor, present no such glaring disparity in extravagance,* as should necessarily lead an unprejudiced mind to cultivate the study and investigation of the one, and to decide on the rejection and condemnation of the other. Almost every well educated European has exerted the first efforts of his expanding intellect to familiarize himself with the mythology and fabulous legends of ancient Europe. The immortal works of the poets which have perpetuated this mythology, as well as these legends, have from his childhood been presented to his view, as models of the most classical and perfect composition. In the progress to manhood, and throughout that period of life during which mental energy is susceptible of the greatest excitement,—in the senate, at the bar, on the stage, and even in the pulpit,—the most celebrated men of genius have studiously borrowed, more or less of their choicest ornaments, from the works of the ancient poets and historians.

To those, again, to whom the fictions of the poets present no attractive charms, the literature of Europe, as soon as it emerges from the darkness of the fabulous ages, supplies a separate stream of historical narration, distinctly traced, and precisely graduated, by the scale of chronology. On the events recorded and *timed* in the pages of that well attested history, a philosophical mind dwells with intense interest. The rise and fall of empires; the origin, growth, and decay of human institutions; the advancement or arrest of civilization; and every event which can instruct or influence practical men, in every station of life, are there developed, with the fullest authenticity. Whichever of these two departments of literature—fiction or fact—the European student may find most congenial to his taste, early associations and prepossessions have equally familiarized either to his mind.

As regards oriental literature, the impressions of early associations never can, nor is to be wished that they ever should, operate on the European mind. Even in Europe, where the advantages of the spread of education, and of the diffusion of useful knowledge, are the least disputed of the great principles which agitate the public mind, there are manifest indications that it is the predominent opinion of the age, that into the scheme of that extended education—more of fact and less of fiction—more of practical

* Vide Appendix for a comparison of *Mahanámo* with *Herodotus and Justinus.*

mathematics and less of classics—should be infused, than have hitherto been adopted in public institutions. Mutatis mutandis, I regard the recent Indian fiat "that the funds which have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, shall be exclusively appropriated to purposes of *English* education," to be conceived in the same spirit.

These early associations, then, being thus unavailing and unvailable, (if the foregoing remarks are entitled to any weight) the creation of a *general* interest towards, or the realization of the subsiding expectations, produced at the formation of the Bengal Asiatic Society, in regard to, oriental literature, seems to depend on this single question; viz.,

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?

On the solution of this question, as it appears to me, depends entirely, whether the study of oriental literature (with reference not to languages, but the information those languages contain) shall continue, like the study of any of the sciences, to be confined to the few whose taste or profession has devoted them to it; or whether it shall some day exercise an influence over that more extended sphere, which belongs to general history alone to exert.

This is an important, though not, perhaps, altogether a vital, question:—important, more especially at the present moment, as regards the interest it can create, and the resources it can thence derive, for the purpose of extending the basis of research; but not vital, in as much as there is no more reason for apprehending the extinction of oriental research, from its having failed to extend its influence over the whole educated community of the world, than that geology, mineralogy, botany, or any of the other sciences should become extinct, because the interest each individually possesses is of a limited character. Nor does the continuance of oriental research, conducted by Europeans, appear, in any degree, to depend on the contingency of the permanence of British sway over its present Asiatic dominions; for the spirit of that research has of late years gained even greater strength on the continent of Europe than in the British empire. But to return to the question:—

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?

Preparatory to answering this question, I shall briefly touch on the published results of our countrymen's researches in the department of History; premising, that in the earlier period of their labors, their publications partook more of the character of theoretical or critical treatises, than accurate translations of the texts they professed to illustrate. This course was adopted, under the suggestion of Sir W. Jones; who in his preliminary discourse on the institution of the Asiatic Society, remarked: "You may observe I have omitted their languages, the diversity and difficulty of which are a sad obstacle to the progress of useful knowledge; but I have ever considered languages as the mere instruments of real learning, and think them improperly confounded with learning itself. The attainment of them is, however, indispensably necessary." Again, "You will not perhaps be disposed to admit mere translations of considerable length, except such unpublished essays and treatises as may be transmitted to us by native authors."

Sir W. Jones himself led the way in the discussion of the chronology of the hindus.* After a speculative dissertation, tending to an identification or reconciliation, in some particular points, of the

* A. R. vol. i. p. 71.

hindu with the mosaic history, he has, with all that fascination which his richly stored mind enabled him to impart to all his discussions, developed the scheme of hindu chronology, as explained to him from hindu authorities, by Radhacanta Serman, "a pundit of extensive learning and great fame among the hindus." The chronology treated of in this dissertation, extends back through "the four ages," which are stated to embrace the preposterous period of 4,320,000 years; and contains the genealogies of kings, collected from the puránas, which were then considered works of considerable antiquity. It is only in the middle of the "fourth age," when he comes to the Magadha dynasty, that hindu authorities enable him to assign a date to the period at which any of those kings ruled. On obtaining this "point d'appui," Sir W. Jones thus expresses himself:—

"*Puranjaya*, son of the twentieth king, was put to death by his minister, *Sunaca*, who placed his own son *Pradyota* on the throne of his *master;* and this revolution constitutes an epoch of the highest importance in our present inquiry; first, because it happened, according to the *Bhagawatamrita*, two years before Buddha's appearance in the same kingdom: next, because it is believed by the hindus to have taken place 3338 years ago, *or 2100 before Christ*; and, lastly, because a regular chronology, according to the number of years in each dynasty, has been established, from the accession of *Pradyota*, to the subversion of the genuine hindu government; and that chronology I will now lay before you, after observing only, that *Radhacanta* himself says nothing of Buddha in this part of his work, though he particularly mentions two preceding avatáras in their proper places.

KINGS OF MAGADHA.

	Y. B. C.
Pradyota	
Palaca..	2100
Visac'hayupa	
Rajaca	
Nandiwerdhana,............5 reigns = 138	
Sisunaga	
Cacaverna...	1962
Cshemadherman	
Cshetrajnya	
Vidhisara	
Ajatasatru	
Darbhaca	
Ajaya	
Nandiverdhana	
Mahanandi ....10 reigns = 360 years	1602.
Nanda	

"This prince, of whom frequent mention is made in the Sanscrit books, is said to have been murdered, after a reign of a hundred years, by a very learned and ingenious, but passionate and vindictive, brahman, whose name was Chánacya, and who raised to the throne a man of the Maurya race, named Chandragupta. By the death of Nanda and his sons, the Cshatriya family of Pradyota became extinct.

MAURYA KINGS.

	Y. B. C.
Chandragupta..	1502
Varisara	
Asocaverdhana	
Suyasas	
Desarat'ha.....................5	
Sangata	
Salisuca	
Somasarman	
Satadhanwas	
Vrihadrat'ha..................10 reigns = 137.	

"On the death of the tenth Maurya king, his place was assumed by his commander-in-chief, Pushamitra, of the Sanga nation or family."

It is thus shown that, according to the hindu authorities, Chandragupta, the Sandracottus, who was contemporary with Alexander and Seleucus Nicator, to whose court at Palibothra Megasthenes was deputed, is placed on the throne about B. C. 1502; which is at once an anachronism of upwards of eleven centuries.

Sir W. Jones sums up his treatise by commenting on this fictitious chronology of the hindus, with the view to reconciling it, by rational reasoning, founded on the best attainable data, with the dates which that reasoning would suggest, as the probably correct periods of the several epochs named by him.

The whole of that paper, but more particularly as it treats of the "fourth age," bears a deeply interesting relation to the question of the authenticity of the buddhistical chronology; and it exhibits, in a remarkable degree, the unconscious approaches to truth, as regards the history of the Buddhos, made by rational reasoning, though constantly opposed by the prejudices and perversions of hindu authorities, and his hindu pundit, in the course of the examination in which Sir W. Jones was engaged.

Wilford* next brought the chronology of the hindus under consideration, by his "Genealogical Table, extracted from the Vishnu purána, the Bhagavat, and other puránas, without the least alteration." He however borrows from hindu annals, nothing but the names of the kings.

"When the puránas, (he says) speak of the kings of ancient times, they are equally extravagant. According to them, king Yudhishthir reigned seven and twenty thousand years; king Nanda, of whom I shall speak more fully hereafter, is said to have possessed in his treasury above 1,584,000,000 pounds sterling, in gold coin alone: the value of the silver and copper coin, and jewels, exceeded all calculation; and his army consisted of 100,000,000 men. These accounts, geographical, chronological, and historical, as absurd, and inconsistent with reason, must be rejected. This monstrous system seems to derive its origin from the ancient period of 12,000 natural years, which was admitted by the Persians, the Etrusians, and, I believe, also by the Celtic tribes; for we read of a learned nation in Spain, which boasted of having written histories of above six thousand years.

"The hindus still make use of a period of 12,000 divine years, after which a periodical renovation of the world takes place. It is difficult to fix the time when the hindus, forsaking the paths of historical truth, launched into the mazes of extravagance and fable. Megasthenes, who had repeatedly visited the court of Chandragupta, and of course had an opportunity of conversing with the best informed persons in India, is silent as to this monstrous system of the hindus. On the contrary, it appears, from what he says, that in his time they did not carry back their antiquities much beyond six thousand years, as we read in some MSS. He adds also, according to Clemens of Alexandria, that the hindus and the Jews were the only people who had a true idea of the creation of the world, and the beginning of things. There was then obvious affinity between the chronological system of the Jews and the hindus. We are well acquainted with the pretensions of the Egyptians and Chaldeans to antiquity: this they never attempted to conceal. It is natural to suppose, that the hindus were equally vain: they are so now; and there is hardly a hindu who is not persuaded of, and who will not reason upon, the supposed antiquity of his nation. Megasthenes, who was acquainted with the antiquities of the Egyptians, Chaldeans, and Jews, whilst in India made inquiries into the history of the hindus, and their antiquity, and it is natural to suppose that they would boast of it as well as the Egyptians or Chaldeans, and as much then as they do now. Surely they did not invent fables to conceal them from the multitude, for whom, on the contrary, these fables were framed."

Thus rejecting the whole scheme of hindu chronology, and adopting the date of the age of Alexander for the period at which Chandragupta reigned in India, Wilford, as regards chronology, simply tabularizes his list of kings, according to the average term of human life; and thereby approximates the hindu to the European chronology. "The puránas," he adds, "are certainly a modern compilation from valuable materials, which I am afraid no longer exist;" but from several hindu dramas (which have been

* A. R. vol. v. p. 241.

recently translated and published by professor Wilson,) he deduces particulars connected with the personal history of Chandragupta, and supplies also some valuable geographical illustrations,—to both which I shall hereafter have occasion to advert. Wilford recurs to these subjects in greater detail, and with more close reference to buddhistical historical data, in his several essays on the Gangetic provinces, the kings of Magadha, the eras of Vicramaditya and Salivahana, and in his account of the jains or buddhists. Want of space prevents my making more than one extract. I shall only notice, therefore, as regards chronology, that Wilford in this instance * also bases his calculations on the European date assignable to the reign of Chandragupta; and that in doing so, it will be seen, by the following admission, that he disturbs the epoch of the Káliyuga by upwards of seventeen centuries.

"The beginning of the Cáli-yuga, considered as an astronomical period, is fixed and unvariable; 3044 years before Vicramaditya, or 3100 B. C.—But the beginning of the same, considered either as a civil, or historical period, is by no means agreed upon.

"In the Vishnu, Bráhmánda, and Váyu puránas, it is declared, that from the beginning of the Cáli-yuga, to Mahananda's accession to the throne, there were exactly 1015 years. This emperor reigned 28 years; his sons 12, in all 40; when Chandragupta ascended the throne, 315 years B. C.—The Cáli-yuga, then, began 1370 B. C., or 1314 before Vicramaditya: and this is confirmed by an observation of the place of the solstices, made in the time of Parására; and which, according to Mr. Davis, happened 1391 years B. C. or nearly so. Parásira, the father of Vyása, died a little before the beginning of the Cáli-yuga. It is remarkable that the first observations of the colures, in the west, were made 1353 years before Christ, about the same time nearly, according to Mr. Bailly."

Bentley, Davis, and others, have also discussed, and attempted to unravel and account for, these absurdities of the hindu chronology. Great as is the ingenuity they have displayed, and successful as those inquiries have been in other respects, they all tend to prove the existence of the above mentioned incongruities, and to shew that they are the result of systematic preversions, had recourse to, since the time of Megasthenes, by the hindus, to work out their religious impostures; and that they in no degree originate in barbarous ignorance, or in the imperfect light which has glimmered on a remote antiquity, or on uncivilized regions involved in a fabulous age.

The strongest evidence I could adduce of the correctness of this inference, will be found in the remarks of professor Wilson, in his introductory observations on the "Rája Taringini, a history of Cashmir." He thus expresses himself:—

"The only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Ra'ja Taringiní, a history of Cashmir. This work was first introduced to the knowledge of the Mohammedans by the learned minister of Acber, Abulfazl; but the summary which he has given of its contents, was taken, as he informs us, from a Persian translation of the hindu original, prepared by order of Acbar. The example set by that liberal monarch, introduced amongst his successors, and the literary men of their reigns, a fashion of remodelling, or re-translating the same work, and continuing the history of the province, to the periods at which they wrote.

The earliest work of this description, after that which was prepared by order of Acber, is one mentioned by Bernier, who states, an abridged translation of the Rája Taringiní into Persian to have been made, by command of Jehangir. He adds, that he was engaged upon rendering this into French, but we have never heard any thing more of his translation. At a subsequent period, mention is made in a later composition, of two similar works, by Mulla Husein, Kári, or the reader, and by Hyder Malec, C'hadwaria, whilst the work in which this notice occurs, the Wakiat-i-Cashmir, was written in the time of Mohammed Shah; as was another history of the province, entitled, the Nawadir-ul-Akhbar. The fashion seems to have continued to a very recent date, as Ghulam Husein notices the composition of a history of Cashmir having been entrusted to various learned men, by order of Jivana the Sic'h, then governor of the province; and we shall have occasion to specify one history, of as recent a date as the reign of Shah Alem.

* A. R. vol. ix. p. 87.

The ill directed and limited inquiries of the first European settlers in India, were not likely to have traced the original of these Mohammedan compositions; and its existence was little adverted to, until the translation of the Ayin Acberi, by the late Mr. Gladwin, was published. The abstract then given, naturally excited curiosity, and stimulated inquiry; but the result was unsatisfactory, and a long period intervened before the original work was discovered. Sir W. Jones was unable to meet with it, although the history of India from the Sanscrit Cashmir authorities, was amongst the tasks his undaunted and indefatigable intellect had planned; and it was not until the year 1805, that Mr. Colebrooke was successful in his search. At that time he procured a copy of the work from the heirs of a bráhman, who died in Calcutta; and about the same time, or shortly afterwards, another transcript of the Rája Taringiní was obtained by the late Mr. Speke from Lucknow. To these two copies I have been able to add a third, which was brought for sale in Calcutta; and I have only to add, that both in that city and at Benares, I have been hitherto unable to meet with any other transcript of this curious work.

The Ra'ja Taringiní has hitherto been regarded as one entire composition: it is however in fact a series of compositions, written by different authors, and at different periods; a circumstance that gives greater value to its contents; as, with the exceptions of the early periods of the history, the several authors may be regarded almost as the chroniclers of their own times. The first of the series is the Rája Taringiní of Calhána pandit, the son of Champaca; who states his having made use of *earlier authorities*, and gives an interesting enumeration of several which he had employed. The list includes the general works of Suvrata and Naréndra; the history of Gonerda and his three successors, by Hela Rája, an ascetic; of Lava, and his successors to Asoca, by Padma Mihira; and of Asoca and the four next princes, by Sri Ch'havillacara. He also cites the authority of Nila Muni, meaning probably the Nila Purána, a purána known only in Cashmir; the whole forming a remarkable proof of the attention bestowed by Cashmirian writers upon the history of their native country: an attention the more extraordinary, from the contrast it affords, to the total want of historical inquiry in any other part of the extensive countries peopled by the hindus. *The history of Calhana commences with the fabulous ages, and comes down to the reign of Sangrama Deva, the nephew of Diddá Rání, in Saca* 949, *or* A. D. 1027, *approaching to what appears to have been his own date, Saca* 1070, *or* A. D. 1148.

The next work is the Rájavali of Jona Rája, of which, I regret to state, I have not yet been able to meet with a copy. It probably begins where Calhana stops, and it closes about the time of Zein-ul-Ab-ad-din, or the year of the Hijra 815, as we know from the next of the series.

The Sri Jaina Ra'ja Taringiní is the work of Sri Vara Pandita, the pupil of Jona Rája, whose work it professes to continue, so as to form with it, and the history of Calhána, a complete record of the kingdom of Cashmir. It begins with Zein-ul-Ab-ad-din, whose name the unprepared reader would scarcely recognize, in its Nágari transfiguration of Sri Jaina Ollábbha Dina, and closses with the accession of Fatteh Shah, in the year of the Hijra 882, or A. D. 1477. The name which the author has chosen to give his work of Jaina Taringiní, has led to a very mistaken notion of its character; it has been included amongst the productions of jain literature, whilst in truth the author is an orthodox worshipper of Siva, and evidently intends the epithet he has adopted as complimentary to the memory of Zien-ul-Ab-ad-din, a prince who was a great friend to his hindu subjects, and a liberal patron of hindu letters, and literary men.

The fourth work, which completes the aggregate current under the name of Rája Taringiní, was written in the time of Acber, expressly to continue to the latest date, the productions of the author's predecessors, and to bring the history down to the time at which Cashmir became a province of Acber's empire. It begins accordingly where Sri Vara ended, or with Fatteth Shah, and closes with Nazek Shah; the historian apparently, and judiciously, avoiding to notice the fate of the kingdom during Hamayun's retreat into Persia. The work is called the Rájavali Pataca, and is the production of Punja or Prajuga Bhatta.

Of the works thus described, the manuscript of Mr. Speke, containing the compositions of Calhana and Sri Vara, came into my possession at the sale of that gentleman's effects. Of Mr. Colebrooke's manuscript, containing also the work of Punja Bhatta, I was permitted by that gentleman, with the liberality I have had on former occasions to acknowledge, to have a transcript made; and the third manuscript, containing the same three works, I have already stated I procured by accidental purchase. Neither of the three comprises the work of Jona Rája; and but one of them, the transcript of Mr. Colebrooke's manuscript, has the third tarong or section of Calhána's history. *The three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable.* The leading points, however, may be depended upon, agreeing not only in the different copies, but with the circumstances narrated in the compendium of Abulfazl, and in the Mohammedan or Persian histories which I have been able to procure."

For the purposes of the comparative view I shall presently draw, I wish to notice pointedly here, that the earliest portion of this history comes down to A. D. 1027; that the author of it flourished about A. D. 1148; and that "the three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable."

In reviewing his sketch of the Cashmirian history, the professor observes, in reference to its chronology:—

"The chronology of the Ràja Taringini is not without its interest. The dates are regular, and for a long time both probable and consistent, and as they may enable us to determine the dates of persons and events, in other parts of India, as well as in Cashmir, a short review of them may not be wholly unprofitable.

The more recent the period, the more likely it is that its chronology will be correct; and it will be therefore advisable to commence with the most modern, and recede gradually to the most remote dates. The table prefixed was necessarily constructed on a different principle, and depends upon the date of Gonerda the third, which, as I have previously explained, is established according to the chronology of the text. Gonerda the third lived, according to Calhana pandit, 2330 years before the year Saca 1070, or A. D. 1148, and consequently his accession is placed B. C. 1182: the periods of each reign are then regularly deduced till the close of the history, which is thus placed in the year of Christ 1025, or about 120 years before the author's own time. That the reign of the last sovereign did terminate about the period assigned, we may naturally infer, not only from its proximity to what we may conclude was the date at which the work was written, but from the absence of any mention of Mahmud's invasions, and the introduction of a Prithivi Pa'la, who is very possibly the same with the Pitterage Pal of Lahore, mentioned in the Mohammedan histories."

In applying the proposed test of "receding gradually to the most remote dates," the anachronism at the period of the reign of Gonerda the third is not less than 796 years: the date arrived at by this recession being B. C. 388, while the text gives B. C. 1182: and various collateral evidences are adduced by the professor to shew that the adjusted is the probably correct one*. This anachronism of course progressively increases with the recession. At the colonization of Cashmir, it amounts to 1048 years The respective dates being, text B. C 3714, and adjusted epoch B. C. 2666.

In Colonel Tod's superb publication, "The Annals of Rajasthan," the whole of the above data are reconsidered in reference to the hindu texts; but some trifling alterations only are made in those early dynasties. From poetical legends, the successful decyphering of inscriptions, and the discovery of a new era, (the Balábhi) a very large mass of historical information has, with incredible industry, been arranged into the narrative form of history; the chronology of which has been corrected and adjusted, as far as practicable, according to the occasional dates developed in that historical information.

At the end of these remarks will be found reprinted, portions of professor Wilson's prefaces to his translations of the historical dramas—the Mudra Rakshasa, and the Retnavali; to both which I shall have to refer, in commenting on the chapters of the Mahâwanso, which embrace the periods during which the events represented on these hindu plays occurred.

I believe, I have now adverted to the principal published notices of hindu literature, in reference to *continuous* hindu history. And if I were called upon to answer the question, suggested by myself; upon the evidence adduced, I should say, in reply to the first part of that proposition—That there does not now exist an authentic, connected, and chronologically correct hindu history; and that the absence of that history proceeds, not from original deficiency of historical data, nor their destruction by the ravages of war, but the systematic perversion of those data, adopted to work out the monstrous scheme upon which the hindu faith is based.

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* I have ventured to suggest in an article in the Journal of the Asiatic Society for September 1836, that this anachronism amounts to about 1177 instead of 796 years

In regard to the second part of the proposition, the answer can only be made inferentially and hypothetically. Judging from what has already been effected, by the collateral evidence of the history of other countries, and the decyphering of inscriptions and coins, I am sanguine enough to believe that such a number of authentic dates will in time be verified, as will leave intervals of but comparatively short duration in the ancient Indian dynasties between any two of those authentic dates; thereby rescuing hindu history in some degree from the prejudice under which it has been brought by the superstitions of the native priesthood.

One of the most important services rendered to the cause of oriental research of late years, is, perhaps, "the restoration and decyphering of the Allahabad inscription, No. 2," achieved by Doctor Mill, and published in the Asiatic Journal of June, 1834.

In reference to this historical inscription, the learned Principal observes, "Were there any regular chronological history of this part of *Northern India*, we could hardly fail in the circumstances of this *inscription*, even *if* it were without names, to determine the person and the age to which it belongs. We have here a prince who restores the fallen fortunes of a royal race that had been dispossessed and degraded by the kings of a hostile family—who removes this misfortune from himself and his kindred by means of an able guardian or minister, who contrives to raise armies in his cause; succeeding at last in spite of vigorous warlike opposition, including that of some haughty independent princesses, whose daughters, when vanquished, become the wives of the conqueror—who pushes his conquests on the east to Assam, as well as to Nepal and the more western countries—and performs many other magnificent and liberal exploits, constructing roads and bridges, encouraging commerce, &c. &c.—in all which, allowing fully for oriental flattery and extravagance, we could scarcely expect to find more than one sovereign, to whom the whole would apply. But the inscription gives us the *names* also of the prince and his immediate progenitors: and in accordance with the above mentioned account, while we find his dethroned ancestors, his grandfather and great grandfather, designated only by the honorific epithet *Mahá-rája*, which would characterize their royal descent and rights—the king himself (SAMUDRAGUPTA) and his father are distinguished by the title of *Máha-rájá-Adhi-rája*, which indicates actual sovereignty. And the last mentioned circumstance might lead some to conjecture, that the restoration of royalty in the house began with the father, named CHANDRAGUPTA, whose exploits might be supposed to be related in the first part of the inscription, to add lustre to those of the son.

"Undoubtedly we should be strongly inclined, if it were possible, to identify the king thus named—(though the name is *far from being* an uncommon one) with a celebrated prince so called, the only one in whom the Puranic and the Greek histories meet, the CHANDRAGUPTA or SANDRACOPTUS, to whom SELEUCUS NICATOR sent the able ambassador, from whom STRABO, ARRIAN, and others derived the principal part of their information respecting India. This would fix the inscription to an age which its character (disused as it has been in India for much more than a thousand years), might seem to make sufficiently probable, viz. the third century before the christian era. And a critic, who chose to maintain this identity, might find abundance of plausible arguments in the inscription: he might imagine he read there the restoration of the asserted genuine line of NANDA in the person of CHANDRAGUPTA, and the destruction of the nine usurpers of his throne: and in what the inscription, line 16, tells of the guardian GIRI-KALKA'RAKA-SVAMI, he might trace the exploits of CHANDRAGUPTA's wily brahman counsellor CHA'NAKYA, so graphically described in the historical play called the *Mudra-Ráxasa*, in levying troops for his master, and counterplotting all the schemes of his adversaries

"able minister Ra'xasa, until he recovered the throne: nay the assistance of that Ra'xasa himself, who from an enemy was turned to a faithful friend, might be supposed to be given *with his name* in line 10 of the inscription. And the discrepancy of all the other names besides these two, viz. of Chandragupta's son, father, grandfather, and guardian minister, to none of whom do the known Puranic histories of that prince assign the several names of the inscription, might be overcome by the expedient—usual among historical and chronological theorists in similar cases,—of supposing several different names of the same persons.

"But there is a more serious objection to this hypothesis than any arising from the discrepancy of even so many names—and one which I cannot but think fatal to it. In the two great divisions of the Xattriya Rájas of India, the Chandragupta of the inscription is distinctly assigned to the Solar race—his son being styled child of the Sun. On the other hand, the celebrated founder of the Maurya dynasty, if reckoned at all among Xattriyas, (being, like the family of the Nandas, of the inferior caste of Sudras, as the Greek accounts unite with the Puránas *in respecting him*,) would rather find his place among the high-born princes of Magadha whose throne he occupied, who were *children of the moon*: and so he is in fact enumerated, together with all the rest who reigned at Pátaliputra or Palibothra, in the royal genealogies of the Hindus. It is not therefore among the descendants or successors of Curu, whether reigning (like those Magadha princes) at Patna, or at Dehli, that we must look for the subject of the Allahabad inscription; but if I mistake not, in a much nearer kingdom, that of Canyácubja or Canouje."

Laudable as is the caution with which Dr. Mill abandons this important identification, the annals of Páli literature appear to afford several interesting notices, well worthy of his consideration, tending both to remove some of these doubts, and to aid in elucidating this valuable inscription. It will be found in the ensuing extracts from the commentary on the Maháwanso, that the Móriyan was a branch of the Sákyan dynasty, who were the descendants of Ixkswaku, of the solar line: though the name of Chandragupta's father is not given in the particular work under consideration, to admit of its being compared with the inscription, it is specifically stated that he was the last sovereign of Móriya of that family, and lost his life with his kingdom: his queen, who was then pregnant, fled with her brothers to Pátaliputta (where Chandragupta was born) to seek protection from their relations the Nandos, whose grandfather, Susunágo, was the issue of a Lichchawi rája, by a "nagarasóbhiní,"—one of the Aspasias of Rájagaha: he married the daughter of the eldest of these maternal uncles, who were of the Lichchawi line: the issue of that princess would hence appropriately enough be termed "maternal grandson of Lichhawi:" and he and his son, the subject of this inscription, as the supreme monarchs of India could alone be entitled, of all the rájás whose names are inscribed, to the title *Mahá rájá Adhi rájá*." Dr. Mill thus translates the 26th line of the inscription.

"Of him who is also *maternal grandson* of Lichchawi, conceived in the great goddess-like Cumara-Dewi, the great king, the supreme monarch Samudra Gupta, illustrious for having filled the whole earth with the revenues arising from his universal conquest, (equal) to Indra, chief of the gods;"—

If, under these multiplied coincidences and similarities, and this apparent removal of the Reverend Principal's objections, the identity of Chandragupta may be considered to be established, Samudragupta would be the Bindusáro of Páli history, to whom, as one of the supreme monarchs of India, the designation would not be inappropriate. And indeed, in the Maháwanso, in describing the completion of the buddhistical edifices in the reign of his son and successor, Dhammásóko, a similar epithet is applied to his empire.

Sammuddapariyantań só Jambúdipan samantató passi sabbé wihárécha náná, pujá wibhúsité.

"He saw (by the power of a miracle) all the wiháros, situated in every direction through the ocean-bound Jambudípo, resplendent with offerings."

Also within a few months, another orientalist, the Rev. Mr. Stevenson of Poonah,, "through the aid afforded by the Allahabad inscription, and assistance from other sources," has been enabled to decypher some of the inscriptions at the caves of Carli; which will probably prove the key to the inscriptions in the stupendous temples at Ellora. Mr. Stevenson adds, "many important duties prevent me from allotting much time to studies of this nature; and the time I can spare for such a purpose will be better spent in endeavouring to elucidate the history of the Dakhan (Dekan) from the numerous inscriptions, in this and other ancient characters, which are to be found up and down the country; assured that the learned in Calcutta will soon reveal to us whatever mysteries the Allahabad and Delhi columns conceal."

The Journal of September last, contains the translation of the inscriptions upon two sets of copper plates found "several years since" in the western part of Gujerat, which Mr. Secretary Wathen has now been enabled to translate; and by means of those two inscriptions alone, to fix the period of the reigns of no less than eighteen sovereigns of the Valabhi or Balhavi dynasty, between the years A. D. 144 and 559.

Contemporaneously with this decyphering of inscriptions, the pages of the Asiatic Journal have displayed the successful labors of Mr. Prinsep, its editor and the secretary of the society, in identifying and classifying various ancient coins, equally conducive to the supply of the grand desideratum in oriental literature,—CHRONOLOGY.

In the midst of this interesting and triumphant career of oriental research, I have undertaken the task of inviting the attention of orientalists to the Páli buddhistical literature *of India*, the examination of which is not within my own reach. If they are found to approximate, in any degree, to the authenticity of the Páli historical annals *of Ceylon*, we shall not only be able to unveil the history of India from the 6th century before Christ, to the period to which those annals may have been continued in India; but they will also serve to elucidate there, as they have done here, the intent and import of the buddhistical portion of the inscriptions now in progress of being decyphered.

To do justice, however, to the important question under consideration, I must briefly sketch the history of the Mágadhi or Páli language, and the scheme of buddhism in reference to history, as each is understood in Ceylon.

Buddhists are impressed with the conviction that their sacred and classical language, the Mágadhi or Páli, is of greater antiquity than the Sanscrit; and that it had attained also a higher state of refinement than its rival tongue had acquired. In support of this belief they adduce various arguments, which, in their judgment, are quite conclusive. They observe, that the very word "Páli" signifies, original, text, regularity; and there is scarcely a buddhist Páli scholar in Ceylon, who, in the discussion of this question, will not quote, with an air of triumph, their favorite verse,—

Sá Mágadhi; múla bhásá, naráyéyádi kappiká, brahmánóchassuttálápá, Sambuddhácházpi bhásaré.

"There is a language which is the root (of all languages); men and bráhmans at the commencement of the creation, who never before heard nor uttered an human accent, and even the supreme Buddhos, spoke it: it is Mágadhi."

This verse is a quotation from Kachcháyanó's grammar, the oldest referred to in the Páli literature of Ceylon. The original work is not extant in this island. I shall have to advert to it hereafter.

Into this disputed question, as to the relative antiquity of these two ancient languages, it is not my intention to enter. With no other acquaintance with the Sanscrit, than what is afforded by its affinity

to Páli, I could offer no opinion which would be entitled to any weight. In abstaining, however, from engaging in this discussion, I must run no risk of being considered a participator in the views entertained by the Ceylon buddhists; nor of being consequently regarded in the light of a prejudiced advocate in the cause of buddhistical literature. Let me, therefore, at once avow, that, exclusive of all philological considerations, I am inclined, on primâ facie evidence—external as well as internal—to entertain an opinion adverse to the claims of the buddhists on this particular point. The general results of the researches hitherto made by Europeans, both historical and philological, unquestionably converge to prove the greater antiquity of the Sanscrit. Even in this island, all works on astronomy, medicine, and (such as they are) on chemistry and mathematics, are exclusively written in Sanscrit. While the books on buddhism, the histories subsequent to the advent of Gótamo Buddho, and certain philological works, alone, are composed in the Páli language.

The earliest notice taken of the Mágadhi or Páli by our countrymen, is contained, I believe, in Mr. Colebrooke's essay * on the Sanscrit and Prácrit languages, which commences in these words:—

"In a treatise on rhetoric, compiled for the use of Ma'nicya Chandra, Rája of Tirabhucti or Tirhút, a brief enumeration of languages, used by hindu poets, is quoted from two writers on the art of poetry. The following is a literal translation of both passages.

'Sanscríta, Prácrita, Paisachí, and *Mágad'hi*, are in short the four paths of poetry. The gods, &c. speak Sanscríta; benevolent genii, Prácrita; wicked demons, Paisáchí; *and men of low tribes and the rest Mágad'hi.* But sages deem Sanscríta the chief of these four languages. It is used three ways, in prose, in verse, and in a mixture of both.'

'Language, again, the virtuous have declared to be fourfold: Sanscríta (or the polished dialect,) Prácrita (or the vulgar dialect), Apabhransá (or jargon), and Mis'ra (or mixed). Sanscríta is the speech of the celestials, framed in grammatical institutes. Prácrita is similar to it, but manifold as a provincial dialect, and otherwise; and those languages which are ungrammatical, are spoken in their respective districts.'"

"The Paisáchí seems to be gibberish, which dramatic poets make the demons speak, when they bring these fantastic beings on the stage. The mixture of languages, noticed in the second quotation, is that which is employed in dramas, as is expressly said by the same author in a subsequent verse. It is not then a compound language, but a mixed dialogue, in which different persons of the drama employ different idioms. Both the passages above quoted are therefore easily reconciled. They in fact notice only three tongues: 1, Sanscrit, a polished dialect, the inflections of which, with all its numerous anomalies, are taught in grammatical institutes. This the dramatic poets put into the mouths of gods and of holy personages. 2, Prácrit, consisting of provincial dialects, which are less refined, and have a more imperfect grammar. In dramas it is spoken by women, benevolent genii, &c. 3, *Mágad'hi, or Apabhrans'a, a jargon destitute of regular grammar. It is used by the vulgar, and varies in different districts: the poets, accordingly, introduce it into the dialogue of plays as a provincial jargon spoken by the lowest persons of the drama.*

Pánini, the father of Sanscrit grammar, lived in so remote an age, that he ranks among those ancient sages whose fabulous history occupies a conspicuous place in the puránas, or Indian theogonies.

It must not be hence inferred, that Pánini was unaided by the labours of earlier grammarians; in many of his precepts he cites the authority of his predecessors, sometimes for a deviation from a general rule, often for a grammatical canon which has universal cogency. He has even employed some technical terms without defining them, because, as his commentators remark: 'Those terms were already introduced by earlier grammarians.' None of the more ancient works, however, seem to be now extant; being superseded by his, they have probably been disused for ages, and are now perhaps totally lost.

A performance such as the Páníniya grammar must inevitably contain many errors. *The task of correcting its inaccuracies has been executed by Cátyáyana, an inspired saint and lawgiver, whose history, like that of all the Indian sages, is involved in the impenetrable darkness of mythology.* His annotations, entitled Várticas, restrict those among the Páníniya rules which are too vague, enlarge others which are too limited, and mark numerous exceptions which had escaped the notice of Pánini himself

* A. R. vol. vii. p 199

The amended rules of grammar have been formed into memorial verses by Bhartri-hári, whose metrical aphorisms, entitled Cáricá, have almost equal authority with the precepts of Pánini, and emendations of Catyáyana. If the popular traditions concerning Bhartri-hári be well founded, he lived in the century preceding the Christian era; for he is supposed to be the same with the brother of Vicramaditya, and the period when this prince reigned at Ujjayini is determined by the date of the samvat era."

It can be no matter of surprize, when so eminent a scholar as Mr. Colebrooke was led by prejudiced hindu authorities to confound Mágadhi with Apabhrans'a, and to describe it as "a jargon destitute of regular grammar, used by the vulgar, and spoken by the lowest persons of the drama;" that that language, and the literature recorded in it, should not have attracted the attention of subsequent orientalists. With the exception of the notice it has received in Ceylon, and from scholars on the continent of Europe, I apprehend, I may safely say, that it is not otherwise known, than as one of the several minor dialects emanating from the Sanscrit, and occasionally introduced into hindu works, avowedly for the purpose of marking the inferiority, or provinciality, of the characters who speak, or inscribe those *Prácrit* passages.

To an attentive observer of the progress made in oriental philological research, various literary notices will suggest themselves, subsequent to the publication of Mr. Colebrooke's essay, which must have the tendency of raising a doubt in his mind as to the justice of the criticisms of the hindu philologists, which imputes this inferiority to the Mágadhi language. Without any acknowledged advocacy of its cause, professor Wilson, by the notes appended to his translations of the Hindu Plays, has done much towards rescuing Mágadhi from its unmerited degradation. Although in his introductory essay on "the Dramatic System of the Hindus" he expresses himself with great caution, in discussing the merits of the Prácrit generally, and the Mágadhi in particular; yet, in his introduction to "the Drama of Vikrama and Urvasi, one of the three plays attributed to Kálidás" he bears the following decided testimony in its favour:—

"The richness of the Prácrit in this play, both in structure and in its metrical code, is very remarkable. A very great portion, especially of the fourth act, is in this language; and in that act also a considerable variety of metre is introduced: it is clear, therefore, that this form of Sanscrit must have been highly cultivated long before the play was written, *and this might lead us to doubt whether the composition can bear so remote a date as the reign of Vicramaditya* (56 B. C.) It is yet rather uncertain whether the classical language of hindu literature had at that time received so high a polish as appears in the present drama; *and still less, therefore, could the descendants have been exquisitely refined, if the parent was comparatively rude.* We can scarcely conceive that the cultivation of Prácrit preceded that of Sanscrit, when we advert to the principles on which the former seems to be evolved from the latter; *but it must be confessed that the relation between Sanscrit and Prácrit has been hitherto very imperfectly investigated, and is yet far from being understood.*"

What the extent of the progress made may be by the savans of Europe, in attaining a proficiency in the Mágadhi language, I have had no other opportunities of ascertaining in this remote quarter of the globe, than by the occasional allusions made to their labours in the proceedings of our societies connected with Asiatic literature; and considering that so recently as 1827, the members of the Asiatic Society of Paris were so totally destitute of all acquaintance of the language, as not to have possessed themselves of a single elementary work connected with it, and that they were actually forming a grammar for themselves, the advancement made in the attainment of Páli on the continent of Europe surpasses the most sanguine expectation which could have been formed. In proof of this assertion, I cite a passage from an essay on the Páli language, published by Messieurs Burnouf and Lassen, members of the Asiatic Society of Paris in 1827.

"Et d'abord on peut se demander quel est le caractére de la langue pálie? Jusqu'a quel point s'éloigne-t-elle, ou se rapproche-t-elle du sanskrit? Dans quelle contrée a-t-elle pris la forme que nous lui voyons maintenant dans l'Inde, ou dans

les pays dont le boudhisme est la loi religieuse? Le páli diffère-t-il suivant les diverses contrées où il domine comme langue sacrée, où bein est-il patrout uniformément et invariablement le même? Enfin, le páli présente-t-il quelques analogies avec les dialectes dérivés de la même source qui lui; et, s'il en presente, de quelle nature sont-elles? On conviendra sans peine que le seul moyen d'essayer de resoudre de pareilles questions, est de donner une analyse exacte de la structure grammaticale du páli: c'est ce que nous allons tenter de faire; mais, avant que nous commençions, qu'on nous permette quelques remarques sur les materiaux et les sources, où nous avons puiser la connaissance de cette langue.

Il y a deux moyens d'arriver á la connaissance d'un idiome auquel les travaux des grammairiens ont donné, pour ainsi dire, une constitution propre, et dont la culture est attestée par des compositions litteraires; c'est de l'apprendre dans les grammaires originales, c'est-à-dire, aller de l'inconnu au plus inconnu, ou d'en abstraire la connaissance des livres et de la litterature même. Les secours de la première espèce existent pour le páli, au moins Leyden affirme-t-il qu'on possede á Ceylan quelques vocabulaires et grammaires de cette langue, et Joinville donne en effet le titre de plusieurs ouvrages de ce genre, dans son Memoire citée plus haut. *Pour nous, ce secours nous a complètement manqué; il nous a donc fallu faire la grammaire nous-mêmes*, mais les ouvrages qui nous ont servi pour ce dessein, quoi qu' extrêmement interessans sous un autre rapport, se sont malheureusement trouves les moins propres à faciliter un pareil travail. On verra par les notices, que nous avons donné dans l'appendice, des manuscrits dont nous avons fait usage, qu'ils sont presqu' exclusivement d'une nature philosophique et religieuse. Dans les compositions de ce genre, le style est peu varié, et il reproduit constamment, avec le retour des mêmes formules, la monotone repetition des mêmes inflexions grammaticales. Il eût été à desirer que nous eussions pu consulter un plus grand nobre d'ouvrages historiques, qui nous eussent donné une grande varieté de mots et de formes, et c'est pour n'avoir pas eu ce secours que nous n'avons pu determiner l'etendue réelle de la conjugaison pali."

In no part of the world, perhaps, are there greater facilities for acquiring a knowledge of Páli afforded, than in Ceylon. Though the historical data contained in that language have hitherto been underrated, or imperfectly illustrated, the doctrinal and metaphysical works on buddhism are still extensively, and critically studied by the native priesthood; and several of our countrymen have acquired a considerable proficiency therein. The late Mr. W. Tolfrey, of the Ceylon civil service, projected the translation of the most practical and condensed Páli Grammar extant in Ceylon, called the Balávátáro, and of Moggallaná's Páli vocabulary, both which, as well as the Singhalese dictionary, scarcely commenced, I understand, at that gentleman's death, have been successfully completed, and published by the Rev. B. Clough, a Wesleyan missionary, by whose labour and research, the study of both the ancient and the vernacular languages of this island has been facilitated in no trifling degree.

I might safely rest on this translation of the Báláwátáro, and on the Páli historical work I have now attempted to give to the public, the claims both of the Páli language for refinement and purity; and of the historical data its literature contains for authenticity. I shall, however, now proceed to give a brief, but more precise account of both.

The oldest Páli grammar noticed in the literature of Ceylon, is that of Kachcháyano. It is not now extant. The several works which pass under the name of Kachcháyano's grammars, are compilations from, or revisions of, the original; made at different periods, both within this island and in other parts of Asia. I have never waded through any of them, having only consulted the Báláwátáro.

The oldest version of the compilation from Kachcháyano's grammar is acknowledged to be the Rúpasiddhi. I quote three passages; two from the grammar, and the other from its commentary. The first of these extracts, without enabling me to fix (as the name of the reigning sovereign of Ceylon is not given) the precise date at which this version was compiled, proves the work to be of very considerable antiquity, from its having been composed in the Daksina, while buddhism prevailed there as the religion of the state. The second and third extracts, in my opinion, satisfactorily established the interesting and important point that Kachcháyano,* whose identity, Mr. Colebrooke says in his essay, is

* *Cátyáyana.*

"involved in the impenetrable darkness of mythology," was one of the eighty celebrated contemporary disciples of Gótamo Buddho, whose names are repeatedly mentioned in various portions of the Pitakattaya. He flourished therefore in the middle of the sixth century before the birth of Christ, and upwards of four hundred years before Bhatrihári, the brother of Vicramaditya, by whom, according to Mr. Colebrooke's essay, "the amended rules of grammar were formed into memorial verses;" as well as before Kálidas, on whose play professor Wilson comments."

The first quotation is from the conclusion of the Rúpasiddhi:—

Wikhyátánandathérawhaya waragurúnań Tambapaṇṇiddhajánań sissó Dípańkarákkhyo Damilawasumati dípaladdhappakáso Báládichchádi wásaddwitayamadhiwasan, sásanań jótayi yó, sóyam Buddhappiyawho yati; imamujukań Rúpasiddhiń akási.

A certain disciple of A'nando, a preceptor who was * (a rallying point) unto eminent preceptors like unto a standard, in † Tambapanni, named Dipankaro, renowned in the Damila kingdom (of Chola) and the resident-superior of two fraternities, there, the Báládichchá, (and the Chudámanikyo), caused the religion (of Buddho) to shine forth. He was the priest who obtained the appellation of Buddhappiyo (the delight of Buddho,) and compiled this perfect Rúpasiddhi.

Buddhappiyo commences the Rúpasiddhi in these words:—

Kachcháyananchácháriyań namitwá; nissáya Kachcháyanawaṇṇanádiń, bálappabódhatthamujuń karissań wyattań sukaṇḍań padarúpasiddhiń.

Reverentially bowing down to the Acha'rayo Kachcha'ano, and guided by the rules laid down by the said Kachcháyano, I compose the Rúpasiddhi, in a perspicuous form, judiciously subdivided into sections, for the use of degenerated intellects (of the present age, which could not grasp the original).

In the commentary on the Rúpasiddhi, we find the following distinct and important particulars regarding Kachcháyano, purporting to be conveyed in his own words:—

Kachchassa apachchań, Kachcháyanó. Kachchótikira, tasmiń gotté paṭhamapuriso. Tappabhawantá tabbansiká sabbéwá Kachcháyaná játá. "Tabbańsi Kóchdyamiti Kachcháyano. Kóchdyan Kachcháyanó náma? Yó étadaggań, 'Bhikkhawé! mama sáwakánań bhikkhúnań sankhitténa bhásitassa wittháréṇa atthań wibbajantánań yadidań Mahákachcháyanóti' étadaggé ṭhapito Bhagawá mań chatuparisamajjhé nisinnó. Suriyarasmisamphussawikasamánamiwa padumań sassirikań mukhań wiwaritwá, Brahmaghósań nichchhárentó. 'Gaṇgáya wáluká khíyé; udakań khíyé mahannawé; mahiyá mattiká khíyé; lakkhéna mama buddhiyá,' ádiná ṇána gajjanań gajjituń, samatthó mahápaṇṇo, bhikkhawé; Sáriputtóti ádiná; tésu tésu suttésu attanáwa; Lókanáthań ṭhapetwána yéchaṇṇe idhapáninó paṇṇáya Sáriputtassa kalań nágghanti solasanti ádiná; áchariychi wáṇṇitaṇánć Sáriputtóchá; tadaṇṇésucha pabhinnapaṭisambhidésu mahásáwakésu wijjamánésupi; Chakkawattirájá wiyá rajjawahanasamatthań jeṭṭhaputtań parináyakaṭṭháné ṭhapento, Tathágatawachanań wibhajantánań étadaggé ṭhapési. Handáhań Tathágatassa pachchúpakárań karissámi. Dátabbamiwaṭhánantarań Bhagawá adási. Bhagawato yathábhuchchakathanań saddahápessámi. Ewań sati náná désa bhásá Sakkatádi khalitawachana mandkárań jetwá, Tathágaténa wuttáya sabháwa niruttiyá, sukhéna Buddhawachanań uggaṇhissantiti:" attano balań dassento Niruttipiṭakań "atthó akkharasaṇṇ áti" imassa wákkyassa yathá búthań saddalakkhanamakási. Só Mahákachcháyanatthéró idha Kachcháyanóti wutto.

Kachcháyano signifies the son of Kachcho. The said Kachcho was the first individual (who assumed that name as a patronymic) in that family. All who are descended from that stock are, by birth, Kachcháyaná.

"(If I am asked) Who is this Kachcháyano? Whence his name Kachcháyano?" (I answer), It is he who was selected for the important office (of compiling the first Páli grammar, by Buddho himself; who said on that occasion): 'Bhikkhus from amongst my sanctified disciples, who are capable of elucidating in detail, that which is expressed in the abstract, the most eminent is this Mahákachcháyano.'"

* The parenthetical additions are made from a commentary † Ceylon

"Bhagawá (Buddho) seated in the midst of the four classes of devotees, of which his congregation was composed, (viz. priests and priestesses, male and female lay ascetics;)—opening his sacred mouth, like unto a flower expanding under the genial influence of Surio's rays, and pouring forth a stream of eloquence like unto that of Brahmo,—said: 'My disciples! the profoundly wise Sáriputto is competent to spread abroad the tidings of the wisdom (contained in my religion) by his having proclaimed of me that,'—'To define the bounds of his omniscience by a standard of measure, let the grains of sand in the Ganges be counted; let the water in the great ocean be measured; let the particles of matter in the great earth be numbered;' as well as by his various other discourses.'

"It has also been admitted that, excepting the saviour of the world, there are no others in existence whose wisdom is equal to one sixteenth part of the profundity of Sáriputto. By the Achárayos also the wisdom of Sáriputto has been celebrated. Moreover, while the other great disciples also, who had overcome the dominion of sin and attained the four gifts of sanctification, were yet living; he (Buddho) allotted, from among those who were capable of illustrating the word of Tathágato, this important task to me,—in the same manner that a Chakkawatti rája confers on an eldest son, who is capable of sustaining the weight of empire, the office of Parináyako. I must therefore render unto Tathágato a service equivalent to the honor conferred. Bhagawá has assigned to me a most worthy commission. Let me place implicit faith in whatever Bhagawá has vouchsafed to propound.

"This being achieved, men of various nations and tongues, rejecting the dialects which have become confused by its disorderly mixture with the Sanscrit and other languages, will, with facility, acquire, by conformity to the rules of grammar propounded by Tathágato, the knowledge of the word of Buddho." Thus the théro Mahákachcháyano, who is here (in this work) called simply Kachcháyano, setting forth his qualification; pursuant to the declaration of Buddho, that "sense is represented by letters," composed the grammatical work called Niruttipitako.*

There are several other editions or revisions of Kachcháyano's grammar, each professing, according as its date is more modern, to be more condensed and methodized than the preceding one. In the version entitled the Payóghasiddhi alone (as far as my individual knowledge extends) is to be found the celebrated verse,—

"*Sá Mágadhi; múla bhasá, naráyéyádi kappiká, brahmánóchassuttáláyá, Sambuddhách ápi bhásaré.*

From these different grammars, the Báláwatáro, translated by the Rev. Mr. Clough, was compiled. The last Páli edition of that work brought to my notice, is reputed to have been revised at the commencement of the last century.

I am not aware that there is more than one edition of the vocabulary called the Abhídhánappadípiká, a translation of which is annexed to Mr. Clough's grammar. The Páli copy in my possession was compiled by one Moggalláno, at the Jéto wiháro, in the reign of Parakkamo; whom I take to be the king Parakkamo, who reigned at Pulatthinagaro, between A. D. 1153, and 1186, and the work itself is almost a transcript of the Sanscrit Amerakósha; which is also extant in Ceylon. There is also another series of grammars called the Moggalláno, deriving their name from the author of the Abhídhánappadípiká, above mentioned.

The foregoing observations, coupled with the historical data, to which I shall now apply myself, will serve, I trust, to prove, that the Páli or Mágadhi language had already attained the refinement it now possesses, at the time of Gótamo Buddho's advent. No unprejudiced person, more especially an European who has gone through the ordinary course of a classical tuition, can consult the translation of the Báláwatáro, without recognizing in that elementary work, the rudiments of a precise and classically defined language, bearing no inconsiderable resemblance, as to its grammatical arrangement, to the Latin; nor without indeed admitting that little more is required than a copious and critical dictionary, to render the acquisition of that rich, refined, and poetical language, the Páli, as facile as the attainment of Latin.

* Another name for the Rúpasiddhi

In developing the more interesting question, involving the character, the value, and the authenticity, of the historical data contained in the Páli buddhistical annals, I must enter into greater detail; and quote with greater explicitness the authorities from which my exposition is derived;—as it is opposed, in many essential respects, to the views entertained by several eminent orientalists who have hitherto discussed this subject, from records extant in other parts of India.

It is an important point connected with the buddhistical creed, which (as far as I am aware) has not been noticed by any other writer, that the ancient history, as well as the scheme of the religion of the buddhists, are both represented to have been exclusively developed by revelation. Between the manifestation of one Buddho and the advent of his successor, two periods are represented to intervene; —the first is called the buddhántaro or buddhótpádo, being the interval between the manifestation of one Buddho and the epoch when his religion becomes extinct. The age in which we now live is the buddhótpádo of Gótamo. His religion was destined to endure 5000 years; of which 2380 have now passed away (A. D. 1837) since his death, and 2620 are yet to come. The second is the abuddhótpádo, or the term between the epochs when the religion revealed by one Buddho becomes extinct, and another Buddho appears, and revives, by revelation, the doctrines of the buddhistical faith. It would not be practicable, within the limits which I must here prescribe for myself, to enter into an elucidation of the preposterous term assigned to an abuddhótpádo; or to describe the changes which the creation is stated to undergo, during that term. Suffice it to say, that during that period, not only does the religion of each preceding Buddho become extinct, but the recollection and record of all preceding events are also lost. These subjects are explained in various portions of the Pitakattaya, but in too great detail to admit of my quoting those passages in this place.

By this fortunate fiction, a limitation has been prescribed to the mystification in which the buddhistical creed has involved all the historical data, contained in its literature, *anterior to the advent of Gótamo.* While in the hindu literature there appears to be no such limitation; in as much as professor Wilson in his analysis of the Puránas, from which (excepting the Rája Taringiní) the hindu historical data are chiefly obtained, proves that those works are, comparatively, of modern date.

The distinguishing characteristics, then, between the hindu and buddhistical historical data appear to consist in these particulars;—that the mystification of hindu data is protracted to a period so modern that no part of them is authentic, in reference to chronology; and that there fabulous character is exposed by every gleam of light thrown on Asiatic history by the histories of other countries, and more especially by the writers who flourished, respectively, at the periods of, and shortly after, the Macedonian and Mahomedan conquests. While the mystification of the buddhistical data ceased a century at least prior to B. C. 588, when prince Siddhato attained buddhohood, in the character of Gótamo Buddho.

According to the buddhistical creed, therefore, all remote historical data, whether sacred or profane, *anterior to Gótamo's advent,* are based on *his* revelation. They are involved in absurdity as unbounded, as the mystification in which hindu literature is enveloped.

For nearly five centuries subsequent to the advent of Gótamo, the age of inspiration and miracle is believed to have endured among the professors of his faith. His last inspired disciple, in Ceylon at least, was Malayadéwo théro, the kinsman of Watagámini, who reigned from B. C. 104 to B. C. 76. It would be inconsistent with the scheme of such a creed, and unreasonable also on our part, to expect that the buddhistical data, comprised in those four and half centuries, should be devoid of glaring absurdities and gross superstitions. These defects, however, in no degree prejudice those data, in as far as they subserve the chronological, biographical, and geographical, ends of history.

Gótamo Buddho, by whom, according to the creed of the buddhists, the whole scheme of their historical data, anterior to his advent, was thus revealed, entered upon his divine mission in B. C. 588, in the fifteenth year of the reign of Bimbisáro, sovereign of Mágadha (who became a convert to buddhism); and died in B. C. 543, in the eighth year of the reign of Ajátasatto, the son of the preceding monarch. These revelations are stated to have been orally pronounced in Páli, and orally perpetuated for upwards of four centuries, until the close of the buddhistical age of inspiration. They compose the "Pitakattaya," or the three Pitakas, which now form (if I may so express myself) the buddhistical scriptures, divided into the Winéyo, Abhidhammo, and Sutto pitako.

At the demise of Gótamo, Mahákassapo was the hierarch of the buddhistical church, in which a schism arose, even before the funeral obsequies of Buddho had terminated. For the suppression of this schism, and for asserting the authenticity of the Pitakattaya, the first "Dhammasangítí," or convocation on religion, was held at Rájagaha, the capital of Ajátasatto, in B. C. 543. The schism was suppressed, and the authenticity of the Pitakattaya in Páli was vindicated and established. Upon that occasion, dissertations, or commentaries, called "Atthakathá" on the Pitakattaya, were also delivered.

In B. C. 443, at the lapse of a century from Gótamo's death, the second Dhammasangítí was held, in the tenth year of the reign of Kálásóko, at Wésáli, for the suppression of a heresy raised by certain priests natives of Wajji, resident in that city. The hierarch was the venerable Sabbakámi; and under his direction, Réwato conducted the convocation. The authority of the Pitakattaya was again vindicated; and the Atthakathá, delivered on that occasion, serve to develope the history of buddhism for the interval which had elapsed since the last convocation.

In B. C. 309, in the eighteenth year of the reign of Dhammásóko, the supreme sovereign of India, who was then a convert to buddhism, the third convocation was held at Pátilipura; Moggaliputtatisso being then the hierarch.

In the ensuing analysis of the Maháwanso, will be found references to the portions of the Pitakattaya and Atthakathá, in which detailed accounts of these convocations may be found.

In B. C. 307, the théro Mahindo, the son of the emperor Dhammásóko, embarked on his mission for the conversion of Ceylon. The reigning sovereign of this island, Déwánanpiyatisso, was converted to buddhism, and several members of his family were ordained priests. Many wiháros were founded by this monarch in this island, of which the Maháwiháro at Anurádhapura, was the principal. His minister Díghasandano built the pariwéno, or college, called after himself, *Díghasanda-sénápoti-pariwéno*, which, as well as the royal incumbencies, were bestowed on Mahindo.

Under the control of that high priest of Ceylon, fraternities were formed for all these religious establishments. The successions to which, regulated by certain laws of sacerdotal inheritance, still prevalent in the island, were uninterruptedly kept up, as will be seen by the ensuing pages.

The Pitakattaya, as well as Atthakathá propounded up to the period of the third convocation in India, were brought to Ceylon by Mahindo, who promulgated them, orally, here;—the Pitakattaya in Páli, and the Atthakathá in Singhalese, together with additional Atthakathá of his own. His inspired disciples, and his successors, continued to propound them, also orally, till the age of inspiration passed away; which took place in this island (as already stated) in the reign of Wattagámini, between B. C. 104 and B. C. 76. They were then embodied into books; the text in the Páli, and the commentaries in the Singhalese language. The event is thus recorded in the thirty third chapter of the Mahawanso p. 207.

The profoundly wise (inspired) priests had theretofore orally perpetuated the text of the Pitakattaya and their Atthakathá. At this period, these priests, foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that religion might endure for ages, recorded the same in books.

In the reign of the rája Mahanámo, between A. D. 410 and 432, Buddhaghóso transposed the Singhalese Atthakathá also, into Páli. The circumstance is narrated in detail in the thirty seventh chapter of the Maháwanso, p. 250.

This Páli version of the Pitakattaya and of the Atthakathá, is that which is extant now in Ceylon; and it is identically the same with the Siamese and Burmese versions. In the appendix will be seen a statement of the divisions, and subdivisions, contained in the Pitakattaya. A few of these subdivisions are not now to be obtained complete in the chief temples of Kandy, and are only to be found perfect, among those fraternities in the maritime districts, who have of late years derived their power of conferring ordination from the Burmese empire; and they are written in the Burmese character.

The identity of the *buddhistical* scriptures of Ceylon with those of the eastern peninsula is readily accounted for, independently of the consideration that the missions for the conversion of the two countries to buddhism, originally proceeded to these parts at the same time, and from the same source; viz. at the close of the third convocation, as stated in the twelfth chapter of the Maháwanso: for Buddhaghósó took his Páli version of those scriptures, after leaving Ceylon, to the eastern peninsula. This circumstance is noticed even in the "essai sur le páli par Messieurs Burnouf and Lassen;" though, at the same time, those gentlemen have drawn two erroneous inferences; first, that buddhism was originally introduced by Buddhaghósó into Pegu; and, secondly, that his resort to the eastern peninsula was the consequence of his expulsion from India under the persecutions of the bráhmans.

Passons maintenant dans la presqú ile au-delà du Gange, et cherchons-y le date de l'etablissement du bouddhisme, et, avec lui, du páli et de l'ecriture. Nous n'avons plus ici l'avantage de nous appuyer sur un texte original, comme pour l'histoire cingalaise. Car, bien que les Barmans possédent, dit-on, des livres historiques fort étendus, nul, que nous sachions, n'a encore été traduit dans aucune langue d'Europe; nous sommes donc réduits aux témoignages souvent contradictoires des voyageurs. Suivant le P. Carpanus, l'histoire des Bramans appelée Mahárazoen (mot sans doute derivé du sanskrit Maharadja), rapporte que les livres et l'écriture palis furent apportes de Ceylan au Pegu, par un brahmane nommé Bouddhaghosa (voix de Bouddha) l'an 940 de leur ére sacrée, c'est-a-dire, l'an 397 de la notre. Cette date nous donne pour le commencement de l'ère sacrée des Barmans, l'an 543 avant J.-C., l'année même de la mort de Bouddha, suivant la chronologie cingalaise.

Il n'est pas etonnant que les habitans de la presqu' île s'accordent en ce point avec les cingalaise, puisque c'est d'eux qu'ils disent avoir reçu leur culte. Il est cependant permis de remarquer que leur temoignage sert encore de confirmation à la date de la mort de Bouddha (543 ans avant J. C.) que nous avons choisie entre toutes celles que nous offraient les diverses autorités. Celle de l'introduction du bouddhisme au Pegu, l'an 397 de notre ère, s'accorde egalement avec les dates qui ont été exposées et discutées plus haut. On a vu, en effet que les livres bouddiques écrits en páli, existaient a Ceylan, vers 407 de J. C., ce qui ne dit pas que cette langue n'ait puy être connue antérieurement. Le páli a donc pu rigoureusement être porté de là dans la presqu'île au-delà du Gange, l'an 397 de notre ère. D'ailleurs, le voyage de Bouddhaghosa se rattache a l'histoire generale de culte, de Bouddha dans l'Inde; car à l'époque où il a eu lieu la lutte du brahmanisme contre le bouddhisme s'achevait par la defaite de celui-ci, et nous avons vu le dernier patriarche du culte proscrit quitter alors l'Inde pour toujours.

It will be observed, that the date mentioned here, does not accurately accord with that of the Maháwanso. Mahanámo, the sovereign of Ceylon at the time of Buddhaghóso's visit, came to the throne A. D. 410, and he reigned twenty two years. The precise extent, however, of this trifling discrepance cannot be ascertained, as the date is not specified of either Buddhaghóso's arrival at, or departure from, this island.

The subsequent portions of the Maháwanso contain ample evidence of the frequent intercourse kept up, chiefly by means of religious missions, between the two countries, to the close of the work. A very

valuable collection of Páli books was brought to Ceylon, by the present chief of the cinnamon department. George Nadoris, modliar, so recently as 1812. He was then a buddhist priest, and had proceeded to Siam for the purpose of obtaining from the monarch of that buddhist country, the power (which a Christian government could not give him) of conferring ordination on other castes than the wellála; to whom the Kandyan monarchs, in their intolerant observance of the distinctions of caste, had confined the privilege of entering into the priesthood.

The contents of these Pitakattaya and Atthakathá, divested of their buddhistical inspired character, may be classed under four heads.

1. The unconnected and desultory references to that undefined and undefinable period of antiquity, which preceded the advent of the last twenty four Buddhos.

2. The history of the last twenty four Buddhos, who appeared during the last twelve buddhistical regenerations of the world.

3. The history from the last creation of the world, containing the genealogy of the kings of India, and terminating in B. C. 543.

4. The history from B. C. 543 to the age of Buddhaghósó, between A. D. 410 and 432.

With these ample and recently revised annals, and while the Singhalese Atthakathá of the Pitakattaya. and various Singhalese historical works, were still extant, Mahanámo théro composed the first part of the Maháwanso. It extends to the thirty seventh chapter, and occupies 119 pages of the talipot leaves of which the book is formed. He composed also a Tiká, or abridged commentary on his work. It occupies 329 pages. The copy I possess of the Tíká in the Singhalese character, is full of inaccuracies; while a Burmese version, recently lent to me by Nadoris modliar, is almost free from these imperfections.

The historian does not perplex his readers with any allusion to the first division of buddhistical history. In the second, he only mentions the names of the twenty four Buddhos, though they are farther noticed in the Tíká. In the third and fourth, his narrative is full, instructive, and interesting.

He opens his work with the usual invocation to Buddho, to the explanation of which he devotes no less than twenty five pages of the Tíká. Without stopping to examine these comments, I proceed to his notes on the word "Maháwanso."

"Maháwanso" is the abbreviatio of "Mahantánan wanso;" the genealogy of the great. It signifies both pedigree, and inheritance from generation to generation; being itself of high import, either on that account, or because it also bears the two above significations; hence "Maháwanso."

What that Maháwanso contains (I proceed to explain). Be it known, that of these (i. e of the aforesaid great) it illustrates the genealogy, as well of the Buddhos and of their eminently pious disciples, as of the great monarchs commencing with Mahásammato. It is also of deep import, in as much as it narrates the visits of Buddho (to Ceylon). Hence the work is (Mahá) great. It contains, likewise, all that was known to, or has been recorded by, the pious men of old, connected with the supreme and well defined history of those unrivalled dynasties ("wanso"). Let (my hearers) listen (to this Maháwanso)

Be it understood, that even in the (old) Atthakathá, the words "Dípatthutiya sadhusakkatan" are held as of deep import They have there (in that work) exclusive reference to the visits of Buddho, and matters connected therewith. On this subject the ancient historians have thus expressed themselves: "I will perspicuously set forth the visits of Buddho to Ceylon; the arrival of the relic and of the bo-tree; the histories of the convocations, and of the schisms of the théros; the introduction of the religion (of Buddho) into the island; and the settlement and pedigree of the sovereign (Wijayo)." It will be evident, from the substance of the quotations here made, that the numerical extent of the dynasties (in my work) is exclusively derived from that source: (it is no invention of mine).

Thus the title "Maháwanso" is adopted in imitation of the history composed by the fraternity of the Maháwiháro (at Anurádhapura). In this work the object aimed at is, setting aside the Singhalese language, in which (the former history) is composed, that I should sign in the Mágadhi. Whatever the matters may be, which were contained in the Atthakathá

without suppressing any part thereof, rejecting the dialect only, I compose my work in the supreme Mágadhi language, which is thoroughly purified from all imperfections. I will brilliantly illustrate, then, the Maháwanso, replete with information on every subject, and comprehending the amplest detail of all important events; like unto a splendid and dazzling garland, strung with every variety of flowers, rich in color, taste, and scent.

The former historians, also, used an analogous simile. They said, "I will celebrate the dynasties ("wanso") perpetuated from generation to generation; illustrious from the commencement, and lauded by many bards: like unto a garland strung with every variety of flowers: do ye all listen with intense interest."

After some further commentaries on other words of the first verse, Mahanámo thus explains his motives for undertaking the compilation of his history, before he touches on the second.

Thus I, the author of the Maháwanso, by having rendered to religion the reverence due thereto, in my first verse, have procured for myself immunity from misfortune. In case it should be asked in this particular place, "Why, while there are Maháwansos composed by ancient authors in the Singhalese language, this author has written this Palapadóru-wanso?" in refutation of such an unmeaning objection, I thus explain the advantage of composing the Palapadóru-wanso; viz., that in the Maháwanso composed by the ancients, there is the defect, as well of prolixty, as af brevity. There are also (other) inaccuracies deserving of notice. Avoiding these defects, and for the purpose of explaining the principle on which the Palapadóru-wanso I am desirous of compiling, is composed, I proceed to the second verse.

On the twenty four Buddhos, Mahanámo comments at considerable length in his Tíká. In some instances those notes are very detailed, while in others he only refers to the portions of the Pitakattaya and Atthakathá from which he derives his data. It will be sufficient in this condensed sketch, that I should furnish a specification of the main points requisite to identify each Buddho, and to notice in which of the regenerations of the world each was manifested, reckoning back from the present kappo or creation.

The following particulars are extracted from the "Buddhawansadésaná," one of the subdivisions of the Suttapitaká, of the Pitakattaya.

The twelfth kappo, or regeneration of the world, prior to the last one, was a "Sáramando kappo," in which four Buddhos appeared. The last of them was the first of the twenty four Buddhos above alluded to: viz.,

1. Dípankaro, born at Rammawatínagara. His parents were Sudhéwo rája and Sumédháya déwi. He, as well as all the other Buddhos, attained buddhohood at Uruwéláya, now called Buddhaghyá. His bo-tree was the "pipphala." Gótamo was then a member of an illustrious bráhman family in Amarawatínagara.

The eleventh regeneration was a "Sárakappo" of one Buddho.

2. Kondanno, born at Rammawatínagara. Parents, Sunanda rája and Sujatadéwi. His bo-tree, the "sálakalyána." Gótamo was then Wijitáwi, a chakkawati rája of Chandawatínagara in Majjhimadésa.

The tenth regeneration was a "Sáramando kappo" of four Buddhos.

3. Mangalo, born at Uttaranagara in Majjhimadésa. Parents, Uttararája and Uttaradéwi. His bo-tree, the "nága." Gótamo was then a bráhman named Suruchi, in the village Siribráhmano.

4. Sumano, born at Mékhalánagara. Parents, Sudassano maharája and Sirimádéwi. His bo-tree, the "nága." Gótamo was then a Nága rája named Atulo.

5. Réwato, born at Sudhannawatínagara. Parents, Wipalo maharája and Wipuladéwi. His bo-tree, the "nága." Gótamo was then a bráhman versed in the three wédos, at Rammawatínagara.

6. Sóbhito, born at Sudhammanagara. His parents bore the name of that capital. His bo-tree, the "nága." Gótamo was then a bráhman named Sujáto, at Rammawatí.

The ninth regeneration was a "Warakappo" of three Buddhos.

7. Anómadassi, born at Chandawatínagara. Parents, Yasaworája and Yasódarárádéwi. His bo-tree, the "ajjuna." Gótamo was then a Yakkha rája.

8. Padumo, born at Champayánagara. Parents, Asamo maharája and Asamádéwi. His bo-tree, the "sónaka." Gótamo was then a lion, the king of animals.

9. Nárado, born at Dhammawatínagara. Parents, Sudhéwo maharája and Anópamádéwi. His bo-tree, the "sónaka." Gótamo was then a tápaso in the Himawanto country.

The eighth regeneration was a "Sárakappo" of one Buddho.

10. Padumuttaró, born at Hansawatínagara. Parents, Anuruló rája and Sujátadéwi. His bo-tree, the "salala." Gótamo was then an ascetic named Jatilo.

The seventh regeneration was a "Mandakappo" of two Buddhos.

11. Sumédo, born at Sudassananagara. Parents bore the same name. His bo-tree, the "nipa." Gótamo was then a native of that town, named Uttaro.

12. Sujáto, born at Sumangalanagara. Parents, Uggato rája and Pabbáwatidéwi. His bo-tree, the "wélu." Gótamo was then a chakkawati rája.

The sixth regeneration was a "Warakappo," of three Buddhos.

13. Piyádassi, born at Sudannanagara. Parents, Sudata maharája and Subaddhádéwi. His bo-tree, the "kakudha." Gótamo was then a bráhman named Kassapo, at Siriwattanagara.

14. Atthadassi, born at Sónanagara. Parents, Ságara rája and Sudassanadéwi. His bo-tree, the "champá." Gótamo was then a bráhman named Susimo.

15. Dhammadassi, born at Surananagara. Parents, Saranamahá rája and Sunandadéwi. His bo-tree, the "bimbajála." Gótamo was then Sakko, the supreme of déwos.

The fifth regeneration was a "Sárakappo," of one Buddho.

16. Siddhatho, born at Wibháranagara. Parents, Udéni maharája and Suphasadéwi. His bo-tree, the "kanihání." Gótamo was a bráhman named Mangalo.

The fourth regeneration was a "Mandakappo," of two Buddhos.

17. Tisso, born at Khémanagara. Parents, Janasando rája and Padumádéwi. His bo-tree, the "assana." Gótamo was then Sujáto rája at Yasawatínagara.

18. Phusso, born at Kási. Parents, Jayaséno rája and Siremáya déwi. His bo-tree, the "amalaka." Gótamo was then Wijitáwi, an inferior rája.

The third regeneration was a "Sárakappo," of one Buddho.

19. Wipassi, born at Bandhuwatínagara. Parents bore the same name. His bo-tree, the "pátali." Gótamo was then Atulo rája.

The last regeneration was a "Mandakappo," of two Buddhos.

20. Sikhi, born at Arunawattinagara. Parents, Arunawattirája and Paphawattidéwi. His bo-tree, the "pundariko." Gótamo was then Arindamo rája at Paribhuttanagara.

21. Wessabhu, born at Anúpamanagara. Parents, Suppalittha maharája and Yasáwatidéwi. His bo-tree, the "sála." Gótamo was then Sadassano rája of Sarabhawatinagara.

The present regeneration is a "Mahábadda kappo," of five Buddhos.

22. Kakusando, born at Khémawatinagara. Parents, Aggidatto, the porahitto bráhman of Khéma-rája, and Wisákhá. His bo-tree, the "sirisa." Gótamo was then the aforesaid Khémarája.

23. Konágamano, born at Sóbhawatinagara. Parents, a bráhman named Yannadattho and Uttará. His bo-tree, the "udumbara." Gótamo was Pabbato rája (the mountain monarch) at Mithila.

24. Kassapo, born at Báránasinagara. Parents, the bráhman Bráhmadatto and Dhanawati. His bo-tree, the "nigrodha." Gótamo was a brahman named Jótipálo at Wappulla.

Gótamo is the Buddho of the present system, and Mettéyyo is still to appear, to complete the number of the present "Mahábadda kappo."

The Buddhos of this kappo, Gótamo excepted, are represented to have appeared in the long period which intervened between the reigns of Néru and Makhádéwo. The recession to an age so immeasurably and indefinitely remote is a fiction, of course, advisedly adopted, to admit of the intervention of an "abuddhotpádo," with its progressive decrease and readjustment of the term of human life; which, according to the buddhistical creed, precedes the advent of each supreme Buddho. The Maháwanso does not attempt to give the designations of these preposterous series of monarchs, who are stated to have reigned during that interval; but the Pitakattaya and the Atthakathá do contain lists of the names of all the rájas of the smaller, and of the initial rájas of the larger, groups. Whenever these buddhistical genealogical materials are tabularized and graduated, on the principle applied to the hindu genealogies, they will probably be found to accord with them to a considerable degree; making due allowance for the variation of appellations made by either sect, in reference to, or in consequence of, events and circumstances connected with their respective creeds.

In reference to the twelfth verse, the Tíká explains that the name Uruwéláya,—the present Buddhagya, where the sacred bo-tree still stands, and at which place several inscriptions are recorded, some of which have been translated and published in the Asiatic Researches and Journals,—is derived from "Urú" (sands) and "weláyá" (mounds or waves); from the great mounds or columns of sand which are stated to be found in its vicinity, and which have attracted the attention of modern travellers also.

I shall only notice further, in regard to the first chapter, that the isle of Giridípo is mentioned as being on the south east coast of Ceylon, and is represented to abound in rocks covered with enormous forest trees. The direction indicated, points to the rocks nearly submerged, which are now called the Great and Little Basses. But as speculation and hypothesis are scrupulously avoided in my present sketch, I abstain from further comment on this point.

Mahíyangano, the spot on which Buddho alighted in his first visit to Ceylon, is the present post of Bintenne, where the dágoba completed by Dutthagámini still stands. Sélasumano, or Sumanakúto, is Adam's peak. The position of Nágadípo, the scene of Buddho's second visit, I am not able to identify. It is indicated to have been on the north western coast of the island. The alleged impression of Buddho's foot on Adam's peak; the dágoba constructed at Kalyáni, near Colombo; as well as the several dágobas built at Anurádhapura, and at Dhígawápi, and the bo-tree subsequently planted at Anurádhapura; together with the numerous inscriptions,—the more modern of which alone have yet been decyphered,—are all still surviving and unobliterated evidences confirmatory of Gótamo's three visits to Ceylon.

In opening the second chapter, Mahanámo supplies detailed data touching several of Gótamo's incarnations, prior to his manifestation in the person of Mahásammato, the first monarch of this creation. I shall confine myself to a translation of the portion of the commentary which treats of that particular incarnation. It will serve to assimilate his production or manifestation, by "*opapátika*" or *apparitional birth*, with the hindu scheme of the origination of the solar race.

At the close of that existence (in the Brahma world) he was regenerated a man, at the commencement of this creation, by the process of "opapátika." From the circumstance of mankind being then afflicted with unendurable miseries, resulting from the uncontrolled state of the sinful passions which had been engendered, as well as from the consternation created by the murder, violence, and rapine produced by a condition of anarchy, a desire manifested itself among men to live subject to the control of a ruler. Having met and consulted together, they thus petitioned unto him (the Buddho elect), "O great man! from henceforth it belongs to thee to provide for our protection and common weal." The whole human race having assembled and come to this decision, the appellation was conferred on him of "*Mahásammato*," "the great elect."

Valuable as the comments are on the genealogy of the Asiatic monarchs—the descendants and successors of Mahásammato,—they are still only abridged and insulated notes deduced (as already noticed) from the Pitakattaya and the Atthakathá; to which justice would not be done in this limited sketch of the buddhistical annals. As a proof, however of Mahanámo's general rigid adherence to the data from which his history is compiled, I may here advert to one of the instances of the care with which he marks every departure, however trivial, from the authorities by which he is otherwise guided. He says, in reference to the twenty eight kings mentioned in the 6th verse: "In the Atthakathá composed by the Uttarawiháro priests, omitting Chétiyo, the son of Upacharako, and representing Muchalo to be the son of Upacharako, it is stated that there were only twenty seven rájas, whose existence extended to an asankya of years."

In reference to these genealogies, I shall now only adduce the following extracts from the Tiká, containing the names of the capitals at which the different dynastics reigned; and giving a distinct account of Okkáko, (Ixkswaku of the hindus) and of his descendants, as well as the derivation of the royal patronymic "Sakya,"—to which no clue could be obtained in hindu annals; but which is nearly identical with the account extracted by Mr Csoma de Koros from the Tibetan "Káhgyur," and published in the Bengal Asiatic Journal of August, 1833.

Those nineteen capitals were,—Kusáwati, Ayójjhápura, Báránasi, Kapila, Hatthipura, Ekachakkhu, Wajirawutti, Madhura, Aritthapura, Indapatta, Kósambi, Kannagóchha, Rojá, Champá, Mithila, Rájagaha, Takkasillá, Kusnárá, Támalitti.

The eldest son of Okkáko was Okkákamukho. The portion of the royal dynasty from Okkákamukkho to Suddhódano, (the father of Gótamo Buddho) who reigned at Kapila, was called the Okkáko dynasty. Okkáko had five consorts, named Hatthá, Chittá, Jantu, Pálini, and Wisákhá. Each had a retinue of five hundred females. The eldest had four sons, named, Okkákamukho, Karakando, Hatthinéko, and Nipuro; and five daughters, Piyá, Sapiyá, Anandá, Sananda', and Wiyitaséna'. After giving birth to these nine children she died, and the rája then raised a lovely and youthful princess to the station of queen consort. She had a son named Jantu, bearing also his father's title. This infant on the fifth day after his nativity was presented to the ra'ja, sumptuously clad. The delighted monarch promised to grant any prayer of her's (his mother) she might prefer. She, having consulted her relations, prayed that the sovereignty might be resigned to her son. Enraged, he thus reproached her: "Thou outcast, dost thou seek to destroy my (other) children?" She, however, taking every private opportunity of lavishing her caresses on him, and reproaching him at the same time, with "Ra'ja! it is unworthy of thee to utter an untruth;" continued to importune him. At last, the king assembling his sons, thus addressed them: "My beloved, in an unguarded moment, on first seeing your younger brother Jantu, I committed myself in a promise, to his mother. She insists upon my resigning, in fulfilment of that promise, the sovereignty to her son. Whatever may be the number of state elephants and state carriages ye may desire; taking them, as well as a military force of elephants, horses, and chariots, depart. On my demise, return and resume your rightful kingdom." With these injunctions he sent them forth, in the charge of eight officers of state. They, weeping and lamenting, replied, "Beloved parent, grant us forgiveness for any fault (we may have committed.") Receiving the blessing of the ra'ja, as well as of the other members of the court, and taking with them their sisters who had also prepared to depart,—having announced their intention to the king in these words, "We accompany our brothers,"—they quitted the capital with their army, composed of its four constituent hosts. Great crowds of people, convinced that on the death of the king they would return to resume their right, resolved to adhere to their cause, and accompanied them in their exile.

On the first day, this multitude marched one yojana only; the second day, two; and the third day, three yojanas. The princes thus consulted together: "The concourse of people has become very great: were we to subdue some minor ra'ja, and take his territory; that proceeding also would be unworthy of us. What benefit results from inflicting misery on others? Let us, therefore, raise a city in the midst of the wilderness, in Jambudípo." Having decided accordingly, repairing to the frontier of Himawanto, they sought a site for their city.

At that period, our Bódhisatto, who was born in an illustrious bra'hman family, and was called Kapilo bra'hman, leaving that family, and assuming the sacerdotal character in the "Isi" sect, sojourned in the Himawanto country in a "pannasa'la" (leaf hut) built on the borders of a pond, in a forest of sal trees. This individual was endowed with the gift called the "bhómilakkhanan;" and could discern good from evil, for eighty cubits down into the earth, and the same distance up into the air. In a certain country, where the grass, bushes, and creepers had a tendency in their growth, taking a southerly direction then to face the east: where lions, tigers, and other beasts of prey, which chased deer and hog; and cats and snakes, which pursued rats and frogs, on reaching that division, were incapacitated from persevering in their pursuit; while, on the other hand, each of the pursued creatures, by their growl or screech only, could arrest their pursuers; there this (Kapila Isi,) satisfied of the superiority of that land, constructed this pannasa'la.

On a certain occasion, seeing these princes who had come to his hut, in their search of a site for a city, and having by inquiring ascertained what their object was; out of compassion towards them, he thus prophesied: "A city founded on the site of this pannasa'la will become an illustrious capital in Jambudípo. Amongst the men born here, each will be able to contend with a hundred or a thousand (of those born elsewhere). Raise your city here, and construct the palace of your king on the site of my pannasa'la. On being established here, even a chanda'lo will become great like unto a Chakkawatti ra'ja." "Lord!" observed the princes, "will there be no place reserved for the residence of Ayyo?" "Do not trouble yourselves about this residence of mine: building a pannasa'la for me in a corner, found your city, giving it the name 'Kapila.'" They, conforming to his advice, settled there.

The officers of state thus argued: "If these children had grown up under their father's protection, he would have formed matrimonial alliances for them; they are now under our charge:" and then addressed themselves on this subject to the princes. The princes replied: "We see no royal daughters equal in rank to ourselves; nor are there any princes of equal rank to wed our sisters. By forming unequal alliances, the children born to us, either by the father's or mother's side, will become degraded by the stain attached to their birth; let us therefore form matrimonial alliances with our own sisters." Accordingly, recognizing in their eldest sister the character and authority of a mother, in due order of seniority (the four brothers) wedded (the other four sisters).

On their father being informed of this proceeding, he broke forth (addressing himself to his courtiers) into this exultation; "My friends, most assuredly they are 'sa'kya'.' My beloved, by the most solemn import of that term, they are unquestionably sa'kya'," (powerful, self-potential).

From that time, to the period of king Suddhódano, all who were descended (from those alliances) were (also) called Sa'kya'.

As the city was founded on the site where the bra'hman Kapilo dwelt, it was called Kapilanagara.

The account of the first covocation on religion, after Gótamo's death, is so clearly and beautifully given in the third chapter, that no explanatory comments are requisite from me. For detailed particulars regarding the construction of the convocation hall at Rájagaha, and the proceedings held therein, the Tíká refers to the Samantapásada Atthakathá on the Dígháníkáyo, and the Sumangala wilásini Attakatthá.

The fourth and fifth chapters are the most valuable in the Maháwanso, with reference to the chronology of Indian history. It will be observed that in some respects, both in the names and in the order of succession, this line of the Mágadha kings varies from the hindu genealogies.

Reserving the summing up of the chronological result till I reach the date at which the Indian history contained in the Maháwanso terminates, I shall proceed to touch on each commentary which throws any light on that history, in the order in which it presents itself, in that interval.

The first of the notes I shall select, contains the personal history of Susunágo, who was raised to the throne on the deposition of Nágadásako. With the exception of a somewhat far-fetched derivation

suggested of that usurper's name, the account bears all the external semblance of authenticity. This note is interesting in more than one point of view. It describes the change in the Mágadha dynasty to have proceeded from the deposition, and not from the voluntary abdication, of Nágadásako. It, likewise, is not only corroborative of the tolerance of courtesans in the ancient social institutions of India, which was, I believe, first developed by professor Wilson's translation of the hindu plays; but shows also that there was an office or appointment of "chief of courtesans," conferred and upheld by the authority of the state. Professor Wilson thus expresses himself in his essay on the dramatic system of the hindus, on this point.

"The defective education of the virtuous portion of the sex, and their consequent uninteresting character, held out an inducement to the unprincipled members, both of Greek and Hindu society, to rear a class of females, who should supply those wants which rendered home cheerless, and should give to men hetœra or female friends, and associates in intellectual as well as in animal enjoyment. A courtesan of this class inspired no abhorrence: she was brought up from her infancy to the life she professed, which she graced by her accomplishments, and not unfrequently dignified by her virtues. Her disregard of social restraint was not the voluntary breach of moral, social, or religious precepts: it was the business of her education to minister to pleasure; and in the imperfect system of the Greeks, she committed little or no trespass against the institutes of the national creed, or the manners of society. The Hindu principles were more rigid, and not only was want of chastity in a female a capital breach of social and religious obligations, but the association of men with professed wantons was an equal violation of decorum, and, involving a departure from the purity of caste, was considered a virtual degradation from rank in society. In practice, however, greater latitude seems to have been observed, and in the "Mrichchakatí" a bráhman, a man of family and repute, incurs apparently no discredit from his love for a courtesan. A still more curious feature is, that his passion for such an object seems to excite no sensation in his family, nor uneasiness in his wife; and the nurse presents his child to his mistress, as to its mother; and his wife, besides interchanging civilities (a little coldly, perhaps, but not compulsively), finishes by calling her 'sister,' and acquiescing therefore in her legal union with her lord. It must be acknowledged that the poet has managed his story with great dexterity, and the interest with which he has invested his heroine, prevents manners so revolting to our notions, from being obtrusively offensive. No art was necessary, in the estimation of a hindu writer, to provide his hero with a wife or two, more or less; and the acquisition of an additional bride is the ordinary catastrophe of the lighter dramas."

The following is a literal translation of the note in question, in the Tíka'.

Who is this statesman named Susunágo? By whom was he brought up? He was the son of a certain Lichchawi ra'ja of Wésáli. He was conceived by a courtesan ("Naggarasóbhini," literally "a beauty of the town") and brought up by an officer of state. The foregoing is recorded in the Atthakathá of the priests of the Uttarawiháro (of Anurádhapura). Such being the case, and as there is no want of accordance between our respective authorities, I shall proceed to give a brief sketch of his history.

Upon a certain occasion, the Lichchawi rájas consulted together, and came to the resolution, that it would be prejudicial to the prosperity of their capital, if they did not keep up the office of "Naggarasóbhini thárantaran" (chief of courtesans). Under this persuasion, they appointed to that office a lady of unexceptionable rank. One of these rájas, receiving her into his own palace, and having lived with her, there, for seven days, sent her away. She had then conceived unto him. Returning to her residence, she was delivered, after the ordinary term of pregnancy. The issue proved to be an abortion. Deeply afflicted, and overwhelmed with shame and fear, causing it to be thrown into a basket, carefully covered with its lid, and consigning it to the care of a female slave, she had it placed, early in the morning, at the Sankhárattánan (where all the rubbish and sweepings of a town are collected). The instant it was deposited there (by the slave), a certain nágarája, the tutelar of the city, observing it, encircling it in its folds and sheltering it with its hood, assumed a conspicuous position. The people who congregated there, seeing (the snake), made the noise "su," "su," (to frighten it away); and it disappeared. Thereupon a person who had approached the spot, opening (the basket) and examining it, beheld the abortion matured into a male child, endowed with the most perfect indications of greatness. On making this discovery, great joy was evinced. A certain chief who participated in this exultation, taking charge of the infant removed him to his house; and on the occasion of conferring a name on him, in reference to the shouts of "su," "su," above described, and to his having been protected by the nágarája, conferred on him the name of "Susunágo."

From that time protected by him (the chief), and in due course attaining the wisdom of the age of discretion, he became an accomplished achárayo; and among the inhabitants of the capital, from his superior qualifications, he was regarded the most eminent person among them. From this circumstance, when the populace becoming infuriated against the rája Nágadásako deposed him, he was inaugurated monarch, by the title of Susunágo rája.

In the tenth year of the reign of Kálásóko, the son and successor of Susunágo, a century had elapsed from the death of Gótamo, and the second convocation on religion was then held, under that monarch's auspices, who was a buddhist, at Wésáli;—his own capital being Pupphapura. The fourth chapter contains the names of the sovereigns, and the term of their respective reigns during that period, as well as the circumstances under which the second convocation originated, and the manner in which it was conducted. The Tíká contains some important comments on the "schisms" with which the fifth chapter commences. Not to interrupt the continuity of the historical narrative of India, I shall proceed with the translation of the notes on the Nandos, and on Chandagutto and his minister Chánakko. I regret that want of space prevents my printing the text of these valuable notes. I have endeavoured to make the translation as strictly literal as the peculiarities of the two languages would admit.

Subsequent to Kálásóko, who patronised those who held the second convocation, the royal line is stated to have consisted of twelve monarchs to the reign of Dhamma'sóko, when they (the priests) held the third convocation. Kálasóko's own sons were ten brothers. Their names are specified in the Atthakathá. The appellation of "the nine Nandos" originates in nine of them bearing that patronymic title

The Atthakatha' of the Uttarawiha'ro priests sets forth that the eldest of these was of an extraction (maternally) not allied (inferior) to the royal family; and that he dwelt in one of the provinces: it gives also the history of the other nine. I also will give their history succinctly, but without prejudice to its perspicuity.

In aforetime, during the conjoint administration of the (nine) sons of Ka'la'sóko, a certain provincial person appeared in the character of a marauder, and raising a considerable force, was laying the country waste by pillage. His people, who committed these depredations on towns, whenever a town might be sacked, seized and compelled its own inhabitants to carry the spoil to a wilderness, and there securing the plunder, drove them away. On a certain day, the banditti who were leading this predatory life having employed a daring, powerful, and enterprizing individual to commit a robbery, were retreating to the wilderness, making him carry the plunder. He who was thus associated with them, inquired: "By what means do you find your livelihood?" "Thou slave," (they replied) "we are not men who submit to the toils of tillage, or cattle tending. By a proceeding precisely like the present one, pillaging towns and villages, and laying up stores of riches and grain, and providing ourselves with fish and flesh, toddy and other beverage, we pass our life jovially in feasting and drinking." On being told this, he thought: "This mode of life of these thieves is surely excellent: shall I, also, joining them, lead a similar life?" and then said, "I also will join you, I will become a confederate of your's. Admitting me among you, take me (in your marauding excursions)." They replying "sádhu," received him among them.

On a subsequent occasion, they attacked a town which was defended by well armed and vigilant inhabitants. As soon as they entered the town the people rose upon and surrounded them, and seizing their leader, and hewing him with a sword, put him to death. The robbers dispersing in all directions repaired to, and reassembled in, the wilderness. Discovering that he (their leader) had been slain; and saying. "In his death the extinction of our prosperity is evident: having been deprived of him, under whose control can the sacking of villages be carried on? even to remain here is imprudent: thus our disunion and destruction are inevitable:" they resigned themselves to desponding grief. The individual above mentioned, approaching them, asked: "What are ye weeping for?" On being answered by them, "We are lamenting the want of a valiant leader, to direct us in the hour of attack and retreat in our village sacks;" "In that case, my friends, (said he) ye need not make yourselves unhappy; if there be no other person able to undertake that post, I can myself perform it for you; from henceforth give not a thought about the matter." This and more he said to them. They, relieved from their perplexity by this speech, joyfully replied "sa'dhu;" and conferred on him the post of chief.

From that period proclaiming himself to be Nando, and adopting the course followed formerly (by his predecessor), he wandered about, pillaging the country. Having induced his brothers also to co-operate with him, by them also he was supported in his marauding excursions. Subsequently assembling his gang, he thus addressed them: "My men! this is not a career in which valiant men should be engaged; it is not worthy of such as we are; this course is only befitting base

wretches. What advantage is there in persevering in this career, let us aim at supreme sovereignty ?" They assented. On having received their acquiescence, attended by his troops and equipped for war, he attacked a provincial town, calling upon (its inhabitants) either to acknowledge him sovereign, or to give him battle. They on receiving this demand, all assembled, and having duly weighed the message, by sending an appropriate answer, formed a treaty of alliance with them. By this means reducing under his authority the people of Jambudípo in great numbers, he finally attacked Patiliputta (the capital of the Indian empire), and usurping the sovereignty, died there a short time afterwards, while governing the empire.

His brothers next succeeded to the empire in the order of their seniority. They altogether reigned twenty two years. It was on this account that (in the Maha'wanso) it is stated that there were nine Nandos.

Their ninth youngest brother was called Dhana-nando, from his being addicted to hoarding treasure. As soon as he was inaugurated, actuated by miserly desires the most inveterate, he resolved within himself; "It is proper that I should devote myself to hoarding treasure;" and collecting riches to the amount of eighty kótis, and superintending the transport thereof himself, and repairing to the banks of the Ganges,—by means of a barrier constructed of branches and leaves interrupting the course of the main stream, and forming a canal, he diverted its waters into a different channel; and in a rock in the bed of the river having caused a great excavation to be made, he buried the treasure there. Over this cave he laid a layer of stones, and to prevent the admission of water, poured molten lead on it. Over that again he laid another layer of stones, and passing a stream of molten lead (over it), which made it like a solid rock, he restored the river to its former course. Levying taxes among other articles, even on skins, gums, trees, and stones, he amassed further treasures, which he disposed of similarly. It is stated that he did so repeatedly. On this account we call this ninth brother of theirs, as he personally devoted himself to the hoarding of treasure, "Dhana-nando."

The appellation of "Móriyan sovereigns" is derived from the auspicious circumstances under which their capital, which obtained the name of Móriya, was called into existence.

While Buddho yet lived, driven by the misfortunes produced by the war of (prince) Widhudhabo, certain members of the Sákya line retreating to Himawanto, discovered a delightful and beautiful location, well watered, and situated in the midst of a forest of lofty bo and other trees. Influenced by the desire of settling there, they founded a town at a place where several great roads met, surrounded by durable ramparts, having gates of defence therein, and embellished with delightful edifices and pleasure gardens. Moreover that (city) having a row of buildings covered with tiles, which were arranged in the pattern of the plumage of a peacock's neck, and as it resounded with the notes of flocks of "konchos" and "mayuros" (pea fowls) it was so called. From this circumstance these Sa'kya lords of this town, and their children and descendants, were renowned throughout Jambudípo by the title of "Móriya." From this time that dynasty has been called the Móriyan dynasty.

After a few isolated remarks, the Tiká thus proceeds in its account of Chánakko and Chandagutto.

It is proper that, in this place, a sketch of these two characters should be given. Of these, if I am asked in the first place, Where did this Cha'nakko dwell? Whose son was he? I answer, He lived at the city of Takkasila'. He was the son of a certain bra'hman at that place, and a man who had achieved the knowledge of the three wédos; could rehearse the mantos; skilful in stratagems; and dexterous in intrigue as well as policy. At the period of his father's death he was already well known as the dutiful maintainer of his mother, and as a highly gifted individual worthy of swaying the chhatta.

On a certain occasion approaching his mother, who was weeping, he inquired: "My dear mother! why dost thou weep?" On being answered by her: "My child, thou art gifted to sway a chhatta. Do not, my boy, endeavour, by raising the chhatta, to become a sovereign. Princes every where are unstable in their attachments. Thou, also, my child, wilt forget the affection thou owest me. In that case, I should be reduced to the deepest distress. I weep under these apprehensions." He exclaimed: "My mother, what is that gift that I possess? On what part of my person is it indicated?" and on her replying, "My dear, on thy teeth," smashing his own teeth, and becoming "Kandhadatto" (a tooth-broken-man) he devoted himself to the protection of his mother. Thus it was that he became celebrated as the filial protector of his mother. He was not only a tooth-broken-man, but he was disfigured by a disgusting complexion, and by deformity of legs and other members, prejudicial to manly comeliness.*

In his quest of disputation, repairing to Pupphapura, the capital of the monarch Dhana-nando,—who, abandoning his passion for hoarding, becoming imbued with the desire of giving alms, relinquishing also his miserly habits, and delighting in hearing the fruits that resulted from benevolence, had built a hall of alms-offerings in the midst of his palace, and was making

* Hence his name "Kautiliya" in the Hindu authorities.

an offering to the chief of the bra'hmans worth a hundred kótis, and to the most junior bra'hman an offering worth a lac,—this bra'hman (Cha'nakko) entered the said apartment, and taking possession of the seat of the chief bra'hman, sat himself down in that alms-hall.

At that instant Dhana-nando himself,—decked in regal attire, and attended by many thousands of "siwaka'" (state palanquins) glittering with their various ornaments, and escorted by a suite of a hundred royal personages, with their martial array of the four hosts, of cavalry, elephants, chariots, and infantry, and accompanied by dancing girls, lovely as the attendants on the déwos; himself a personification of majesty, and bearing the white parasol of dominion, having a golden staff and golden tassels,—with this superb retinue, repairing thither, and entering the hall of alms-offerings, beheld the bra'hman Cha'nakko seated. On seeing him, this thought occurred to him (Nando): "Surely it cannot be proper that he should assume the seat of the chief bra'hman." Becoming displeased with him, he thus evinced his displeasure. He inquired: "Who art thou, that thou hast taken the seat of the chief bra'hman?" and being answered (simply), "It is I;" "Cast from hence this cripple bra'hman; allow him not to be seated," exclaimed (Nando;) and although the courtiers again and again implored of him, saying, "Déwo! let it not be so done by a person prepared to make offerings as thou art: extend thy forgiveness to this bra'hman;" he insisted upon his ejection. On the courtiers approaching (Cha'nakko) and saying, "Acha'riyo! we come, by the command of the ra'ja, to remove thee from hence; but incapable of uttering the words 'Acha'riyo depart hence,' we now stand before thee abashed;" enraged against him (Nando), rising from his seat to depart, he snapt asunder his bra'hmanical cord, and dashed down his jug on the threshold; and thus invoking malediction, "Kings are impious: may this whole earth, bounded by the four oceans, withhold its gifts from Nando:" he departed. On his sallying out, the officers reported this proceeding to the ra'ja. The king, furious with indignation, roared, "Catch, catch the slave." The fugitive stripping himself naked, and assuming the character of an ajíwako, and running into the centre of the palace, concealed himself in an unfrequented place, at the Sankha'ratha'nan. The pursuers not having discovered him, returned and reported that he was not to be found.

In the night he repaired to a more frequented part of the palace, and meeting some of the suite of the royal prince Pabbato,* admitted them into his confidence. By their assistance, he had an interview with the prince. Gaining him over by holding out hopes of securing the sovereignty for him, and attaching him by that expedient, he began to search the means of getting out of the palace. Discovering that in a certain place there was a ladder leading to a secret passage, he consulted with the prince, and sent a message to his (the prince's) mother for the key of the passage, Opening the door with the utmost secrecy, and escaping with the prince out of that passage, they fled to the wilderness of Winjjha'.

While dwelling there, with the view of raising resources, he converted (by recoining) each kaha'panan into eight, and amassed eighty kótis of kaha'pana'. Having buried this treasure, he commenced to search for a second individual entitled (by birth) to be raised to sovereign power, and met with the aforesaid prince of the Móriyan dynasty called Chandagutto.

His mother, the queen consort of the monarch of Móriya-nagara, the city before mentioned, was pregnant at the time that a certain powerful provincial ra'ja conquered that kingdom, and put the Móriyan king to death. In her anxiety to preserve the child in her womb, departing for the capital of Pupphapura, under the protection of her elder brothers and under disguise, she dwelt there. At the completion of the ordinary term of pregnancy, giving birth to a son, and relinquishing him to the protection of the déwos, she placed him in a vase, and deposited him at the door of a cattle pen. A bull named Chando † stationed himself by him, to protect him; in the same manner that prince Ghóso, by the interposition of the déwata', was watched over by a bull. In the same manner, also, that the herdsman in the instance of that prince Ghóso repaired to the spot where that bull planted himself, a herdsman, on observing this prince, moved by affection, like that borne to his own child, took charge of and tenderly reared him; and in giving him a name, in reference to his having been watched by the bull Chando, he called him "Chandagutto;" and brought him up. When he had attained an age to be able to tend cattle, a certain wild huntsman, a friend of the herdsman, becoming acquainted with, and attached to him, taking him from (the herdsman) to his own dwelling, established him here. He continued to dwell in that village.

Subsequently, on a certain occasion, while tending cattle with other children in the village, he joined them in a game, called "the game of royalty." He himself was named ra'ja; to others he gave the offices of sub-king, &c. Some being appointed judges, were placed in a judgment hall; some he made officers of the king's household; and others, outlaws or robbers. Having thus constituted a court of Justice, he sat in judgment. On culprits being brought up, regularly

* Parawatte of the Hindus

† From a round white mark on his forehead, like a moon.

impeaching and trying them, on their guilt being clearly proved to his satisfaction, according to the sentence awarded by his judicial ministers, he ordered the officers of the court to chop off their hands and feet On their replying, "Déwo! we have no axes;" he answered: "It is the order of Chandagutto that ye should chop off their hands and feet, making axes with the horns of goats for blades, and sticks for handles They acting accordingly, on striking with the axe, the hands and feet were lopt off. On the same person commanding, "Let them be re-united," the hands and feet were restored to their former condition.

Chánakko happening to come to that spot, was amazed at the proceeding he beheld Accompanying (the boy) to the village, and presenting the huntsman with a thousand kahápaná, he applied for him, saying, "I will teach your son every accomplishment; consign him to me." Accordingly conducting him to his own dwelling, he encircled his neck with a single fold of a woollen cord, twisted with gold thread, worth a lac.

The discovery of this person is thus stated (in the former works) "He discovered this prince descended from the Móriyan line."

He (Chánakko) invested prince Pabbato, also, with a similar woollen cord While these youths were living with him, each had a dream which they separately imparted to him As soon as he heard each (dream), he knew that of these prince Pabbato would not attain royalty, and that Chandagutto would, without loss of time, become paramount monarch *in* Jambudipo. Although he made this discovery, he disclosed nothing to them

On a certain occasion having partaken of some milk-rice prepared in butter, which had been received as an offering at a brahmanical disputation; retiring from the main road, and lying down in a shady place protected by the deep foliage of trees, they fell asleep Among them the Achariyo awaking first, rose: and, for the purpose of putting prince Pabbato's qualifications to the test, giving him a sword, and telling him: "Bring me the woollen thread on Chandagutto's neck, without either cutting or untying it," sent him off Starting on the mission, and failing to accomplish it, he returned. On a subsequent day, he sent Chandagutto on a similar mission He repairing to the spot where Pabbato was sleeping, and considering how it was to be effected, decided: "There is no other way of doing it; it can only be got possession of, by cutting his head off." Accordingly chopping his head off, and bringing away the woollen thread, presented himself to the bráhman, who received him in profound silence. Pleased with him, however, on account of this (exploit), he rendered him in the course of six or seven years highly accomplished, and profoundly learned

Thereafter, on his attaining manhood, deciding: "From henceforth this individual is capable of forming and controling an army," and repairing to the spot where his treasure was buried, and taking possession of, and employing it, and enlisting forces from all quarters, and distributing money among them, and having thus formed a powerful army, he entrusted it to him. From that time throwing off all disguise, and invading the inhabited parts of the country, he commenced his campaign by attacking towns and villages. In the course of their (Chánakko and Chandagutto's) warfare, the population rose en masse, and surrounding them, and hewing their army with their weapons, vanquished them Dispersing, they re-united in the wilderness; and consulting together, they thus decided: "As yet no advantage has resulted from war; relinquishing military operations, let us acquire a knowledge of the sentiments of the people." Thenceforth, in disguise, they travelled about the country. While thus roaming about, after sunset retiring to some town or other, they were in the habit of attending to the conversation of the inhabitants of those places.

In one of these villages, a woman having baked some "appalapúwa" (pancakes) was giving them to her child, who leaving the edges would only eat the centre. On his asking for another cake, she remarked "This boy's conduct is like Chandagutto's in his attempt to take possession of the kingdom." On his inquiring, "Mother, why, what am I doing; and what has Chandagutto done?" "Thou, my boy, (said she,) throwing away the outside of the cake, eat the middle only Chandagutto also in his ambition to be a monarch, without subduing the frontiers, before he attacked the towns, invaded the heart of the country, and laid towns waste. On that account, both the inhabitants of the town and others, rising, closed in upon him, from the frontiers to the centre, and destroyed his army. *That* was *his* folly"

They, on hearing this story of hers, taking due notice thereof, from that time, again raised an army On resuming their attack on the provinces and towns, commencing from the frontiers, reducing towns, and stationing troops in the intervals, they proceeded in their invasion. After a respite, adopting the same system, and marshalling a great army, and in regular course reducing each kingdom and province, then assailing Pátiliputta and putting Dhana-nando to death, they seized that sovereignty.

Although this had been brought about, Chánakko did not at once raise Chandagutto to the throne; but for the purpose of discovering Dhana-nando's hidden treasure, sent for a certain fisherman (of the river); and deluding him with the promise of

raising the chhatta for him, and having secured the hidden treasure; within a month from that date, putting him also to death, inaugurated Chandagutto monarch

Hence the expression (in the Mahâwanso) "a descendant of the dynasty of Móriyan sovereigns;" as well as the expression "installed in the sovereignty." All the particulars connected with Chandagutto, both before his installation and after, are recorded in the Atthakathá of the Uttarawiháro priests. Let that (work) be referred to, by those who are desirous of more detailed information. We compile this work in an abridged form, without prejudice however to its perspicuity.

His (Chandagutto's) son was Bindusáro. After his father had assumed the administration, (the said father) sent for a former acquaintance of his, a Jatilian, named Maniyatappo, and conferred a commission on him. "My friend, (said he) do thou restore order into the country; suppressing the lawless proceedings that prevail." He replying "sádhu," and accepting the commission, by his judicious measures, reduced the country to order.

Chánakko, determined that to Chandagutto—a monarch, who by the instrumentality of him (the aforesaid Maniyatappo) had conferred the blessings of peace on the country, by extirpating marauders who were like unto thorns (in a cultivated land)—no calamity should befal from poison, decided on inuring his body to the effects of poison. Without imparting the secret to any one, commencing with the smallest partical possible, and gradually increasing the dose, by mixing poison in his food and beverage, he (at last) fed him on poison; at the same time taking steps to prevent any other person participating in his poisoned repasts.

At a subsequent period his queen consort was pronounced to be pregnant. Who was she? Whose daughter was she? "She was the daughter of the eldest of the maternal uncles who accompanied the rája's mother to Pupphapura." Chandagutto wedding this daughter of his maternal uncle, raised her to the dignity of queen consort.

About this time, Chanakko on a certain day having prepared the monarch's repast sent it to him, himself accidentally remaining behind for a moment. On recollecting himself, in an agony of distress, he exclaimed, "I must hasten thither, short as the interval is, before he begins his meal;" and precipitately rushed into the king's apartment, at the instant that the queen, who was within seven days of her confinement, was in the act, in the rája's presence, of placing the first handful of the repast in her mouth. On beholding this, and finding that there was not even time to ejaculate, "Don't swallow it," with his sword he struck her head off; and then ripping open her womb, extricated the child with its caul, and placed it in the stomach of a goat In this manner, by placing it for seven days in the stomach of seven different goats, having completed the full term of gestation, he delivered the infant over to the female slaves. Causing him to be reared by them, on conferring a name on him—in reference to a spot (Bindu) which the blood of the goâts had left—he was called Bindusa'ro.

Then follows another long note, which represents that the monarch whose corpse was reanimated after his death, was not Nando's, as stated in the hindu authorities, but Chandagutto's, by a yakkho named Déwagabbho. The imposture was detected by Chandagutto's prohitto bráhman: and Bindusáro with his own hands put him to death, and buried his parent with great pomp.

The next extract I shall make from the Tíká, contains the personal history of Nigródho, as well as of Asóko, who was converted by the former to the buddhistical creed.

This Nigródho, where did he dwell? Whose son was he? To answer the inquiry of the sceptical, (the Maha'wanso has stated) "This royal youth was the son of prince Sumano, the eldest of all the sons of Bindusa'ro." From the circumstance of their having been intimate in a former existence (as dealers in honey), and as he was the son of his elder brother, he was moved with affection towards him, the instant he saw him. Although they did not recognise each other, the impulse was mutual.

When his parent was on the point of death, Asóko quitted the kingdom of Ujjéni, which had been conferred on him by his father, and hastening to Pupphapura, established at once his authority over the capital. As soon as his sire expired, putting to death his brother Sumano, the father of Nigródho, in the capital, he there usurped the sovereignty without meeting with any opposition. He came from Ujjéni, on receiving a letter of recall from his father, who was bed-ridden. In his (Bindusa'ro's) apprehension, arising from a rumour which had prevailed that he (Asóko) would murder his own father, and being therefore desirous of employing him at a distance from him, he had (previously) established him in Ujjéni, conferring the government of that kingdom on him.

While he was residing happily there, having had a family consisting of Mahindo and other sons and daughters, on the receipt of a leaf (letter) sent by the minister, stating that his father was on his death bed, without stopping any where, he hastened to Pa'tiliputta, and rushing straight to the royal apartment, presented himself to his parent. On his (father's)

death, having performed the funeral obsequies, he consulted with the officers of state, and asserting his authority over the capital, assumed the monarchy.

The rest of the fifth chapter, containing the account of Asóko's conversion—the history of Moggaliputtatisso, by whom the third convocation was held, as well as of that convocation, is full of interesting matter, detailed with peculiar distinctness, on which the comments of the Tíká throw no additional light.

At this stage of his work, being at the close of the third convocation, Mahanámo abruptly interrupts his history of India, and without assigning any reason in the sixth chapter for that interruption, resumes the history of Lanká, in continuation of the visits of Budho, given in the first chapter, commencing with the landing of Wijayo. His object in adopting this course is sufficiently manifest to his readers, when they come to the twelfth chapter. In the Tíká, however, he thus explains himself for following this course, at the opening of the sixth chapter.

As soon as the third convocation was closed, Maha Mahindo, who was selected for, and sent on, that mission, by his preceptor Moggaliputto, who was bent on establishing the religion of Buddho in the different countries (of Jambudípo) came to this island, which had been sanctified, and rescued from evil influences, by the three visits paid, in aforetime, by the supreme Buddho; and which had been rendered habitable from the very day on which Bhagawá attained parinibbanan,

Accordingly, at the expiration of two hundred and thirty six years from that event, and in the reign of Dewánanpiyatisso, (Mahindo) arrived. Therefore (the Maháwanso) arresting the narrative of the history (of Jambudípo) here, where it was requisite that it should be shown how the inhabitants of this island were established here; with that view, and with the intent of explaining the arrival of Wijayo, it enters (at this point), in detail, into the lineage of the said Wijayo, by commencing (the sixth chapter) with the words: "In the land of Wangu, in the capital of Wangu &c."

The Tíká adds nothing to the information contained in the Maháwanso, as to the fabulous orign of the Síhala dynasty. There are two notes on the first verse, on the words "*Wangésu*" and "*puré*," which should have informed us fully as to the geographical position of the country, and the age in which the Wangu princes lived. They are however unsatisfactorily laconic, and comprised in the following meagre sentences.

There were certain princes named Wangu. The country in which they dwelt becoming powerful, it was called "Wangu," from their appellation

The word "puré" "formerly," signifies anterior to Bhagawá becoming Buddho"

All that can be safely advanced in regard to the contents of the sixth chapter is that Wijayo was descended, through the male branch, from the rájas of *Wangu* (Bengal proper), and, through the female line, from the royal family of *Kálinga* (Northern Circars); that his grand mother, the issue of the alliance above mentioned, connected herself or rather eloped with, some obscure individual named *Siho* (which word signifies "a lion"); that their son *Sihabáhu* put his own father to death, and, established himself in *Lála*, a subdivision of *Mágadha*, the capital of which was *Sihapura*, probably the modern *Synghaya* on the Gunduck river; (in the vicinity of which the remains of buddhistical edifices are still to be found;) and that his son Wijayo, with his seven hundred followers, landed in Lanká, outlawed in their native land, from which they came to this island. I shall hereafter notice the probability of the date of his landing having been antidated by a considerable term, for the purpose of supporting a pretended revelation or command of Buddho, with which the seventh chapter opens

It became a point of interesting inquiry to ascertain, whether the budhists of Ceylon had ventured to interpolate this injunction, as well as "the five resolves silently willed by Gótamo," mentioned in the seventeenth chapter, into the Pitakattaya, for the purpose of deluding the inhabitants of this island; as that imposition might, perhaps, have been detected by comparing those passages with the Pitakattaya of the Burmese empire, and the Sanscrit edition presented to the Bengal Asiatic Society, by Mr. Hodgson

On referring, accordingly, to the Parinibbánasuttan in the Dighanikáyo, *no trace whatever was to be found there of these passages.* But the "five resolves" alone are contained in the Atthakathá to that Suttan; but even there the command to Sakko, predictive of Wijayo's landing in Ceylon, is not noticed.

I took the opportunity of an official interview with the two high priests of the Malwatte and Asgiri establishments and their fraternity, to discuss this, apparently fatal, discrepancy, with them. They did not appear to be aware that the "five resolves" were only contained in the Atthakathá; nor did they attach any kind of importance to their absence from the text. They observed, that the Pitakattaya only embodied the essential portions of the discourses, revelations, and prophecies of Buddho. That his disciples for some centuries after his nibbánan, were endowed with inspiration; and that *their* supplements to the Pitakattaya were as sacred in their estimation as the text itself. On a slight hint being thrown out, whether this particular supplement might not have been "a pious fraud" on the part of Mahindo, with the view of accelerating the conversion of the ancient inhabitants of Ceylon; the priests adroitly replied, if *that* had been his object, he would have accomplished it more effectually by altering the Pitakattaya itself. Nothing can exceed the good taste, the unreserved communicativeness, and even the tact, evinced by the heads of the buddhistical church in Ceylon, in their intercourse with Europeans, as long as they are treated with the courtesy, that is due to them.

The fabulous tone of the narrative in which the account of Wijayo's landing in Lanká is conveyed in the seventh chapter, bears, even in its details, so close a resemblance to the landing of Ulysses at the island of Circé, that it would have been difficult to defend Mahanámo from the imputation of plagiarism, had he lived in a country in which the works of Homer could, by possibility, be accessible to him. The seizure and imprisonment of Ulysses' men, and his own rencontre with Circé, are almost identical with the fate of Wijayo and his men, on their landing in Lanká, within the dominions of Kuwéni.

"We went, Ulysses! (such was thy command!)
Through the lone thicket and the desert land.
A palace in a woody vale we found,
Brown with dark forests, and with shades around.
A voice celestial echoed from the dome,
Or nymph or goddess, chanting to the loom.
Access we sought, nor was access deny'd:
Radiant she came; the portals open'd wide.
The goddess mild invites the guest to stay:
They blindly follow where she leads the way.
I only wait behind of all the train:
I waited long, and ey'd the doors in vain.
The rest are vanish'd none repass'd the gate,
And not a man appears to tell their fate."

"Then sudden whirling, like a waving flame,
My beamy falchion, I assault the dame.
Struck with unusual fear, she trembling cries,
She faints, she falls; she lifts her weeping eyes.
'What art thou? say! from whence, from whom you came?
O more than human! tell thy race, thy name.
Amazing strength, these poisons to sustain!
Not mortal thou, nor mortal is thy brain.

Or art thou he? the man to come (foretold
By Hermes powerful with the wand of gold),
The man from Troy, who wandered ocean round,
The man for wisdom's various arts renown'd,
Ulysses? Oh! thy threatening fury cease,
Sheath thy bright sword, and join our hands in peace!
Let mutual joys our mutual trust combine,
And love, and love-born confidence, be thine.'
'And how, dread Circé! (furious I rejoin)
Can love, and love-born confidence be mine!
Beneath thy charms when my companions groan,
Transform'd to beasts, with accents not their own?
O thou of fraudful heart, shall I be led
To share thy feast-rites, or ascend thy bed,
That, all unarm'd, that vengeance may have vent,
And magic bind me, cold and impotent?
Celestial as thou art, yet stand denied;
Or swear that oath by which the gods are tied
Swear, in thy soul no latent frauds remain,
Swear by the vow which never can be vain!'
The goddess swore: then seiz'd my hand, and led
To the sweet transports of the genial bed."

It would appear that the prevailing religion in Lanká, at that period, was the demon or yakkha worship. Buddhists have thence thought proper to represent that the inhabitants were yakkhos or demons themselves, and possessed of supernatural powers. Divested of the false colouring which is imparted to the whole of the early portion of the history of Lanká in the Mahávanso, by this fiction, the facts embodied in the narrative are perfectly consistent, and sustained by external evidence, as well as by surviving remnants of antiquity. No train of events can possibly bear a greater semblance of probability than that Wijayo, at his landing, should have connected himself with the daughter of some provincial chieftain or prince; by whose means he succeeded in overcoming the ruling powers of the island;—and that he should have repudiated her, and allied himself with the sovereigns of Southern India, after his power was fully established in the island.

The narrative is too full and distinct in all requisite details, in the ensuing three chapters to make any further remarks necessary from me.

The eleventh chapter possesses more extended interest, from the account it contains of the embassy sent to Asóko by Dewánanpiyatisso, and of the one deputed to Lanká in return.

The twelfth chapter contains the account of the dispersion of the buddhist missionaries, at the close of the third convocation, in B.C. 307, to foreign countries, for the purpose of propagating their faith. I had intended in this place to enter into a comparison of the data contained in professor Wilson's sketch of the Rája Taringiní, with the details furnished in this chapter of the Mahávanso, connected with the introduction of buddhism in Cashmir. The great length, however, of the preceding extracts from the Tíká, which has already swelled this introduction beyond the dimensions originally designed, deters me from undertaking the task in the present sketch. I shall, therefore, now only refer to the accordance between the two authorities (though of conflicting faiths) as to the facts of that conversion having taken place in the reign of Asóko; of the previous prevalence of the nága worship;

and of the visitation by tempests, which each sect attributed to the impiety of the opposite party; as evidences of both authorities concurring to prove the historical event here recorded, that this mission did take place during the reign of that supreme ruler of India.

As to the deputations to the Mahísamandala, Wanawása, and Aparantaka countries, I believe it has not been ascertained whether any of their ancient literature is still extant; nor, indeed, as far as I am aware, have their geographical limits even been clearly defined Although we are equally without the guidance of literary records in regard to the ancient history of Mahárátta, also, the persevering progress of oriental research has of late furnished some decisive evidence, tending to prove that the stupendous works of antiquity on the western side of India, which had heretofore been considered of hindu origin, are connected with the buddhistical creed. The period is not remote, I hope, when the successful decyphering of the more ancient inscriptions will elicit *inscribed* evidence, calculated to afford explicit explanation of the *pictorial* or *sculptural* proofs on which the present conclusions are chiefly based. In regard to the geographical indentification of the Yóna country, I am of opinion we shall have to abandon past speculations, founded on the similarity of the names of "Yóna" and "Yavana"; and the consequent inferences that the Yavanas were the Greeks of Bactriana;—as Yóna is stated to be mentioned long anterior to Alexander's invasion, in the ancient Páli works. The term in that case can have no connection with the Greeks.

If in the "regions of Himawanto" are to be included Tibet and Nepal, the collection of Sanscrit and Tibetan buddhistical works, made by Mr. Hodgson,—cursorily as they have hitherto been analized,—has already furnished corroborative evidence of the deputation above-mentioned to Cashmir, and of the three convocations. When the contents of those works have been more carefully examined, that corroboration will probably be found to be still more specific and extensive.

As to the deputation into Sówanabhúmi; the Pitakattaya of the Burmese are, minutely and literally, identical with the buddhist scriptures of Ceylon. The translations which appeared in the Bengal Asiatic Journal for May, 1834, of the inscriptions found at Buddhaghya and Ramree island, are valuable collateral evidence, both confirmatory of the authenticity of the Pitakattaya, and explanatory of the deputation to Sówanabhúmi; the latter agreeing even in respect to the names of the théros employed in the mission, with the Mahávanso.

In entering upon the thirteenth chapter, a note is given in the Tíká, which I extract in this place, as containing further particulars of the personal history of Asóko; and I would take this opportunity of correcting a mistranslation, by altering the passage "she gave birth to the noble (twin) sons Ujjénio and Mahindo," into "she gave birth to the noble Ujjénian prince Mahindo." The other children born to Asóko at Ujjéni, alluded to in a former note, were probably the offspring of different mothers.

Prior to this period, prince Bindusáro, the son of Chandagutto of the Móriyan dynasty, on the demise of his father, had succeeded to the monarchy, at Pátiliputta. He had two sons who were brothers. Of them (the sons) there were, also, ninety other brothers, the issue of different mothers. This monarch conferred on Asóko, who was the eldest* of all of them, the dignity of sub-king, and the government of Awanti. Subsequently, on a certain occasion, when he came to pay his respects to him (the monarch), addressing him, "Sub-king, my child! repairing to thy government, reside at Ujjéni," ordered him thither. He, who was on his way to Ujjéni, pursuant to his father's command, rested in his journey at the city of Chétiyagiri, at the house of one Déwo, a settho. Having met there the lovely and youthful daughter of the said settho, named Chétiya déwi and becoming enamoured of her; soliciting the consent of her parents, and obtaining her from them, he lived with her. By that connection she became pregnant; and being conveyed from thence to Ujjéni, she gave birth to

* This is at variance with a preceding note, which made Sumano the eldest of all Bindusáro's sons.

the prince Mahindo. At the termination of two years from that date, giving birth to her daughter Sanghamittá, she continued to dwell there. Bindusáro, the father of the sub-king, on his death bed, calling his son Asóko to his recollection sent messengers to require his attendance. They accordingly repaired to Ujjéni, and delivered their message to Asóko. Pursuant to those instructions, he hastened to his father by rapid stages, leaving his son and daughter, in his way, at Chétiyagiri; and hurrying to his father at Pátiliputta, performed the funeral obsequies of his parent, who died immediately on his arrival. Then putting to death the ninety nine brothers of different mothers, and extirpating all disaffected persons and raising the chhatta, he there solemnized his inauguration. The mother of the théro (Mahindo), sending her children to the king's court, continued to reside herself at the city of Chétiyagiri. It is from this circumstance (that the author of the Maháwanso has said), "While prince Asóko was ruling over the Awanti country."

The Tíká affords no new matter, as far as regards the interesting narrative contained in the fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth chapters. The twentieth chapter contains a chronological summary of the reign of Dhammásóko, at the opening of which the Tíká gives the following note, affording another proof of the minute attention paid by the author to prevent any misapprehension in regard to the chronology of his history.

After describing the arrival of the bo-tree, and prepatory to entering upon the chapter on the subject of the théros obtaining "parinibbánan," the account of the death of the two monarchs, Dhammásóko and Dewánanpiyatisso, is set forth (in the Maháwanso in these words): "In the eighteenth year of the reign of Dhammásóko, the bo-tree was placed in the Mahaméghawanna pleasure garden."

(In the Mahawanso it is stated), "these years collectively amount to thirty seven." By that work it might appear that the total (term of his reign) amounted to forty one years. That reckoning would be erroneous; the last year of each period being again counted as the first of the next period. By avoiding that double appropriation, the period becomes thirty seven years. In the Atthakathá, avoiding this absurd (literally laughable) mistake, the period is correctly stated It is there specified to be thirty seven years."

I have now rapidly gone through the first twenty chapters of the Maháwanso, making also extracts from the most interesting portions of the Tíká which comment on them. These chapters have been printed also in the form of a pamphlet to serve as a prospectus to this volume of the Maháwanso. That pamphlet has been already distributed among Literary Societies and Oriental scholars, whose criticism I invited, not on the translation (for the disadvantages or advantages under which this translation has been attempted will be undisguisedly stated) but on the work itself.

The chronological data of the Indian history herein contained, may be thus tabularized.

Name	Accession of each king B. C.	Accession of each king B. B.	Reign. Years	
Bimbisáro	603	60	52	
Ajátasattu	551	8	32	Gótamo died in the eighth year of this king's reign, which event constitutes the buddhistical epoch
		A. B		
Udáyibhaddako	519	24	16	
Anuraddhako } Mundho }	503	40	8	Collectively
Nágadásako	495	48	24	
Susunágo	471	72	18	
Kálásoko	453	90	28	
Nandos	425	118	22	Collectively
Nandos	403	140	22	Individually
Chandagutto	381	162	34	
Bindusáro	347	196	28	
Asóko	319	224 An anachronism of 6 years the specified date being A. B. 218	37	

If Chandagupta and Seleucus Nicator be considered cotemporaries, and the reign of the latter be taken to have commenced in B. C. 323 (the year in which Alexander died) a discrepancy is found to exist of about 60 years, between the date of the western authorities, and that given in the Mahâwanso. The buddhist era, from which these dates are reckoned, appears to be too authentically fixed to admit of its being varied from B. C. 543 to about B. C. 480, for the adjustment of this difference. On the other hand, as during the 218 years comprised in the reigns of the above mentioned rájas, there are two correcting epochs given,—one at the 100th and the other at the 218th year,—while the accession of Chandagupta is represented to have taken place in the 162nd year of Buddho; it is equally inadmissible, to make so extensive a correction as 60 years within two such closely approximated dates, by any attempt at varying the terms of the reigns of the kings who ruled in that interval. The attention paid by the author to ensure chronological accuracy (as noticed on various occasions in the foregoing remarks) is moreover so scrupulously exact, that it appears to me that the discrepancy can only proceed from one of these two sources; viz., either it is an intentional perversion adopted to answer some national or religious object, which is not readily discoverable; or, Chandagupta is not identical with Sandracottus.

As to the detection of any intentional perversion; I have only the means at present of consulting the Burmese Páli annals, which version of the Pitakattaya is entirely in accordance with the Ceylonese authorities. Even in the Buddhaghyá inscription, the accession of Asóko is stated to have been in A. B. 218. I have not met with any integral analysis of the Nepal Sanscrit annals. Professor Wilson however has furnished an abstract of the Tibetan version, made from an analysis prepared by Mr. Csoma de Korosi, which is published in the January and September numbers of the Journals of 1832. The former contains the following observations in reference to this particular point.

"On the death of Sákya, Kasyapa, the head of the Baud'dhas, directs 500 superior monks to make a compilation of the doctrines of their master. The "Do" is also compiled by Ananda; the "Dul-va" by Upáli; and the "Ma-moou," Abhidharma, or Prajná-paramitá, by himself. He presides over the sect at Rájagriha till his death.

Ananda succeeds as hierarch. On his death his relics are divided between the Lichchivis and the king of Magadha; and two chaityas are built for their reception, one at Allahabad, the other at Pa'taliputra.

One hundred years after the disappearance of Sa'kya, his religious is carried into Kashmir.

One hundred and ten years after the same event, in the reign of Asóka, king of Pa'taliputra, a new compilation of the laws of Sa'kya was prepared by 700 monks, at Yanga-pa-chen-Allahabad.

The twelfth and thirteenth volumes contain supplementary rules and instructions, as communicated by Sa'kya to Upa'li, his disciples, in answer to the inquiries of the latter.

We shall be better prepared, upon the completion of the catalogue of the whole of the Ka'h-gyar, to offer any remarks upon the doctrines it inculcates, or the historical facts it may be supposed to preserve. It is, therefore, rather premature to make any observations upon the present analysis, confined as that is to but one division of the work, and unaccompanied by extracts, or translations; but we may perhaps be permitted to inquire what new light it imparts, as far as it extends, to the date and birth-place of Sa'kya.

Any thing like chronology is, if possible, more unknown in Baud'dha than Brahmanical writings; and it is in vain therefore to expect any satisfactory specification of the date at which the Buddha Sákya flourished. We find however that 110 years after his death, Asóka, king of Pa'taliputra, reigned: now in the Vishnu Pura'na, and one or two other Pura'nas, the second king of Magadha from Chandragupta, or Sandracoptos, bears the title of Asóka, or Asókaverdhana. If this be the prince intended, Sa'kya lived about 430 years before the christian era, which is about one century posterior to the date usually assigned for his appearance. It is not very different, however, from that stated by the Siamese to Mr. Crawfurd. By their account, his death took place in the first year of the sacred era, being the year of the little snake; on Tuesday, being the full moon of the sixth month. The year 1822, was the year 2364 of the era in question; and as Buddha is stated by them to have died when 80 years of age, his birth by this account took place 462 years before the christian era."

If the inference here drawn could be sustained, the discrepancy above noticed, between the chronology of the western and the buddhistical authorities would be more than corrected; making the era of Gótamo fall between 430 and 462 years before the christian epoch. I have reason to believe, however, that this conclusion is deduced from a misconception (and a very natural one) on the part of Mr. Csoma de Korosi, in forming his analysis from the Tibetan versions. In the buddhistical works extant in Ceylon, whenever a consecutive series of events is specified in chronological order, the period intervening between any two of those events is invariably reckoned from the date of the event immediately preceding, and not from the date of the first event of the series. On re-examination of the text—of the Sanscrit versions at least—this gentleman will probably find that the three events here alluded to are the three convocations, which are described in the Mahávanso: the first as being held in the year of Gótamo's death; the second, one hundred years afterwards; and the third, one hundred and thirty four years after the second, in the seventeenth year of the reign of Asóko; making the date of Asóko's accession to be the 218th, instead of the 110th year of Buddho, falling within that monarch's rule.

In the absence of other data the learned professor reverts, allowably enough, in this inquiry, to the only established epoch of hindu history, the age of Chandagupta; and thence infers that "Sákya lived about 430 years before the Christian era;" in support however of his inference he quotes a most palpable mistake contained in Crawfurd's Siam. It is there correctly enough stated that "the year 1822 was 2364 of the era in question." The revolution of the buddhist year takes place in May: the first year of that era therefore comprised the last eight months of B. C. 543, and the first four of B. C. 542. Mr. Crawfurd then proceeds to say, "and as Buddho is stated to have died when 80 years of age, his birth by this account took place 462 years before the Christian era." This gentleman forgets that he has to deal with a calculation of recession, and proceeds to deduct from, instead of *adding* 80 years to, 542: thereby making it appear that Gótamo was born 80 years after the date assigned for his death; or B. C. 462 instead of 622.

Here, again, as Mr. Colebrooke in his essay, professor Wilson has inadvertently lent the authority of his high reputation as an oriental scholar, in passing a sentence of unmerited condemnation on "Bauddha writings." He says, "any thing like real chronology is, if possible, more unknown in the Bauddha than the bráhmanical writings; and it is in vain, therefore, to expect any satisfactory specification of the date at which the Buddha Sákya flourished." Even if a discrepancy, to the extent he notices, of about one hundred years, had really existed, among the various versions of the buddhist annals scattered over the widely separated regions in which buddhism has prevailed; instead of that anachronism being founded on an error so self-evident that it ought not to have escaped detection; still I would ask, wherein does this chronological inferiority of the buddhistical, as compared with the bráhmanical annals, consist? Are we not indebted to his own valuable researches for evidence of the Purános being comparatively modern compilations? And does not the anachronism at the period of the reign of Chandragupta, *in them*, amount to nearly 1200 years? And have we not his own authority for saying, that, "the only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Rája Taringiní, a history of Cashmir?" And does he not himself, exhibit *in that work* an anachronism of upwards of 700 years in the age of Gonerda III.; which is nearly two centuries posterior to the age of Sákya Buddho?

As to the second point,—the identity of Chandragupta with Sandracottus,—it will be observed, that the author of the Mahávanso, in his history, gives very little more than the names of the Indian

monarchs, and the term of their reigns; which are, moreover, adduced solely for the purpose of fixing the dates of the three convocations, till he comes to the accession of the great patron of buddhism, Asóko. I have, therefore, extracted every passage in his Tíká, which throws any light on this interesting historical point. I have taken the liberty, also, of reprinting, in the appendix, professor Wilson's notes on the Mudra Rákshasa; both because many of the authorities he quotes are not accessible to me, and as it is desirable that this identity in the buddhistical annals should be tested by the same evidence by which the question is tried in the bráhmanical annals. The points both of accordance and discordance, between the buddhistical data, and, on the one hand, the bráhmanical, and, on the other, the European classical, data, are numerous. I could not enter into an illustrative examination of these particulars, without going into details, inadmissible in this place. Those who are interested in the inquiry, will be left to form their own comparisons, and draw their own conclusions in this respect. I shall only venture to observe, that, at present, I incline to the opinion that this discrepancy of nearly 60 years proceeds from some *intentional perversion* of the buddhistical chronology.

I here close my remarks on the Maháwanso, as regards the historical information it contains of India. When we find that all these valuable data, regarding *India*, are met with in an *epitomised introduction*, or *episode*, to a buddhistical history of *Ceylon*; and that the termination of this historical narrative of India occurs at this particular point, not from any causes which should render that narrative defective here, but because the Ceylonese branch of buddhistical history diverges at this date from the main stream; is it not reasonable to infer, that in those regions of Asia, where the Páli buddhistical literature is still extant, it will be found to contain the history of those countries in ampler detail, and continued to a later period than only to the reign of the first supreme monarch of India, who became a convert to Gótamo Buddho's religion? That such literary records are extant, we have the following unqualified testimony of Colonel Tod.

"Immense libraries, in various parts of India, are still extant, which have survived the devastations of the Islamite. The collections of Jessulmer and Puttam, for example, escaped the scrutiny of even the lynx-eyed Alla, who conquered both these kingdoms, and who would have shown as little mercy to those literary treasures, as Omar displayed towards the Alexandrine library. Many other minor collections, consisting of thousands of volumes each, exist in central and western India; some of which are the private property of princes, and others belong to the Jain communities."

"Some copies of these Jain MSS from Jessulmer, which were written from five to eight centuries back, I presented to the Royal Asiatic Society. Of the vast numbers of these MS books in the libraries of Puttan and Jessulmer, many are of the most remote antiquity, and in a character no longer understood by their possessors, or only by the supreme pontiff and his initiated librarians. There is one volume held so sacred, for its magical contents, that it is suspended by a chain in the temple of Chintamun, at the last named capital in the desert, and is only taken down to have its covering renewed, or at the inauguration of a pontiff. Tradition assigns its authorship to Samaditya Sooru Acharya, a pontiff of past days, before the Islamite had crossed the waters of the Indus, and whose diocese extended far beyond that stream. His magic mantle is also here preserved, and used on every new installation. The character is, doubtless, the nail-headed Páli; and could we introduce the ingenious, indefatigable, and modest Mon. Burnouf with his able coadjutor, Dr. Lassen, into the temple, we might learn of this sybilline volume, without their incurring the risk of loss of sight, which befel the last individual, a female Yati of the Jains, who sacrilegiously endeavoured to acquire its contents."

To which testimony, I cannot refrain from adding the following note, appended to the proceedings of the Bengal Asiatic Society, in April, 1836.

Passage of a letter published by Lieut. Webb in a Calcutta periodical, in the year 1833.

"You are yet all in the dark, and will remain so, until you have explored the grand libraries of Patan, a city in Rájputána, and Jessulmer a town north west of Joadpur, and Cambay; together with the travelling libraries of the Jain bishops. These contain tens of thousands of volumes, and I have endeavoured to open the eyes of some scholars here on

the subject. At Jessulmer are the original books of Bhanda (Buddha), the sybilline volumes which none dare even handle. Until all these have been examined, let us declare our ignorance of hindu literature, for we have only gleaned in the field contaminated by conquest, and where no genuine record could be hoped for."

Here, then, is a new, inciting, and extensive field of research, readily accessible to the oriental scholar. The close affinity of Páli to Sanscrit, together with the aid afforded by Mr. Clough's translated Páli Grammar, in defining the points in which they differ, will enable any Sanscrit scholar to enter upon that interesting investigation with confidence; and the object I have principally in view will have been realized, if I shall have in any degree stimulated that research.

It scarcely falls within the scope of this introduction to enter into any detailed examination of the Maháwanso, as regards the continuous history of Ceylon, nor have I been able, from the disadvantages under which I have conducted this publication, to append notes to the translated narrative. Suffice it to say, that from the date of the introduction of buddhism into Ceylon, in B. C. 307, that history is authenticated by the concurrence of every evidence, which can contribute to verify the annals of any country; as, was shown in the "Epitome," alluded to above,* imperfectly and hastily as it was been compiled; and will further appear in the second volume of this translation.

In regard to the 236 years which elapsed, from the death of Gótamo to the introduction of buddhism in Ceylon, in B. C. 307; there is a ground for suspecting that sectarian zeal, or the impostures of superstition, have led to the assignment of the same date for the landing of Wijayo, with the cardinal buddhistical event,—the death of Gótamo. If historical annals did exist (of which there is ample internal evidence) in Ceylon, anterior to Mahindo's arrival, buddhist historians have adapted those data to their falsified chronology. The otherwise apparent consistency of the narrative contained in that portion of the history of Ceylon, together with the established facts of the towns and edifices, therein described, having been in existence at the period of Mahindo's landing, justify the inference, that the monarchs named, and the events described, are not purely buddhistical fictions. My reluctance, moreover, to admit the particular date assigned to the landing of Wijayo, does not proceed solely from its suspicious coincidence with the date of Gótamo's death. The aggregate period comprised in those 236 years, it will be observed, has been for the most part apportioned, on a scale of decimation, among the six rájas who preceded Déwánanpiyatisso, which distribution is not in itself calculated to conciliate confidence; and in the instance of the fifth rája, Pandukábhayo, it is stated that he married at 20 years of age, succeeded in dethroning his uncle when he was 37 years, and reigned for 70 years. He is therefore 107 years old when he dies, having been married 87 years; and yet the issue of that marriage, Mutasíwo, succeeds him and reigns 60 years! One of the Singhalese histories does, indeed, attempt to make it appear that Mutasíwo was the grandson; but I now find that that assertion is founded purely on an assumption, made possibly with the view of correcting the very imperfection now noticed. It is manifest, therefore, that there is some inaccuracy here, which calls for a curtailment of the period intervening between the landing of Wijayo and the introduction of buddhism; and it is not unworthy of remark, that a curtailment of similar extent was shown to be requisite in the Indian portion of this history, of that particular period, to render the reigns of Chandragupta and Seleucus Nicator contemporanious. This principle of decimating has also been applied in filling up the aggregate term comprised in the reigns of the four brothers of Déwánanpiyatisso, who successively ascended the throne after him. But subsequently to Dutthagámini, in B. C. 164, there does not appear to be the slightest ground for questioning the correctness of the chronology of the Ceylonese history, even in these minute respects.

Whether these unimportant falsifications have, or have not, been intentionally had recourse to, they in no degree affect the reputation of Mahanámo, as an historian; for the following very curious passage in Buddhaghóso's Atthakathá on the Winéyo, which was composed only fifty years before Mahánámo compiled his history, shows that great pains had been taken, even at that period, to make it appear that the chronology of these three centuries of buddhistical history, which preceded Asóko's conversion, was correct, as exhibited in those Atthakathá.

In the eighteenth year of the reign of Ajátasattu, the supreme Buddho attained parinibbánan. In that very year, prince Wijayo, the son of prince Sího, and the first monarch of Tambapanni, repairing to this island, rendered it habitable for human beings. In the fourteenth year of the reign of Udáyabhado, in Jambudípo, Wijayo died here. In the fifteenth year of the reign of Udáyabhado, Pánduwásadéwo came to the throne in this island. In the twentieth year of the reign of Nágadáso there, Pánduwásadéwo died here. In the same year Abhayo succeeded to the kingdom. In the seventeenth year of the reign of Susunágo there, twenty years of the reign of Abhayo had been completed; and then, in the said twentieth year of Abhayo, the traitor Pandukábhayo usurped the kingdom. In the sixteenth year of the reign of Kálásoko there, the seventeenth year of Pandukábhayo's reign had elapsed here. The foregoing (years) together with this one year, will make the eighteenth (of his reign). In the fourteenth year of the reign of Chadagutto, Pandukábhayo died here; and Mutasíwo succeeded to the kingdom. In the seventeenth year of the reign Dhammásoko rája, Mutasiwo rája died, and Déwananpiyatisso rája succeeded to the kingdom.

From the parinibbánan of the supreme Buddho, Ajátasattu reigned twenty four years. Udáyabhado, sixteen. Anuruddho and Mundho, eighteen. Nágadásako twenty four. Susunágo eighteen years. His son Kála'soko twenty eight years. The ten sons of Ka'la'soko reigned twenty two years. Subsequently to them, Nawanando reigned twenty two years. Chandagutto twenty four years. Bindusa'ro, twenty eight years. At his demise Asóko succeeded, and in the eighteenth year after his inauguration, Mahindo théro arrived in this island. This royal narration is to be thus understood.

The synchronisms attempted to be established in this extract, between the chronology of India and of Ceylon, are it will be observed, most successfully made out. The discrepancies as to the year of Ajátasattu's reign, in which Gótamo Buddho died; as to the comparison between Kálásoko and Pandukábhayó, and as to the duration of the joint rule of Anuruddho and Mundho, as well as that of Chandagutto, all manifestly proceed from clerical errors of the transcribers; as will be seen by the following juxtapositions:—

18th of Ajátasattu	1	Buddho died, and Wijayo landed in Ceylon	1
14th of Udáyabhaddako	38	last of Wijayo	38
15th of Do.	39	first of Panduwáso	39
20th of Nágadáso	68	last of Do.	69
17th of Susunágo	89	20th of Abhayo	89
16th of Kálasóko	106	17th of Pandukábhayo	124
14th of Chandagutto	176	last of Do.	176
17th of Dhammasóko	*241	last of Mutasíwo	236

After the most minute examination of the portion of Maháwanso compiled by Mahanámo, I am fully prepared to certify, that I have not met with any other passage in the work, (unconnected with religion and its superstitions), than those already noticed, which could by the most sceptical be considered as prejudicial to its historical authenticity. In several instances he adverts prospectively to events which took place posterior to the date at which his narrative had arrived, but in every one of these cases, it is found that the anticipated incidents are invariably anterior to his own time.

* This anachronism has been already explained.

The Tíká also to the Maháwanso is equally faultless in these respects, save in one single, but very remarkable, instance. In enumerating, at the opening of the 5th chapter, the "schisms" which had prevailed in the buddhistical church, the Maháwanso states, that six had arisen in India, and *two* in Ceylon. The Tíká, however, in commenting on this point, mentions *three* schisms in Ceylon, and specifies the dates when each occurred. I quote this passage, as it will serve to illustrate, what I have already suggested, as to the mode of computing the dates of a consecutive series of chronological events in buddhistical works.

Of these (schisms) the fraternity of Abhayagiri, at the expiration of 217 years after the establishment of religion in Lanká, in the reign of king Wattagámini, by separating the Pariwánan section of Bhagawá from the Winéyo, which had been propounded for the regulation of sacerdotal discipline; by both altering its meaning and misquoting its contents; by pretending also that they were conscientious seceders, according to the "therawáda" rules; and assuming the name of the Dhammaruchika seceders, established themselves at the Abhayagiriwiháro, which was constructed by Wattagámini.

At the expiration of 341 years from that event, the fraternity (subsequently established) at the Jétawanno, even before the said Jétawanno wiháro was founded, severing themselves from the Dhammaruchika schismatics, and repairing to the Dhakkhiná wiháro, they also by separating the two Wibhangos of Bhagáwá from the Winéyo, which had been propounded for the regulation of sacerdotal discipline; by both altering their meaning and misquoting their contents, and assuming the appellation of the Ságalika schismatics; and becoming very powerful at the Jétawanno wiháro built by rája Mahaséno, established themselves there.

Hence the expression in the Maháwanso, "the Dhammaruchiya and Ságaliya secessions in Lanká."

At the expiration of 350 years from that event, in the reign of the rája Dáthápatisso (also called Aggrabhódi) the maternal nephew (of the preceding monarch) a certain priest named Dáthávédhako resident at the Kurundachatta pariwéno at the Jétawnno wiháro, and another priest also named Dáthawédhako, resident at the Kolombálako pariwéno of the same wiháro;—these two individuals, influenced by wicked thoughts, lauding themselves, villifying others, extolling their heresies in their own nikáyas, dispelling the fear which ought to be entertained in regard to a future world, and discouraging the resort for the purpose of listening to dhamma; and representing also that the separation of the two Wibhangos, in the Dhammaruchika schism, and the Pariwa'ran section in the Sa'galika schism, proceeded, severally, from the misconduct of the Maha'wiha'ro fraternity; and propagating this unfounded statement, together with other deceptions usual among schismatics; and recording their own version in a form to give it the appearance of antiquity, they imposed (upon the inhabitants).

These dates give the following result:

	B. C.	A. B.			
Buddhism introduced in	307	236	in the reign of	Déwánanpiyatisso	Vide Appendix
The Dhammaruchika schism, 217 years thereafter	90	453	do.	Wattagámini	
	A. D.				
The Ságalika schism,......... 341 years thereafter	251	794	do.	Góthábhayo.	
The third schism, ... 350 years thereafter	601	1144	do.	Aggrabhódi.	

In this case, also, for the conjectural solution of the difficulty in question, I am reduced to a selection between two alternatives. Either Mahanámo was not the author of the Tíká, or the last sentence has been subsequently added by another hand.

When I consider the general tenor of this commentary, more particularly in its introductory portions, as well as the passage in this particular extract, intervening between the notices of the second and third schisms, "Hence the expression in the Maháwanso, the Dhammaruchiya and Ságaliya secessions in Lanká;" which is in fact an admission that the comment on the third schism had no reference to the Maháwanso; and the total absence of all precedent of a buddhist author attributing his work to another individual, I cannot hesitate to adopt the latter alternative. But the interpolation (if interpolation it be) is of old date, as it is found in Nadoris Modliar's Barmese edition also.

I shall now close my remarks on the portion of the Mahawanso composed by Mahanámo, with three quotations; the first his own concluding sentence in the Tiká, which affords an additional, if not conclusive, argument to justify my judgment in pronouncing him to be the author of that commentary; the other two from the 38th chapter of the Maháwanso. which will serve to shew, in connection with the extract above mentioned, that "Mahanámo resident at the pariwéno founded by the minister Díghasandano," was Dhátuséno's maternal uncle, by whom that rája was brought up under the disguise of a priest; and that the completion and public rehearsal of his work took place towards the close of that monarch's reign.

Extract from the Tiká.

Upon these data, by me, the thero, who had, with due solemnity, been invested with the dignified title of Mahanamo, resident at the pariwéno founded by the minister Díghasandano*, endowed with the capacity requisite to record the narrative comprised in the Maháwanso;—in due order, rejecting only the dialect in which the Singhalese Atthakatha' are written, but retaining their import and following their arrangement, this history, entitled the "Palapadóruwanso," is compiled.

As even in the times, when the despotism of the ruler of the land, and the horrors arising from the inclemencies of the seasons, and when panics of epidemics and other visitations prevailed, this work escaped all injury; and moreover as it serves to perpetuate the fame of the Buddhos, their disciples and of the Paché Buddhos of old. it is also worthy of bearing the title of "Wansutthappaka'siní."

Extracts from the Maháwanso—Chapter 38.

Certain members of the Móriyan dynasty, dreading the power of the (usurper) Subho, the balatho, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dha'tuséno, who had established himself at Nandiwa'pi. His son named Dha'ta', who lived at the village Ambiliya'go, had two sons, Dha'tuséno and Sílatissabodhi, of unexceptionable descent; *their mother's brother, devoted to the cause of religion, continued to reside (at Anurádhapura) in his sacerdotal character, at the edifice built by the minister Díghasandano.* The youth Dha'tuséno became a priest in his fraternity, and on a certain day while he was chaunting at the foot of a tree, a shower of rain fell," &c.

"Causing an image of Maha' Mahindo to be made, and conveying it to the edifice (the Ambama'lako) in which his body had been burnt, in order that he might celebrate a great fesival there; *and that he might, also, promulgate the contents of the † Dipawanso, distributing a thousand pieces, he caused it to be read aloud thoroughly.*"

As a specimen of the style in which a subsequent portion of the Mahawanso is composed by a different author, I have added the fifty ninth chapter also to the appendix. This particular chapter has been specially selected, that I might draw attention to another instance of the mutual corroboration afforded to each other, by professor Wilson's translations of the hindu historical plays and this historical work.

It will be found in the Retnáwali, and the professor's preface thereto, (which is reprinted in the appendix) that that play was written between A. D. 1113 and 1125, and that its principal Ceylonese historical characters are "Retnáwali" and "her father Wikkramabáhu, king of Sinhala." Now, on referring to the appendix, in which the narrative portion of the Epitome, as regards these reigns, has been retained ‡ it will be seen that the only discrepancies apparent between the two works, are those variations which would reasonably be expected in productions of such opposite characters.

From the circumstances of the name of Wikkramabáhu, § who was Retnáwali's brother, being given to her father, whose name was Wijayabáhu, who reigned from A. D. 1071 to A. D. 1126; and of Vatsa's solicitation of Retnáwali proving unsuccessful according to the Maháwanso, instead of its being successful as it is represented in this play, it would appear to be allowable to infer (unsatisfactory

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* Vide p. 102 for the construction of this pariwéno.

† Another title of this work.

‡ Appendix A. D. 1071; A. B. 1614 p. 38.

§ Appendix A. D. 1127; A. B. 1670 p. 40.

as such inferences generally are) that this play was written while the embassy was pending, and in anticipation of a favorable result: all the details connected with the shipwreck of Retnáwali, and the return of the embassy to the court of the Kósambiam monarch, being purely the fictions of the poet.

With the view of attempting to account for Vasavadata, Vatsa's queen, calling the monarch of Ceylon "uncle," and Ratnáwali "sister," I may suggest, that the term "*mátulo*," in Páli, or its equivalent in Sanscrit, applies equally to "a *maternal* uncle" "the husband of a *paternal* aunt," and to a "father in law;" and that there is no term to express the relationship of "*cousin*." The daughter of a *maternal* aunt would be called "*sister*." I should hence venture to infer, that Wijayabáhu was Vasavadatta's uncle only by his marriage to her maternal aunt; in which case her mother, "the consort of the rája of Ujéni," would, as well as Tilókasundari, the wife of Wijayabáhu, be princesses of the Kálinga royal family. Colonel Tod's Annals notice the matrimonial alliances which had been formed, between the rájas of western India and Kálinga, about that period.

By the publication of this volume, unaccompanied by any allusion to Mr. Hodgson's labours, in illustrating the buddhistical system now prevalent in Nepal and countries adjacent to it, I might unintentionally render myself accessory to the protraction of an unavailing discussion, which has been pending for some time past, between that gentleman and other orientalists, who derive their information connected with buddhism entirely from Páli annals.

I trust that I shall not incur the imputation of presumption, when I assert that the two systems are essentially different from each other; their non-accordance in no degree proceeding, as it appears to be considered by each of the contending parts, from erroneous inferences drawn by his opponent.

Mr. Hodgson's sketch of Buddhism, prepared as it has been with the assistance of one of the most learned of the buddhists in Nepal, is presented in a form too complete and integral, to justify any doubt being entertained as to its containing a correct and authentic view of the doctrines now recognized by, a portion at least of, the inhabitants of the Himálayan regions.

According to that sketch the buddhistical creed recognises but one *Swyambhu;* designates the Buddhos to be "*manusiya*" and "*dhyáni* Buddhos;" the former inferior to the latter, and both subordinate or inferior to the Swyambhu; defines a "*Tathágatá*" to signify a being who has already attained "*nibbuti*," and past away; and, moreover, Mr. Hodgson advances, that in the early ages the sacerdotal order had no existence, as an institution contradistinguished from the lay ascetics.

This scheme is, unquestionably, entirely repugnant to that of the buddhism of Ceylon and the eastern peninsula; wherein every Buddho is a *Swyambhu*,—the self-created, self-existent, supreme and uncontroled author of the system, to reveal and establish which he attained buddhohood: "*manushi*" and "*dhyáni* Buddhos" are terms unknown in the Páli scriptures: the order and ordination of priests are institutions prominently set forth in Gótamo's ordinances, and rigidly enforced, even during his mission on earth, as will be seen even in the details of a work purely historical, as the Maháwanso is; and "*Tathágatá*" is by no means restricted to the definition of a person who has ceased to exist by the attainment of "*nibbuti*."

Mr. Hodgson has been at some pains to explain the meaning of the word "*Tathágatá*," as recognized in the countries to which his researches extended. Among other essays, in a contribution to the Bengal Asiatic Journal of August, 1834, he says:

The word "tatha'gata" is reduced to its elements, and explained in three ways: 1st thus gone; which means, gone in such a manner that he (the tatha'gatá) will never appear again; births having been closed by the attainment of perfection. 2nd thus got or obtained; which is to say (cessation of births) obtained, degree by degree, in the manner described in the Buddha

scriptures, and by observance of the precepts therein laid down. 3rd thus gone, that is, gone as it (birth) came; the pyrrhonic interpretation of those who hold that doubt is the end, as well as beginning, of wisdom; and that *that* which causes birth, causes likewise the ultimate cessation of them, whether that 'final close' be conscious immortality or virtual nothingness. Thus the epithet tathágata, so far from meaning 'come' (avenu), and implying incarnation, as Remusat supposed, signifies the direct contrary, or 'gone for ever,' and expressly announces the impossibility of incarnation; and this according to all the schools, sceptical, theistic, and atheistic.

I shall not, I suppose, be again asked for the incarnations of the tathágatas.* Nor, I fancy, will any philosophical peruser of the above etymology of this important word have much hesitation in refusing, on this ground alone, any portion of his serious attention to the 'infinité' of of the buddhist avata'rs, such as they really are. To my mind they belong to the very same category of mythological shadows with the infinity of distinct Buddhas, which latter, when I first disclosed it as a fact in relation to the belief of these sectaries, led me to warn my readers "to keep a steady eye upon the authoritative assertion of the old scriptures, that Sa'kya is the 7th and last of the Buddhas.†

P. S.—Whether Remusat's 'avenu'‡ be understood loosely, as meaning 'come,' or strictly as signifying 'come to pass,' it will be equally inadmissible as the interpretation of the word tatha'gata; because tatha'gata is designed expressly to announce that all reiteration and contingency whatever is barred with respect of the beings so designated. They cannot come; nor can any thing come to pass affecting them.

* To the question, "What is the tatha'gata?" the most holy of buddhist scriptures returneth for answer, "It does not come again."

† Asiatic Researches, vol. xvi. p. 445.

‡ Avenu, signifies quod evenit, contigit, that which hath happened.—(Dictionnaire de Trevoux.) Tatha'gata'-tatha' thus (what really is), gata' (known, obtained).—Wilson's Sans. Dict. Ed.

Without the remotest intention of questioning the correctness of Mr. Hodgson's inferences, as drawn from the authorities accessible to him, I may safely assert that the late Mons. Able Remusat's definition of that term by rendering it "avenu" is also perfectly correct according to the Páli scriptures. The following quotations will suffice, according to those authorities, to shew both the derivation of that word, and that Sákya so designated himself, while living, and actively engaged in the promulgation of his creed, in the character of Buddho.

Taken from the Sumangala-wila'sini Atthakatha', on the Brahmaja'la Suttan, which is the first discourse in the Díghanika'yo of the Sutto-pittako.

"Of the word *Tathágato.* I (proceed to) give the meaning of the appellation *Tathágato* which was adopted by Buddho himself. Bhagawa' is *Tathágato* from eight circumstances. *Tathá ágato,* he who had *come* in the same manner (as the other Buddhos) is *Tathágato.* *Tathá gato,* he who had *gone* in like manner, is *Tathágato.* *Tathálakkhanan ágató,* he who appeared in the same (glorious) form, is *Tathágato.* *Tathá dhammé yathávato, abhisumbuddho,* he who had, in like manner, acquired a perfect knowledge of, and revealed, the dhammos, is *Tathágato.* *Tathá dassitáya,* as he, in like manner, saw, or was inspired, he is *Tathágato.* *Tathá wáditáya,* as he was similarly gifted in language, he is *Tathágato.* *Tathá káritáya,* as he was similarly gifted in works, he is *Tathágato.* *Abhibhawanatténa,* from his having converted (the universe to the recognition of his religion) he is *Tathágato.*"

The following are extracts from different sections of the Pitakattaya, showing that Gótamo Buddho designated himself *Tathágato* in his discourses. Buddho invariably speaks in the third person in the Pitakattaya.

In the Lakkhanasuttan in the Díghanika'yo. "Bhikkhus! this *Tathágato,* in a former existence, in a former habitation, in a former world, in the character of a human being, having abjured the destruction of animal life, &c."

In the Dakkhinawibhangasuttan in the Majjhimanika'yo. "Anando! the offerings made in common to the assembled priesthood are seven. The offering that is made in the presence of Buddho to both classes (priests and priestesses) is the first of (all) offerings made in common. After *Tathágato* has attained parinibbuti, (similar) offerings will continue to be made to both classes of the priesthood.

In the Dhammachakkappawattanasuttan in the Sanyuttakanika'yo (Buddho's first discourse, delivered on his entrance into Benares, as noticed in the first chapter of the Maha'wanso). "Bhikkhus! without adopting either of these extremes, by *Tathágato,* an intermediate course has been discovered, &c."

In the Wérangasuttan in the Anguttaranikáyo. "Bráhman! the repose of *Tathágato*, in another (mortal) womb, his reappearance by any other birth in this world, is at an end :—like the tree uptorn by the root, like the palmyra lopt (of its head), the principle of (or liability to) regeneration is overcome; the state of exemption from future reproduction has been achieved."

Under these circumstances, it cannot be possible to deprecate too earnestly a perseverence in the fruitless attempt to reconcile the conflicting doctrines of two antagonist sects, professing the same faith. It is to Mr. Hodgson that the literary world is indebted for having obtained access to the Sanscrit and Tibetan works on buddhism. Much remains to be done in analyzing the Sanscrit version; defining the age in which they were compiled; ascertaining the extent of their accordance with the Páli version; and deducing from thence a correct knowledge, as to whether the differences now apparent, between the buddhistical systems of the northern and southern portions of Asia, are discernible as exhibited in those ancient texts, or are the results of subsequent sectarian divisions in the buddhistical church.

In these introductory remarks, I have shewn that "Páli" is synonymous with Mágadhi, the language of the land in which buddhism, as promulgated by Sákya or Gótamo, had its origin; and that it was at that period no inferior provincial dialect, but a highly refined and classical language. I have fixed the dates at which the buddhistical scriptures, composed in that language, were revised at three solemn convocations held under regal authority; traced their passage to Ceylon, and defined the age in which the commentaries on those scriptures (which also are considered inspired writings) were translated into Páli in this island. Although there can be no doubt as to the belief entertained by buddhists here, that these scriptures were perpetuated orally for 453 years, before they were reduced to writing, being founded on superstitious imposture, originating perhaps in the priesthood denying to all but their own order access to their scriptures; yet there is no reasonable ground for questioning the authenticity of the history thus obtained, of the origin, recognition and revisions of these Páli scriptures.

As far as an opinion may be formed from professor Wilson's analysis of M. Csoma de Koros' summary of the contents of the Tibetan version (which is pronounced to be a translation from the Sanscrit made chiefly in the ninth century), that voluminous collection of manuscripts contains several, distinct editions of the buddhistical scriptures, as they are embodied in the Páli version; enlarged in various degrees, probably, by the intermixture into the text of commentaries, some of which appear to be of comparatively modern date.

The least tardy means, perhaps, of effecting a comparison of the Páli with the Sanscrit version, will be to submit to the Asiatic Society in Calcutta (by whom the Sanscrit works could be consulted in the original) a series of summaries of the Páli scriptures, sufficiently detailed to afford a tolerably distinct perception of the contents of the text; and embodying at the same time in it, from the commentaries, whatever may be found in them either illustrative of the text, or conducive of information in the department of general history.

It only remains for me now to explain the disadvantages, or advantages, under which I have undertaken the translation of the Maháwanso, in order that no deficiency on my part may prejudice an historical work of, apparently, unquestionable authenticity, and, compared with other Asiatic histories, of no ordinary merit. I wish to be distinctly understood, that in turning my mind to the study of Páli, I did not enter upon the undertaking, with the view of either attaining a critical knowledge of the language, or prosecuting a purely philological research. A predilection formed, at my first entrance into the civil service, to be employed in the newly acquired Kandyan provinces, which had been ceded on a convention which guaranteed their ancient laws, led me to study the Singhalese tongue. The works I

was referred to, for the information I sought, though they contained much that was valuable, as regarded both the institutions and the history of the land, all professed to derive their authority from Páli sources. In further pursuit of the objects I had in view, I undertook the study of Páli, aided by the translation of the grammar before noticed. The want, however, of dictionaries, to assist in defining the meaning of words and terms in a language so copious and refined as the Páli is, was a great drawback; and the absence of Páli instructors in the island, who possessed an adequate knowledge of English, to supply the place of dictionaries, left me dependent on my knowledge of Singhalese, in rendering their vernacular explanations into English. I may, therefore, have formed erroneous conceptions of the meaning of some of the Páli roots and compound terms. On the other hand, I have possessed the advantage, from my official position, of almost daily intercourse with the heads of the buddhistical church, of access to their libraries, and of their assistance both in the selection of the works I consulted, and in the explanation of the passages which required elucidation.

This translation, however, has been hastily made, at intervals of leisure, snatched from official occupations; and each chapter was hurried to the press as it was completed. It has not, therefore had the benefit of a general revision, to admit of a uniformity of terms and expressions being preserved throughout the work; nor have I for the same reason been able to append notes to the translation; the absence of which has rendered a glossary necessary, which also is very imperfectly executed. The correction of the press also (with which I had to communicate by the post at a distance of nearly eighty miles) has been conducted under similar disadvantages.

For the errata that have resulted from these causes, as well as from my total want of practice in conducting a publication through the press, it is scarcely possible for me to offer a sufficient apology; the more especially as nothing could exceed the readiness of the attention shown to my wishes and instructions by the establishment at which this volume was printed. The task of translating this historical work, as I have already shown, was tardily, and I may add, reluctantly, undertaken by me, solely influenced by the desire of rescuing the native literature from unmerited, though unintentional, disparagement. With perfect sincerity can I add, that could I have foreseen that the publication would have occupied so much of my time, or would ultimately have appeared disfigured so extensively with errata, I should certainly not have embarked in it. Nor have I, in its progress, been free from misgivings, as to my having, in my unassisted judgment, over-estimated the value and authenticity of the materials I was engaged in illustrating. To satisfy myself on these points, before this volume issued from the press, I circulated the Pamphlet before mentioned. However conscious I may be of my individual merits being overrated, in the decision pronounced on that Pamphlet, by the Asiatic Society (as recorded in their Journal of December last) I ought not to entertain any *now* as to those of the Mahàwanso, considering that it is founded on the report of the Rev. Dr. Mill, the learned Principal of Bishop's College.

I have also recently seen, for the first time, through the kindness of Mr. Prinsep, the Secretary of the Asiatic Society, the numbers of the *Journal des savans*, which contain the criticisms of Mons. Burnouf, on the translation of the Mahàwanso on which I have commented in this Introduction. Had that profound orientalist possessed the advantage of being able to consult the Tíká to the Mahàwanso, his practised judgment as a critic, and his extensive acquaintance with the literature of the east, would have efficiently accomplished what my humble endeavours can scarcely hope to effect, in directing the attention of our fellow laborers in India, to the investigation of the buddhistical annals still extant in it.

In fulfilment of the conditional promise made in my Pamphlet, I shall now proceed with the translation of the second volume of the Maháwanso. Although deprived of the aid of a Tíká (which I have already explained extends only to the reign of Mahaséno) the narrative contained in the ensuing chapters of the Maháwanso, is not deficient in interest. A new series of links is formed with the southern kingdoms of continental India, the first of which arises out of the barbarously tragical incidents detailed in the concluding chapters of this volume; while the lapse of the age of pretended inspiration and miracles necessarily gives to the history a less fabulous character.

The second volume will contain also, as will be seen by the statement of the contents of the Maháwanso given in the appendix, twice as much of the text of the original work, as the present volume embodies, but I apprehend that I shall neither possess the materials, nor will there be the same necessity for affording any lengthened introductory illustration.

The map, and the plan of Anurádhapura, which was promised with this volume is withheld, as it cannot be completely filled up, till the second volume is translated; when separate copies will be furnished to those who possess the first volume. I regret to be obliged to add that as far as this volume is concerned, I have only been able to identify, and fix the positions of a few of the places mentioned, and those of the principal ones.

In printing the text together with the translation, every Páli or Sanscrit scholar is enabled to rectify any mistranslation into which I may have fallen. I have made no alteration in the text beyond separating the words, as far as the confluent character of the language would admit; punctuating the sentences; and introducing capital letters. In the translation no additions have been admitted but what are enclosed in parentheses; and those additions (as will be suggested by the passages themselves) are either derived from the Tíká, or were considered necessary for the due explanation of their meaning, in rendering those sentences into English.

A synopsis of the Roman alphabet, adopted as the substitute for the Páli in the Singhalese character, as well as a Glossary are appended to this volume.

APPENDIX.

REVISED CHRONOLOGICAL TABLE

OF THE

SOVEREIGNS OF CEYLON,

AS PUBLISHED IN THE CEYLON ALMANAC OF 1834.

The dates at which the following events occurred being specified in the Native Histories, they have been used for the purpose of correcting the anachronism unavoidable in historical narratives which give only the number of years in each reign, without stating in every instance the fractional parts of a year, or the date at which, each reign commenced.

B. C.	Bud.			
	Y.	M.	D.	
543	0	0	0	The landing of Wejaya, in the year of Buddha's death.
307	236	0		The arrival of the mission sent by Dharmásoka, emperor of Dambadiva, to establish Buddhism in Ceylon, in the first year of Dewenipeatissa's reign.
104	539	9	10	The deposition of Walagambáhu in the 5th month of his reign, and the conquest of Ceylon by the Malabars.
90	453	10	10	This is the date at which, according to the MAHAWANSE, Walagambáhu, *on his restoration*, founded Abhayágiri, being in the 217th year, 10th month and 10th day after buddhism was *orally* promulgated by the mission sent by Dharmásoka. But, according to Singhalese authority, it is the date at which the doctrines of Buddhism were *first reduced to writing in Ceylon, while Walagambáhu was still a disguised fugitive.* In the former case, there would be an anachronism of at least 2 years at the restoration of this sovereign,—which, however, in this uncertainty, as to the event to which the date is applicable, I have not attempted to rectify.
A. D.				
209	752	4	10	The date of the origin of the Wytuliya heresy, which occurred in the first year of the reign of Waiwahara Tissa. The anachronism up to this period is consequently 6 years; and the error is adjusted accordingly.
252	[illegible]5	0	0	The date of a revival of the Wytuliya heresy in the 4th year of the reign of Golu Abhá. At the accession of this sovereign, so recently after the foregoing adjustment, there is no anachronism.
275	818	0	0	Accession } of Mahásen—anachronism 4 years—adjusted.
301	844	9	20	Death }
545	1088	0	0	The date of another revival of the Wytuliya heresy, in the 12th year of the reign of Ambahaira Sala Maiwan—anachronism 1 year, 6 months—adjusted.
838	1381	0	0	The date of the origin of the Wijrawádiya heresy, in the reign of Mitwella Sen, but the year of the reign is not given. Supposing it to have originated even in the year of his accession, the anachronism would amount to 4 years—adjusted to that extent.
1153	1696	0	0	The accession of Prákramabáhu 1st.; error 6 years—adjusted.
1200	1743	0	0	The accession of Sahasa Mallawa, which is corroborated by the inscription on the Dambulla rock.
1266	1809	0	0	The accession of Panditta Prákrama Báhu 3rd—error 7 years—adjusted.
1347	1890	0	0	The accession of Bhuwaneka Báhu 4th—As the term of the reign of the three immediately preceding sovereigns is not given, the extent of the anachronism at this date cannot be ascertained.

In the remaining portion of the history of Ceylon, there is no want of dates for the adjustment of its chronology, which, however, it would be superfluous to notice here.

SOVEREIGNS OF CEYLON.

No.	Name	Capital.	Accession. B. C.	Bud.	Reign. Y.	M.	D.	Relationship of each succeeding Sovereign.
1	Wejaya	Tamananuwera	543	1	38	0	0	The founder of the Wejayan dynasty
2	Upatissa 1st	Upatissanuwera	505	38	1	0	0	Minister—regent
3	Panduwása	ditto	504	39	30	0	0	Paternal nephew of Wejaya
	Ráma	*Rámagona*						
	Rohona	*Rohona*						
	Diggainu	*Diggámadulla*						*Brothers-in-law*
	Urawelli	*Mahawelligama*						
	Anurádha	*Anurádhapura*						
	Wijitta	*Wijittapura*						
4	Abhaya	Upatissanuwera	474	69	20	0	0	Son of Panduwása—dethroned
	Interregnum	- -	454	89	17	0	0	
5	Pandukábhaya	Anurádhapura	437	106	70	0	0	Maternal grandson of Panduwása
6	Mutasiwa	ditto	367	176	60	0	0	Paternal grandson
7	Devenipiatissa	ditto	307	236	40	0	0	Second son
	Mahanága	*Mágama*						*Brother*
	Yatálatissa	*Kellania*						*Son*
	Gotábhaya	*Mágama*						*Son*
	Kellani-tissa	*Kellania*						*Not specified*
	Káwantissa	*Mágama*						*Son of Gotábhaya*
8	Uttiya	Anurádhapura	267	276	10	0		Fourth son of Mutasiwa
9	Maháníwa	ditto	257	286	10	0		Fifth ditto
10	Suratissa	ditto	247	296	10	0		Sixth ditto put to death
11	Séna and Guttika	ditto	237	306	22	0		Foreign usurpers—put to death
12	Aséla	ditto	215	328	10	0		Ninth son of Mutasiwa—deposed
13	Elála	ditto	205	338	44	0		Foreign usurper—killed in battle
14	Duttugaimunu	ditto	161	382	24	0		Son of *Káwantissa*
15	Saidaitissa	ditto	137	406	18	0		Brother
16	Tuhl or Thullathanaka	ditto	119	424	0	1	10	Younger son—deposed
17	Laiminitissa 1st or Lajjitissa	ditto	119	424	9	8	0	Elder brother
18	Kalunna or Khallátanága	ditto	109	434	6	0	0	Brother—put to death
[illegible]	Walagambáhu 1st or Wattagámini	ditto	104	439	0	5	0	Brother—deposed
	Pulahattha	ditto	103	440	3	0	0	
	Báyiha	ditto	100	443	2	0	0	14 7—Foreign usurpers—successively deposed and put to death
20	Panayamárá	ditto	98	445	7	0	0	
	Peliyamárá	ditto	91	452	0	7	0	
	Dáthiya	ditto	90	453	2	0	0	
21	Walagambáhu 1st	ditto	88	455	12	5	0	Reconquered the kingdom
22	Mahadailitissa or Mahachula	ditto	76	467	14	0	0	Son
23	Chora Nága	ditto	62	481	12	0	0	Son—put to death
24	Kudá Tissa	ditto	50	493	3	0	0	Son—poisoned by his wife
25	Anulá	ditto	47	496	5	4	0	Widow
26	Makalantissa or Kallakanni Tissa	ditto	41	502	22	0	0	Second son of Kudátissa
27	Bátiyatissa 1st or Bátikábhaya	ditto	19	524	28	0	0	Son

No.	Name.	Capital.	Accession. A. D.	Bud.	Reign. Y.	M.	D.	Relationship of each succeeding Sovereign.
28	Maha Dailiya Ma'na or Da'thika	Anura'dhapura	9	552	12	0	0	Brother
29	Addagaimunu or Amanda Ga'mini	ditto	21	564	9	8	0	Son—put to death
30	Kinihirridaila or Kanija'ni Tissa	ditto	30	573	3	0	0	Brother
31	Kuda' Abha' or Chula'bhaya	ditto	33	576	1	0	0	Son
32	Singhawallí or Síwalli	ditto	34	577	0	4	0	Sister—put to death
	Interregnum	ditto	35	578	3	0	0	
33	Ellunâ or Ila Na'ga	ditto	38	581	6	0	0	Maternal nephew of Addagaimunu
34	Sanda Muhuna or Chanda Mukha Síwa	ditto	44	587	8	7	0	Son
35	Yasa Silo or Yata'lakatissa	ditto	52	595	7	8	0	Brother—put to death
36	Subha	ditto	60	603	6	0	0	Usurper—put to death
37	Wahapp or Wasahba	ditto	66	609	44	0	0	Descendant of Laiminitissa
38	Waknais or Wanka Na'sika	ditto	110	653	3	0	0	Son
39	Gaja'ba'hu 1st or Ga'miní	ditto	113	656	12	0	0	Son
40	Mahaluma'na' or Mallaka Na'ga	ditto	125	668	6	0	0	Maternal cousin
41	Ba'tiya Tissa 2d or Bha'tika Tissa	ditto	131	674	24	0	0	Son
42	Chula Tissa or Kanitthatissa	ditto	155	698	18	0	0	Brother
43	Kuhuna or Chudda Na'ga	ditto	173	716	10	0	0	Son—murdered
44	Kudana'ma or Kuda Na'ga	ditto	183	726	1	0	0	Nephew—deposed
45	Kuda Sirina' or Siri Nága 1st	ditto	184	727	19	0	0	Brother-in-law
46	Waiwahairatissa or Wairatissa	ditto	209	752	22	0	0	Son—murdered: error 6 years
47	Abha' Sen or Abha' Tissa	ditto	231	774	8	0	0	Brother
48	Siri Na'ga 2d	ditto	239	782	2	0	0	Son
49	Weja Indu or Wejaya 2d	ditto	241	784	1	0	0	Son—put to death
50	Sangatissa 1st	ditto	242	785	4	0	0	Descendant of Laiminitissa–poisoned
51	Dahama Sirisanga Bo or Sirisanga Bodhi 1st	ditto	246	789	2	0	0	Do Do. deposed
52	Golu Abha', Gotha'bhaya or Meghawarna Abhaya	ditto	248	791	13	0	0	Do. Do.
53	Makalan Detu Tissa 1st	ditto	261	804	10	0	0	Son
54	Maha Sen	ditto	275	818	27	0	0	Brother: error 4 years
55	Kitsiri Maiwan 1st or Kirtiseri Megha warna	ditto	302	845	28	0	0	Son
56	Detu Tissa 2d	ditto	330	873	9	0	0	Brother
57	Bujas or Budha Da'sa	ditto	339	882	29	0	0	Son
58	Upatissa 2d	ditto	368	911	42	0	0	Son
59	Maha Na'ma	ditto	410	953	22	0	0	Brother
60	Senghot or Sotthi Séna	ditto	432	975	0	0	1	Son—poisoned
61	Laimini Tissa 2d or Chataga'haka	ditto	432	975	1	0	0	Descendant of Laiminitissa
62	Mitta Sena or Karalsora	ditto	433	976	1	0	0	Not specified—put to death
	Pándu	ditto	434	977	5	0	0	
	Párinda Kuda	ditto	439	982	16	0	0	
63	Khudda Pa'rindâ	ditto	455	998	0	2	0	24. 9—Foreign usurpers
	Dátthiya	ditto	455	998	3	0	0	
	Pitthiya	ditto	458	1001	0	7	0	
64	Dásenkelleya or Dhátu Séna	ditto	459	1002	18	0	0	Descendant of the original royal family—put to death
65	Sigiri Kasumbu or Kásyapa 1st.	Sigiri Galla Nuwera	477	1020	18	0	0	Son—committed suicide

No.	Name.	Capital.	Accession. A. D.	Bud.	Reign. Y.	M.	D.	Relationship of each succeeding Sovereign.
66	Mugalla'na 1st.	Anurádhapura	495	1038	18	0	0	Brother
67	Kuma'ra Da's or Kuma'ra Dha'tu Séna	ditto	513	1056	9	0	0	Son—immolated himself
68	Kirti Séna	ditto	522	1065	9	0	0	Son—murdered
69	Maidi Síwu or Síwaka	ditto	531	1074	0	0	25	Maternal uncle—murdered
70	Laimini Upa'tissa 3d	ditto	531	1074	1	6	0	Brother-in-law
71	Ambaherra Salamaiwan or Sila'ka'la	ditto	534	1077	13	0	0	Son-in-law : error 1 year 6 months
72	Da'pulu 1st or Da'ttha'pa Bhodhi	ditto	547	1090	0	6	6	Second Son—committed suicide
73	Dalamagalan or Mugalla'na 2d	ditto	547	1090	20	0	0	Elder brother
74	Kuda Kitsiri Maiwan 1st or Kirtisrí Megha warna	ditto	567	1110	19	0	0	Son—put to death
	Senewi or Maha Na'ga	ditto	586	1129	3	0	0	Descendant of the Oka'ka branch
76	Aggrabodhi 1st or Akbo	ditto	589	1132	34	2	0	Maternal nephew
77	Aggrabodhi 2d or Sula Akbo	ditto	623	1166	10	0	0	Son-in-law
78	Sanghatissa	ditto	633	1176	0	2	0	Brother—decapitated
79	Buna Mugalan or Laimini Buna'ya	ditto	633	1176	6	0	0	Usurper—put to death
80	Abhasigga'haka or Asigga'haka	ditto	639	1182	9	0	0	Maternal grandson
81	Siri Sangabo 2d	ditto	648	1191	0	6	0	Son—deposed
82	Kaluna Detutissa or Laimina Katuriya	Dewunuwera or Dondera	648	1191	0	5	0	Descendant of Laiminitissa—committed suicide
	Siri Sangabo 2d	Anurádhapura	649	1192	16	0	0	Restored, and again deposed
83	Dalupiatissa 1st or Dhatthopatissa	ditto	665	1208	12	0	0	Laimini branch—killed in battle
84	Paisulu Kasumbu or Ka'syapa 2d	ditto	677	1220	9	0	0	Brother of Sirisangabo
85	Dapulu 2d	ditto	686	1229	7	0	0	Oka'ka branch—deposed
86	Dalupiatissa 2d or Hattha-Datthopatissa	ditto	693	1236	9	0	0	Son of Dalupiatissa 1st
87	Paisulu Siri Sanga Bo 3d or Aggrabodhi	ditto	702	1245	16	0	0	Brother
88	Walpitti Wasidata or Dantana'ma	ditto	718	1261	2	0	0	Oka'ka branch
89	Hununaru Riandalu or Hatthada'tha	ditto	720	1263	0	6	0	Original royal family—decapitated
90	Mahalaipa'nu or Ma'nawamma	ditto	720	1263	6	0	0	Do. Do. Do.
91	Ka'siyappa 3d or Kasumbu	ditto	726	1269	3	0	0	Son
92	Aggrabodhi 3d or Akbo	ditto	729	1272	40	0	0	Nephew
93	Aggrabodhi 4th or Kuda' Akbo	Pollonnaruwa	769	1312	6	0	0	Son
94	Mihindu 1st or Salamaiwan	ditto	775	1318	20	0	0	Original royal family
95	Dappula 2d	ditto	795	1338	5	0	0	Son
96	Mihindu 2d or Dharmika-Sila'maiga	ditto	800	1343	4	0	0	Son
97	Aggrabodhi 5th or Akho	ditto	804	1347	11	0	0	Brother
98	Dappula 3d or Kuda' Dappula	ditto	815	1358	16	0	0	Son
99	Aggrabodhi 6th	ditto	831	1374	3	0	0	Cousin
100	Mitwella Sen or Sila'maiga	ditto	838	1381	20	0	0	Son : error 4 years
101	Ka'siyappa 4th or Ma'ganyin Séna or Mihindu	ditto	858	1401	33	0	0	Grandson
102	Udaya 1st	ditto	891	1434	35	0	0	Brother
103	Udaya 2d	ditto	926	4469	11	0	0	Son
104	Ka'siyappa 5th	ditto	937	1480	[illegible]	0	0	Nephew and son-in-law
105	Ka'siyappa 6th	ditto	954	1497	10	0	0	Son-in-law

No.	Name.	Capital.	Accession. A. D.	Accession. Bud.	Reign. Y.	Reign. M.	Reign. D.	Relationship of each succeeding Sovereign.
106	Dappula 4th	Pollonnaruwa	964	1507	0	7	0	Son
107	Dappula 5th	ditto	964	1507	10	0	0	Not specified
108	Udaya 3rd	ditto	974	2517	3	0	0	Brother
109	Sena 2d	ditto	977	1520	9	0	0	*Not specified
110	Udaya 4th	ditto	986	1529	8	0	0	Do. Do.
111	Séna 3d	ditto	994	1537	3	0	0	Do. Do
112	Mihindu 3d	ditto	997	1540	16	0	0	Do. Do.
113	Séna 4th	ditto	1013	1556	10	0	0	Son—minor
114	Mihindu 4th	Anura'dhapura	1023	1566	36	0	0	Brother—ascended the throne at Anura'dhapura— the foreign population settled in the island had increased to such an extent, that they had gained the ascendency over the native inhabitants, and the king had lost his authority over both—In the tenth year of his reign, he was besieged in his palace.—He escaped in disguise to Rohona, and fortified himself at Ambagalla, where his son Ka'siyappa was born: he thereafter removed to Kappagolla-nuwera. The Solleans invaded the island 26 years after the king's flight from the capital, which they occupied; and following him into Rohona, captured him and the queen, whom, with the regalia, they transferred to Sollee—a Sollean vice-roy administered the government, making Pollonnaruwa his capital.— The king died in the 12th year of his captivity.
	Interregnum	Pollonnaruwa	1059	1602	12	0	0	The island was governed by the Sollean vice-roy, during the king's captivity. An army of 10,000 men was sent from Sollee to assist the vice-roy in subduing Rohona and capturing prince Ka'siyappa, but he was defeated.— On hearing of the demise of his father, the prince proclaimed himself king of Ceylon, under the title of Wikrama Ba'hu, and was making great preparations to expel the Solleans, when he died.
	Maha Lai or Maha Lála Kirti	*Rohona*						*The relationship of these kings to each other, or to preceding rulers is not always stated—During the whole of this period which comprises the Intrregnum in Pihitee, the country was in a state of complete anarchy, owing to the constant invasions and irruption of the malabars. Different members of the royal family took up the reins of the government of Rohona as they were abandoned by, or snatched from, each predecessor.—At the termination of Prákrama Pándi's reign, no royal candidate for the crown appearing, it was assumed by the minister Lokaiswara.*
	Wikrama Pándi	*Kalutotta*						
	Jagat Pándi or Jagati Pála	*Rohona*						
	Prákrama Pándi or Prákrama Báhu	ditto						
	Lokaiswara	*Kácháragama*						*The minister—a descendant of Mánawamma—he left a son Kirti, who subsequently assumed the title of Wijaya Báhu.*

* Vide Introduction for the reason for the insertion of these details.

No.	*Name.*	*Capital.*	*Accession.* A. D.	Bud.	*Reign.* Y. M. D.	*Relationship of each succeeding Sovereign.*
115	Wejayabáhu 1st or Sirisangabo 4th	Pollonnaruwa	1071	1614	55 0 0	Son—he was proclaimed in his infancy, on the demise of his father Wikrama Báhu, and an embassy was sent to Siam for pecuniary aid, to re-establish the Buddhistical dynasty, which aid was afforded. In the mean time, Kásiyappa, a prince of royal descent, aided by a brother, became a competitor for the throne—he was defeated and slain—his brother escaped. The news of this victory, together with the oppressions of the Solleans, made the natives flock to the standard of Wejayabáhu, who thereupon proclaimed war against the Solleans. After a protracted and desultory warfare, a general action was fought under the walls of Pollonnaruwa.—The Solleans being defeated, threw themselves into the town, which was carried by storm, after a seige of six weeks, and given up to the sword. The king's authority was soon recognized over the whole island, after the capture of the capital; and the fame of his actions extended over all Dambadiva. Ambassadors arrived from the sovereigns of India and of Siam, and learned priests were sent by Anura'dha, king of Arracan.—At the audience given to the ambassadors, the first place in precedence was assigned to the envoy of the buddhist sovereign of Siam, and the insult was quickly avenged by the king of Sollee, by cutting off the nose and ears of the Singhalese envoy accredited to his court Each monarch then prepared to invade the country of the other.—The Sollean army embarked first, and landed at Mantotte where the Singhalese army was assembled for embarkation. Having defeated it, and the country in the rear being unprotected, the enemy marched at once on the capital, from which the king fled; it was occupied by the enemy who demolished the palace. The king however soon reassembled his army, which, under the command of his son Wírebáhu expelled the Solleans from the island.—In the 45th year of his reign, he invaded Sollee, from which however, he was obliged to make a hasty retreat—The king then turned his attention to internal improvements: he formed and repaired many tanks and temples, and restored the Mainnairia canal, which had been destroyed during the Sollean interregnum—He survived his martial son, Wírabáhu, but left other children.
116	Jayabáhu 1st	ditto	1126	1669	1 0 0	Brother—He was opposed by Wikramabáhu, a younger son of the late king, which led to great internal commotions, in which Málábarana and Gajábáhu, the grandsons, and Siriwallaba, the brother, of the late king took part—They were subsequently reconciled, each retaining the portion of the island, he then held, in which he exercised an imperfect authority—Wikramabáhu's capital was Pollonnaruwa, he adopted Prákrama,* the son of Málábarana. On his demise, Gajábáhu took possession of the capital, and bestowed his daughter on Prákrama. The said Prákrama, from the great services he had rendered the country, became the favorite of his reigning relations, and the idol of the people—These princes subsequently disagreed among themselves, and Prákrama openly aimed at the sovereignty—He first drove Gajábáhu from the capital into Saffragam. The conflict was again renewed, and the capital was regained by Gajábáhu. The priests then interfered and mediated between
117	Wikramabáhu 1st	ditto				
	Mánábarana	*Rohona*				
118	Gajábáhu 2d	Pollonnaruwa	1127	1670	20 0 0	
	Siriwallaba or Kitsiri Mawan	*Rohona*				

They met Gajábáhu at Mandalágiri wihare,

* Ratnáwali's son whose fame and greatness are predicted in the 59 "chap." which is inserted in the appendix

No.	Name.	Capital	Accession. A. D.	Bud.	Reign. Y.	M.	D.	Relationship of each succeeding Sovereign.
								who consented to resign the sovereignty to Prákrama, and caused that abdication to be engraven on a rock near that temple. He retired to the "River-city" where he died in the 20th year of his reign. It is not defined from what date his reign commenced; if reckoned from the demise of Wejayabáhu, the error in the chronology is six years.
119	Pra'krama Ba'hu 1st	Pollonnaruwa	1153	1696	33	0	0	Crowned king of Pihití, at Pollonnaruwa, in 1696, on the abdication of Gaja'ba'hu—He immediately took the field in person to reduce the provincial chiefs to subjection. His father, who was similarly engaged in Rohona, effected his object first, and sent his minister Mihindu to invade Pihití—In the absence of Pra'krama with his army in the northern districts, both Pollonnaruwa and Anura'dhapura fell into the hands of Ma'na'barana. A furious war ensued, which terminated in the father being compelled to recross the Mahawelliganga—On his death bed, by the advice of his ministers and the priests, he forgave his son, sent for him, and caused him to be crowned king of Rohona. The king returned to his capital, and reduced the whole island to complete subjection: re-established the ordinances of budhism; built a rampart round the city: a palace seven stories high, and two edifices of five stories, for priests and devotees; formed the garden Manda-Udya'na, and erected in it the coronation hall of three stories, and built a temple for the Dalada relic. He married, secondly, a daughter of Kitsiri Maiwan, and she built the Rankot da'goba. At this period the greater streets of Pollonnaruwa extended seven gows, and the lesser streets four gows, from the town, through its suburbs—He sent a minister to Anura'dhapura, to repair the neglected edifices and tanks near that city.

In the 8th year of his reign, the chiefs of Rohona revolted, and were subdued by the minister, after a protracted struggle, which occasioned a great destruction of lives and property—a severe example was made among the insurgents, by impaling, beheading, and other executions.—The minister remained in that part of the island, and founded the two Mahana'gapura at Gintotta.

The king of Cambodia and Arramana had committed many acts of violence on Singhalese subjects—he had plundered some merchants trading in elephants—had inflicted indignities on the Singhalese ambassador, whom he banished to the Malayan peninsula, maimed and mutilated—he had intercepted ships conveying some princesses from Ceylon to the continent.—In the 16th year of his reign, to avenge these insults, the king "equipped in five months several hundred vessels," which sailed from the port of Pallawatotta, on the same day, with an army on board, commanded by Demilla Adikaram, fully provisioned and provided for 12 months. The expedition landed in Arramana, vanquished the enemy, and obtained full satisfaction.

The king next turned his attention to the chastisement of Kulasaikera, king of Pa'ndi, for the countenance and aid he had always afforded to all invaders of Ceylon. A powerful army was sent, under the command of the minister Lankana'tha, which subdued Rammissaram, and the six neighbouring provinces; drove the king from his capital, and placed his son Wírapandu on the throne. The names of all the chiefs, who opposed or submitted to the invading army, are given. Kulasaikera made three attempts to recover his kingdom, with the aid of the king of Sollee—Being defeated in all, and seven gows of the territory of Sollee also being subdued, he surrendered himself, and made the required concessions. He was restored to his kingdom, and the conquered portion of Sollee was made a principality for Wírapandu—Lankana'tha returned with a great booty, and received an extensive grant of land for his services.

During the remainder of his reign, the most martial, enterprizing, and glorious, in Singhalese history, the king occupied himself in internal improvements—He repaired the religious and other public edifices at Pollonnaruwa, Anura'dhapura, Sigiri and Wijittapura, and constructed others,—among them, the Ruanwelli da'goba at Kirrigama, in Rohona, to the memory of his queen—He cut many canals for the purpose of diverting rivers into the great tanks—among them the Goda'vairi canal, to divert the waters of the Karaganga into "the sea of Pra'krama"; the Ka'linda canal, to conduct the waters of Mennairia lake to the northward; and the Jayaganga canal to conduct the waters of the Kala'wewa tank to Anura'dhapura.

No.	Name.	Capital.	Accession. A. D.	Accession. Bud.	Reign. Y.	Reign. M.	Reign. D.	Relationship of each succeeding Sovereign.
120	Wejayaba'hu 2d	Pollonnaruwa	1186	1729	1	0	0	Nephew—murdered
121	Mahindo 5th or Kitsen Kisda's	ditto	1187	1730	0	0	5	Usurper—put to death
122	Kirti Nissanga	ditto	1187	1730	9	0	0	A price of Ka'linga
	Wíraba'hu	ditto	1196	1739	0	0	1	Son—put to death
123	Wikramaba'hu 2d	ditto	1196	1739	0	3	0	Brother of Kirti Nissanga—put to death
124	Chondakanga	ditto	1196	1739	0	9		Nephew—deposed
125	Lílawatí	ditto	1197	1740	3	0		Widow of Pra'kramaba'hu—deposed
126	Sa'hasamallawa	ditto	1200	1743	2	0		Oka'ka branch—deposed
127	Kalya'nawati	ditto	1202	1745	6	0		Sister of Kirti Nissanga
128	Dharma'soka	ditto	1208	1751	1	0		Not specified—a minor
129	Nayaanga or Nikanga	ditto	1209	1752	0	0	17	Minister—put to death
	Lílawatí	ditto	1209	1752	1	0	0	Restored, and again deposed
130	Lokaiswera 1st	ditto	1210	1753	0	9	0	Usurper—deposed
	Lílawatí	ditto	1211	1754	0	7	0	Again restored and deposed a third time
131	Pandi Prákrama Báhu 2d	ditto	1211	1754	3	0	0	Usurper—deposed
132	Ma'gha	ditto	1214	1757	21	0	0	Foreign usurper
133	Wejayaba'hu 3d	Dambadeniya	1235	1778	24	0	0	Descendant of Sirisangabo 1st
134	Kalika'la Sahitya Sargwajnya or Pandita Pra'krama Ba'hu 3d	ditto	1266	1809	35	0	0	Son: error 7 years
135	Bosat Wejaya Ba'hu 4th	Pollonnaruwa	1301	1844	2	0	0	Son
	Bhuwaneka Báhu	*Yapahu or Subhapabatto*						
136	Bhuwaneka Ba'hu 1st	ditto	1303	1846	11	0	0	Brother
137	Pra'krama Ba'hu 3d	Pollonnaruwa	1314	1857	5	0	0	Son of Bosat Wejayaba'hu
138	Bhuwaneka Ba'hu 2d	Kurunaigalla or Hastisailapura	1319	1862	not stated			Son of Bhuwanekaba'hu
139	Pandita Pra'krama Bahoo 4th	ditto			do.			
140	Wanny Bhuwaneka Ba'hu 3d	ditto			do.			
141	Wejaya Ba'hu 5th	ditto			do.			Not specified
142	Bhuwaneka Ba'hu 4th	Gampola or Ganga'siripura	1347	1890	14	0	0	
143	Pra'krama Ba'hu 5th	ditto	1361	1904	10	0	0	
144	Wikramaba'hu 3d	Partly at Kandy or Sengadagalla Nuwera	1371	1914	7	0	0	Cousin
145	Bhuwaneka Ba'hu 5th	Gampola or Ganga'siripura	1378	1921	20	0	0	
146	Wejaya Ba'hu 5th or Wíra Ba'hu	ditto	1398	1941	12	0	0	Not specified
147	Sri Pra'krama Ba'hu 6th	Kotta or Jayawardanapura	1410	1953	52	0		
148	Jayaba'hu 2d	ditto	1462	2005	2	0		Maternal grandson—put to death
149	Bhuwaneka Ba'hu 6th	ditto	1464	2007	7	0		Not specified
150	Pandita Pra'krama Ba'hu 7th	ditto	1471	2014	14	0		Adopted son
151	Wira Pra'krama Ba'hu 8th	ditto	1485	2028	20	0		Brother of Bhuwanekaba'hu 6th
152	Dharma Pra'krama Ba'hu 9th	ditto	1505	2048	22	0		Son
153	Wejaya Ba'hu 7th	ditto	1527	2070	7	0		Brother—murdered

No.	Name.	Capital.	Accession. A. D.	Bud.	Reign. Y.	M.	D.	Relationship of each succeeding Sovereign.
	Jayawira Bandára	*Gampola*						
154	Bhuwaneka Ba'hu 7th	Kotta	1534	2077	8	0	0	Son
	Máyádunnai	*Sitáwaka*						
	Raygam Bandára	*Raygam*						
	Jayawira Bandára	*Kandy*						
155	Don Juan Dharmapa'la	Kotta	1542	2085	39	0	0	Grandson
	A Malabar	*Yapahu*						
	Portuguese	*Colombo*						
	Wídiye Rája	*Pailainda Nowera*						
	Rájasingha	*Awissáwelle*						
	Idirimáné Suriya	*Seven Korles*						
	Wikrama Báhu	*Kandy*						*Descendant of* Sirisangabo 1st
156	Ra'jasingha 1st	Sita'waka	1581	2124	11	0	0	Son of *Máyádunnai*
	Jaya Suriya	*Sitáwaka*						
	Wídiye Rája's queen	*ditto*						
157	Wimala Dharma	Kandy	1592	2135	12	0	0	Original royal family
158	Sena'ratana or Senerat	ditto	1604	2147	31	0	0	Brother
159	Ra'ja-singha 2d	ditto	1635	2178	50	0	0	Son
	Kumára-singa	*Ouvah*						*Brother*
	Wijaya Pála	*Matelle*						*Brother*
160	Wimala Dharma Suriya 2d	Kandy	1685	2228	22	0	0	Son of Ra'ja-singha
161	Sriwira Pra'krama Narendrasingha or Kundasa'la	ditto	1707	2250	32	0	0	Son
162	Sriwejaya Ra'jasingha or Hangu-ranketta	ditto	1739	2282	8	0	0	Brother-in-law
163	Kirtisri Ra'jasingha	ditto	1747	2290	34	0	0	Brother-in-law
164	Ra'ja'dhi Ra'jasingha	ditto	1781	2324	17	0	0	Brother
165	Sri Wickrema Ra'jasingha	ditto	1798	2341	16	0	0	Son of the late king's wife's sister, deposed by the English, and died in captivity.

[N. B.—*The names printed in the above tables in Italics, are those of subordinate or contemporary princes.*]

As an illustration of the grounds on which I suggest that there is no such glaring disparity in extravagance between the mythology and legends of the East and of the West, as should necessarily prescribe the condemnation and rejection of the former, I extract two passages, the one from Herodotus, and the other from Justinus. I specially select these extracts, as Mahanámo, the author of the Mahâwanso may be considered in the character of "an historian," as regards his history of Ceylon, and that of "an epitomist," as regards his sketch of his buddhistical history of India; and he is thereby compared, respectively, with authors who are recognized as "*the Father of History*," and "*the epitomist*," in the literature of the west. In the former of these extracts, while the remarkable coincidence in the tenor of the fabulous histories of Cyrus and Chandragupta cannot possibly escape notice, it will surely not be denied that the extravagance, generally, of the former transcends that of the latter And in Justinus' account of Sandracottus, if there be much of the marvellous which must (though not corroborated by eastern annals) be attributed to an eastern origin, it must at least be admitted that it falls short of the absurdity of the intervention of the embraces of Apollo, and of the impression of the figure of the anchor on the thigh, had recourse to, by western authorities, to render Seleucus and his descendants illustrious.

LAWRENT'S TRANSLATION OF HERODOTUS CLIO 107 to 130

Astyages the son of Cyaxares succeeded to the empire. He had a daughter, to whom he gave the name of Mandane. Astyages fancied in his sleep that he saw her discharge such a quantity of urine, that it not only filled his own city, but also overflowed the whole of Asia. Having communicated his vision to the interpreters of dreams among the Magi he was alarmed when he heard from them the particulars So that afterwards, when Mandane was marriageable, he would not give her to any of the Medes worthy of his alliance, dreading the result of his vision; but united her to a Persian, whose name was Cambyses, whom he understood to be of a good family, and peaceable disposition, because he regarded him as greatly inferior to a Mede of the middle rank. In the first year after Mandane was married to Cambyses, Astyges beheld another vision; he thought he saw a vine spring from his daughter's womb, and that vine cover the whole of Asia: when he had had that vision, and communicated it to the interpreters of dreams, he sent for his daughter, who was then near her delivery, out of the Persian territory; and after her arrival, kept a strict watch over her, intending to destroy her offspring. For the explainers of dreams among the Magi had, from his vision, pointed out that the issue of his daughter would one day reign in his place. Astyages, accordingly, wishing to guard himself against such an event, called to him, as soon as Cyrus was born, Harpagus, a relation, the most faithful to him of the Medes, and his confident in all matters; to him he spoke as follows: "Harpagus, I would have thee by no means neglect the business with which I now trust thee; do not deceive me, lest "attaching thyself to others, thou shouldst cause thy own fall. Take the infant which Mandane has brought forth, carry it to "thy house, and there destroy it; and then bury it in such manner as thou wilt think proper." The other replied: "Sire, "hitherto thou hast never seen any thing like ingratitude in the man that now stands before thee: I shall take care for the "time to come also not to offend thee. therefore if it be thy pleasure that this should be done, as thou sayest, it behoves me, "so far at least as is in my power, to execute it carefully." Harpagus having answered in these words, and the infant being delivered up to him, adorned in the dress of the dead, proceeded, weeping, towards his house; and at his arrival, related to his own wife the whole discourse, Astyages had held to him: whereupon the woman said to him. "What dost thou intend, then, to do now?" "Not according to the commands of Astyages," he replied; "not even were he more mad and wrath "than he now is, would I at any rate obey his will, or lend myself to such a murder. I will not be his murderer for many "reasons; for the child is my own relation, and, moreover, Astyages is old, and without male issue, now should the empire "at his death descend to this daughter, whose infant he now wishes to destroy by my hands, what else would then remain "for me but the greatest danger? Nevertheless it is necessary, for my safety, that this infant should perish; but some one of "Astyages's people, and not mine, must be the executioner." He spoke thus, and immediately dispatched a messenger for one of Astyages's herdsmen, who, he knew, fed his flocks in pastures well adapted to his purpose, being situated in mountains much infested with wild beasts. His name was Mitradates, and he was married to a fellow-slave: the name of the woman with whom he lived was, in the Greek language, Cyno: in that of the Medes, Spaco, for the Medes call a bitch Spaco The pastures where this herdsman kept the cattle were at the foot of a range of mountains, northward of Echatana, and towards

the black sea, for in that direction, in the neighbourhood of the Laspeires, the country of the Medes is very mountainous, lofty, and covered with wood, whereas the rest of the country is all level. The herdsman who was sent for having come accordingly with great diligence, Harpagus spoke to him thus: "Astyages commands thee to take this infant, and expose "him on the most desert of the mountains, so that he may quickly perish: he ordered me likewise to tell thee this, that if "thou dost not destroy it, or if in any manner thou contributest towards saving its life, thou shalt perish by the most cruel "death: I am also commanded to see myself the child exposed."—The herdsman having received these orders, took up the infant, went back by the same way, and returned to his cottage. Now while he was gone to the city, it so happened that his own wife, who expected her delivery every day, brought forth at that time a child. They were both anxious on each other's account; the man being concerned for the delivery of his wife, and the woman being uneasy, as it was not usual for Harpagus to send for her husband: so that when he appeared before her at his return, the woman, seeing him thus unexpectedly, spoke to him the first, and asked, wherefore Harpagus had sent for him in such haste. "Wife, said he, when I "reached the city, I beheld and heard such things as I wish I had never seen and had never happened to our masters. The "whole house of Harpagus was filled with lamentation; terrified, I entered, and as soon as I went in, I beheld on the ground "an infant, panting and weeping, adorned with gold, and a colored garment. When Harpagus saw me, he ordered me "instantly to take up the infant, carry him away, and expose him in that part of the mountains that is most infested with "wild beasts; saying that it was Astyagus himself who commanded me to do so, and threatening me with severe punishment "if I did not obey; I took up the child, supposing it belonged to one of the family, and carried it away; for I certainly "could never have imagined whose it was. Nevertheless I was astonished when I beheld the gold and richly ornamented "clothes; as I was likewise at the mourning that appeared in the house of Harpagus: but soon after, while on my road, I "received indeed a full account from the servant who conducted me out of the city, and placed the child in my hands; that "he is in truth the son of Astyages's daughter, Mandane, and of Cambyses son of Cyrus, and that Astyages commands that "he be put to death. So now here he is." At the same time that the herdsman spoke these words, he uncovered the infant, and showed it to his wife; she, seeing the body was stout and well shapen, burst into tears, and embracing the knees of her husband, besought him by all means not to expose the child. But he declared, that it was not possible to do otherwise, in as much as witnesses were to come from Harpagus to see that he had executed his orders; and if he did not do so, he would be most cruelly put to death. The woman, seeing she could not prevail upon him by that means, once more addressed him in the following words: "Since then, I cannot prevail upon thee not to expose the child, I beseech thee to "act in this manner, if it is indeed necessary that a child should be seen stretched out on the mountain: as I have myself been "delivered, and have brought forth a still-born child, do thou carry that out and expose it, and let us bring up the son of Asty "ages's daughter, as if he were one of our own: and by that means neither canst thou be convicted of betraying our masters, "nor shall we take bad counsel for ourselves, for the dead child will receive a royal burial, and the living one will not lose "his life."—The herdsman, thinking that his wife spoke very much to the purpose, immediately did as she advised; the child that he had brought for the purpose of putting to death, he gave to his wife; and taking his own, which was dead, he placed it in the cradle in which he had brought the other; and covering it with all the ornaments of the other infant, he carried it to the most desert of the mountains, where he exposed it. On the third day of the infant's being exposed, the herdsman went to the city, leaving one of his hinds to watch over it; and coming to the house of Harpagus, declared that he was ready to show the dead body of the child. Harpagus, therefore, sent the most trusty of his guards, and upon their report had the herdsman's child buried. Thus one was buried; but the other, known afterwards by the name of Cyrus, the herdsman's wife took to herself, and brought up, giving him some other name than that of Cyrus.

When this child was ten years of age, an event of the following nature, which happened to him, discovered who he was he was, playing in the same village where the stalls were, amusing himself in the road with other lads of his own age; and the boys, in sport, accordingly elected to be king over them this youth, who commonly went by the name of the herdsman's son. He nominated some of them to be stewards of the buildings; others to be his guards; one of them to be the king's eye; to another he committed the office of bringing to him the petitions: thus assigning to each his proper duty. One of these lads, who was sharing in the sport, was a son of Artembares, a man of rank among the Medes; but as he would not perform what Cyrus had assigned him to do, the latter commanded the other boys to lay hold on him; and they obeying his orders, Cyrus handled him pretty sharply with a scourge. The other, as soon as he was liberated, complained highly of having suffered a treatment so unbecoming his rank; and going back to the city, complained to his father of the strokes he had received from Cyrus, not that he said, "from Cyrus" (for that was not yet the name by which he was known) but from the son of Astyages's herdsman. Artembares, inflamed with anger, instantly went into the presence of Astyages, taking his son

with him; he declared that he suffered indignant treatment; "Sir," said he, showing the boy's shoulders, "it is thus we are insulted by thy slave, the son of a herdsman."

Astyages having heard and seen, and wishing to avenge the boy for Artembares's sake, sent for the herdsman and his son When they were both before him, Astyages looked at the lad, and said to him, "what, then, being the son of such a father, "hast thou had the audacity to treat with this indignity the son of this the first nobleman in my court?" The youth replied as follows: "My lord, it was with justice that I behaved thus towards him: for the boys of the village, of whom he "was one, in play, constituted me king over them; as I appeared to them the best adapted to the office. All the other "boys accordingly executed the orders I gave them; but this one refused to obey, and took no account of my commands, "wherefore he received punishment. If then I am on that account deserving of any chastisement, I am here before "thee ready to undergo it." While the boy was thus speaking Astyages recognized him; for the features of his face seemed to resemble his own, his answer was noble, and the time of the exposition of his daughter's child, appeared to agree with the boy's age: struck with these circumstances, he remained silent for some time. Having at last with some difficulty recovered himself, and wishing to dismiss Artembares, in order that taking the herdsman apart, he might examine him, he said "Artembares, I will manage these matters so that neither thou nor thy son shall have any cause to complain." In this manner he dismissed Artembares; and the servants, by the orders of Astyages, conducted Cyrus into the inner part of the palace. When the herdsman alone was left, Astyages asked him, whence he had received the boy, and who it was that had delivered him to him. The peasant replied, that he was his own child, and that the woman who had bore him was still living with him. Astyages told him that he had not taken good counsel, but wished to bring himself into great straits: at the same time that he pronounced those words, he beckoned to the guards to lay hold on him. The herdsman being taken to the rock, accordingly discovered the truth. Beginning then from the beginning, he disclosed all, speaking the truth; he next had recourse to supplications, and besought the king to forgive him. When the herdsman had confessed the truth, Astyages no longer regarded him as of any great consequence, but violently irritated with Harpagus, he commanded the guards to call him. When Harpagus appeared in his presence, Astyages put to him this question: "In what manner didst thou, Harpagus, destroy the infant born of my daughter, and which I delivered to thee?" Harpagus, seeing the herdsman in the apartment, did not recur to falsehood, lest he should be refuted and convicted; he answered therefore. "Sire, when I had received the infant, I deliberated, considering within myself how I might act according to thy desire, and "without subjecting myself to blame from thee, be a murderer neither with regard to thy daughter nor thyself; I consequently "acted in the following manner: I sent for this herdsman, and delivered to him the infant, telling him that it was thy orders "that it should be put to death: and so far, in saying that, I was not guilty of falsehood; for such were thy commands. I "delivered the infant then to him, enjoining him to expose it on a desert mountain, and remain by it on the watch so long as "it kept alive; threatening him most severely if he did not execute fully those orders. Afterwards, when this man had "executed my commands, and the infant was dead, I sent the most faithful of my eunuchs, and having seen by them that "the child was no longer alive, I buried it. Thus, Sire, did matters happen in this business; and such was the fate of the child "

Harpagus, accordingly confessed the truth. And Astyagus, concealing the anger which possessed him at what had taken place, begun by narrating again to Harpagus the whole affair, as he had himself heard it from the herdsman; and afterwards, when he had repeated the history to him, he ended by saying "that the youth was still alive, and that he "was pleased with what had happened." "For," said he, (these being his own words) "I grieved much at what had been "done to the child; and I was not a little sensible to the reproaches of my daughter. Since, then, fortune has taken a "favorable turn, do thou send thy son to the young new comer, and attend me thyself at supper, for I intend to offer sacrifice "for the salvation of the boy, to those gods to whom that honor belongs."

Harpagus, when he had heard this discourse, adored the king, and, greatly pleased that his fault had been successful to him, as well as that he was invited to the feast in celebration of the fortunate event, went to his home. As soon as he entered, he sent his only son, who was about thirteen years old, bidding him go to the palace of Astyages, and do whatsoever that prince should order. He himself being filled with joy, related to his wife what had happened. Astyages, when the lad arrived, killed him and cutting him into bits, roasted some of the flesh, and boiled the rest; and having it properly dressed, kept it in readiness. Afterwards when the hour of supper came, the other guests, as well as Harpagus approached; before the rest and Astyages himself, tables were placed, spread abundantly with mutton; but to Harpagus the flesh of his own son was served up, the whole of it, excepting the head and the extremities of the hands and feet: those parts were kept aside, covered up in a basket. When Harpagus seemed to have eaten enough of the food, Astyages asked him whether he was at all pleased with the feast: and Harpagus declaring that he was extremely pleased, those who had it in charge,

brought the head of his son, covered up, together with the hands and feet, and standing before him, bade him uncover and take what he chose of them. Harpagus obeyed; and uncovering the basket, beheld the remains of his son. He was not however, disturbed at the sight, but preserved his presence of mind. Astyages asked him, if he knew what animal he had eaten the flesh of; the other replied, he was aware of it, and that whatever a king might do, it was pleasing. After making this answer he took up the remnants of the flesh, and went home, intending, I suppose, to bury all the parts of his son that he had collected.

Such was the revenge Astyages took on Harpagus. But deliberating concerning Cyrus, he called the same Magi who had interpreted his dream in the manner before mentioned; when they arrived, Astyages asked them in what manner they had interpreted his dream. The Magi, as before, answered, saying, it was decreed by fate the child should rule, if he survived and did not die first. The king replied to them in the following words: "The child exists and survives; and having been "brought up in the country, the boys of the village constituted him their king, and he has completely done all the same as "those that are in reality sovereigns: for he had nominated guards, and ushers, and ministers, and all the other officers. Now "what does it appear to you these things portend?" The Magi answered: "Since the child survives, and has reigned "without any premeditated design, do thou thence take courage, and be of good cheer, as he will not now reign a second "time: for even some of the oracles have ended in a frivolous accomplishment, and dreams also in the end have tended to "slight events." Astyages replied: "I myself also, Magi, am of the same opinion, that the child having been named king, "the dream is fulfilled, and I have now nothing to fear from him, nevertheless, weigh the matter well, and then give "me such advice as may be safest for my own family as well as for yourselves." To this the Magi replied: "Sire, to us it is "of great importance that thy government should be upheld: for if it devolves to this child, who is a Persian, it will then "pass to another nation, and we, who are Medes, would become slaves, and be held in no account by the Persians, to whom "we should be as foreigners, but while thou, who art our countryman, remainest king, we ourselves rule in part, and receive "high honors at thy hands. So that, in every respect, it is our interest to watch for thy safety, and that of thy government. "And now, did we see any cause for fear, we would communicate it well to thee, but at present, thy dream having been "fulfilled by a trifling event, we ourselves take courage, and exhort thee also to do the same, send this child away from before "thy eyes to the country of the Persians, and to his parents."—When Astyages heard this, he was filled with joy, and calling Cyrus, he said to him: "My child, I had condemned thee on account of the vision of a vain dream, but by thy own "fortune, thou survivest; depart now, therefore, with my good wishes, for Persia, and I will send an escort with thee; when "thou arrivest there, thou wilt find thy father and mother, who are very different from the herdsman, Mitradates "and his wife."

Astyages having thus spoken, dismissed Cyrus, who, on his return to the residence of Cambyses, was received by his parents; and when they learnt who the stranger was, they embraced him with transport, as one indeed whom they had considered dead from the time of his birth. They then inquired in what manner his life was saved. The youth spoke to them, saying, that he did not before know, but had much mistaken; that on the road he had been informed of all that had happened to him; for he had thought he was the son of a herdsman of Astyages, till on the road from Media he had learnt the whole circumstance from his escorters. He stated that he had been brought up by the wife of the herdsman, this woman he was constantly praising, and Cyno was the whole subject of his discourse: his parents laid hold of this name, and in order that their son might appear to the Persians to have been more providentially preserved, they spread about the report, that when exposed, a bitch had suckled Cyrus. And thence it was that this opinion prevailed. Cyrus being arrived at man's estate, and become the most valiant and beloved of his equals in age, Harpagus, who much wished to be revenged of Astyages, sought, by sending him gifts, to court his assistance: for, being but a private individual, he did not discern any possibility of taking, by himself, vengeance on Astyages; but when he saw Cyrus growing up, he endeavoured to make him his associate, comparing the sufferings of that young prince to his own. But, before this, the following measures had already been taken by him: as Astyages treated the Medes with asperity, he had communicated with all the chief men of the nation, and persuaded them that it was to their interest to proclaim Cyrus, and put an end to the reign of Astyages. This plot being concerted, and Harpagus ready he accordingly next wished to communicate his project to Cyrus, who was living in Persia; and as he had no other manner of so doing, since the roads were guarded, he contrived the following method. He prepared dexterously a hare, and ripping open its belly, without at all discomposing the hair, he placed in it a letter, in which he had written what he thought proper. He then sewed up the belly of the hare, and giving to the most trusty of his servants some nets, as if he had been a hunter, he sent him to the land of the Persians, commanding him by word of mouth at the same time he gave the hare to Cyrus, to direct him to paunch it with his own hands, and to let no one be present,

when he did so. These orders were accordingly executed; and Cyrus receiving the hare, ripped it up, and finding the letter which was contained in it, he took it and read. The letter said as follows: "Son of Cambyses, the gods watch over thee; "for otherwise never wouldst thou have had such good fortune. Do thou now take vengeance on Astyages thy murderer, "for, according to his intention, thou wouldst have perished, but through the gods and me thou survivest. I presume thou "hast long since learnt all, both what was done with regard to thyself and what I have suffered at the hands of Astyages, "because I did not put thee to death, but delivered thee to the herdsman. If thou choose now to listen to my counsel, thou "shalt rule over all the land that Astyages governs. Prevail on the Persians to rebel, and then march against the Medes; "and whether I myself am named by Astyages to lead the army against thee, or any other chief men among the Medes, "thou wilt be successful, for they will be the first to withdraw from him, and going to thy side, will do their endeavours to "destroy Astyages. Be certain, then, that here at least all is prepared; do as I tell thee, and do it quickly."

When Cyrus had received this intelligence, he considered which would be the most prudent manner of prevailing on the Persians to detach themselves. After some deliberation, he devised the following, as the most expedient, and acted accordingly. He wrote down on a letter what he had determined, and convened an assembly of the Persians; then opening the letter, and reading it out, he declared that Astyages appointed him commander of the Persians. "Now, therefore," continued he, "men of Persia, I propose to you to come hither, each with a bill." Such was the proposal of Cyrus. There are several tribes of the Persians, certain of which Cyrus assembled, and persuaded to separate from the Medes; they were the following, on which all the rest of the Persians depend; to wit, the Pasargadoe, the Maraphii, the Maspii: of these the Pasargadoe are the principal, of which the Acharmenidoe, from whence spring the royal family of the Persedoe, are a branch; the following likewise are others of the Persian tribes: the Panthialaei, Derusiaei, Germani, all of which are husbandmen; the rest of the tribes, namely, the Dai, Mardi, Dropici, Sagartii, are nomades. When all were come, bearing the above-mentioned instrument, there being a certain portion of the Persian territory extending from about eighteen to twenty stadia, overrun with brambles, Cyrus commanded them to clear that space in a day. When the Persians had completed the imposed task, he next directed them to meet on the morrow after they had washed. Meanwhile Cyrus having collected in one place all the goats, sheep, and beasts of his father, killed them, and prepared them, intending to feast the army of the Persians withal, and with wine, and most delicate dishes of meal. On the following day, when the Persians were arrived, he desired them to stretch themselves on the green sward, and feasted them. When they afterwards arose from their repast, Cyrus asked them which was most grateful to them, whether the present fare, or that which they had the day before. The men said, that there was a great difference between the two; since, on the preceding day, they had experienced every evil, while on the present they had experienced every thing that was good. Cyrus laying hold of this answer, disclosed the whole of his project, saying. "Men of Persia! thus is it with you: if you determine to obey me, these and very many sweets "more are yours, without being exposed to any slavish toil: but, on the other hand, if you determine not to obey me, toils "beyond number, and like to that of yesterday, are your share. Follow me, therefore, and be free: for, with regard to "myself, it seems as if I were by divine providence born to place those advantages within your grasp, with regard to "yourselves, I hold you not inferior to the men of Media, either in war or in any other respect. Things being thus, rescue "yourself as soon as possible from the bonds of Astyages."

The Persians, therefore, who, even long since, had held it a disgrace to be kept under by the Medes, having now a leader, prepared joyfully to assert their freedom. When Astyages learnt what Cyrus was doing, he sent a messenger to summon him; but Cyrus commanded the messenger to roport back in answer, that he should be with him, sooner than Astyages himself would wish. When Astyages heard this, he put all the Medes under arms; and, as if he had been reft of his senses, nominated Harpagus general over them, forgetting the injury he had done him. When the Medes, thus embodied, engaged with the Persians, some of them, all indeed to whom the project had not been communicated, fought; but of the rest, some passed over to the Persians, while the greater part acted designedly as cowards, and took to flight. The Median army being thus disgracefully routed, when Astyages was informed of it, he exclaimed, threatening: "No! Cyrus shall not exult, at least at so cheap a rate." Having said these words, he first impaled the interpreters of dreams among the Magi, who had persuaded him to send Cyrus away: he next put under arms all the Medes that were left in the city, both young and old; these he had out, and falling in with the Persians, was defeated. Astyages himself was taken prisoner, and lost all the Medes that he had led to the field. Astyages being now a prisoner, Harpagus presented himself before him, exulting over and jeering the captive, he said to him many very bitter things, but in particular, with regard to the repast at which the prince had feasted him on the flesh of his son, he asked him, "What he thought of his slavery, after having been a king?" The captive, casting a look upon him, asked in return whether he attributed to himself the action of Cyrus. Harpagus

replied, that, since it was he who had written to counsel it to Cyrus, the deed might justly be regarded as his own. Astyages then proved to him by his words, "that he was the most silly and iniquitous of men: the most silly, since, at least, if the "present events had in truth been brought about by his means, he had given up to another the power which belonged to "himself of becoming a sovereign: the most iniquitous, inasmuch as, on account of that repast, he had reduced the Medes "to thraldom; for if it was indeed absolutely necessary that the supreme power should be transferred to some other person, "and he himself should not keep it, it would have been more just to have given that advantage to some one of the Medes, "rather than to any of the Persians: whereas the Medes, who were not guilty of the injury he complained of, were now "from masters made servants; while the Persians, who before were servants, were now made masters."

Thus, therefore, Astyages having reigned five and thirty years, was deprived of the sovereign power; and in consequence of his cruelty, the Medes submitted to the Persians, after ruling over that part of Asia, that is above the Halys for one hundred and twenty eight years, not including the time that the Scythians governed. It is true, that in the sequel they repented of having so acted, and revolted from Darius; but after their defection, they were once more subjugated, being defeated in a battle. The Persians, together with Cyrus, having then shaken off the yoke of the Medes under the reign of Astyages, possessed from that time the government of Asia. With respect to Astyages, Cyrus, without doing him any other harm, detained him near himself, till such time as he died. Cyrus, accordingly, having been thus born and educated, attained the throne; and as it has before been related by me, subsequently to those events, conquered Crœsus, who first began injustice against him: and having subdued that prince, thus became master of the whole of Asia

JUSTINUS L. XV. C. 4

Previous to the actual commencement of the war between Ptolemy and his allies against Antigonus, there was added a new enemy to the latter in the person of Seleucus, who made a sudden descent from Asia proper: whose origin was as remarkable as his valour was illustrious. His mother Laodice who had been married to Antiochus, a distinguished Officer among the generals of Philip, dreamed that she had been compressed in the embraces of Apollo, that she had become pregnant, had received from the God as the price of her favors, a ring set with a gem, upon which an anchor was engraven, and that she had been ordered to bestow the gift upon the son whom she should bring forth What rendered this dream remarkable was that on the following day, there was found on the bed a ring with the aforesaid impression, and that there was the figure of an anchor upon the thigh of Seleucus from the very birth of the infant Wherefore when Seleucus was proceeding with Alexander the great upon the Persian expedition, Laodice, having made him acquainted with his origin, presented the ring to him.

And he, after Alexander's death, having become sovereign of the east, founded a city, and perpetuated therein the memory of his double procession,—for he not only called the city Antiochia after the name of his father Antiochus, but also dedicated to Apollo the plains which were in its vicinity

An evidence of his extraordinary nativity remained even to posterity, his sons and grand children having the figure of an anchor upon their thighs, as a natural mark of the source from which they sprung.

After the subdivision of the Macedonian empire Seleucus engaged in many wars in the east.

He first took Babylon, and then his force being augmented by victory, he conquered the Bactriani: subsequently he passed on into India, whose inhabitants, as if the yoke of slavery had been flung from their necks upon the death of Alexander, had put to death the præfects whom he had nominated.

One Sandracottus was the author of that freedom; but as soon as he had become victorious he converted the name of liberty into slavery; for seizing the throne, he oppressed by his individual sway the nation whose freedom from external domination he had achieved. He was descended of an humble stock, but it was by the all powerful influence of the Deity he had been propelled to supremacy. For having been ordered by Alexander to be put to death for his insolence to that monarch, he sought to secure his safety by a precepitate flight. When overtaken by weariness and sleep he had lain down to repose himself, a lion of immense size came up to him as he slept, and licked away with his tongue the sweat that was dripping from him, and then fawningly left him completely awake. Being by this omen first led to entertain the hope of reigning, he drew together a band of robbers, and courted the support of the Indians to a change of dynasty.

At a later period, as he was projecting hostilities against the præfects of Alexander's, a wild elephant of prodigious bulk presented itself of its own accord before him, and with the most subdued docility received him upon its back, and he became the leader and a very distinguished combatant in the war. By such a tenure of rule it was that Sandracottus acquired India, at the time when Seleucus was laying the foundations of his future greatness; and the latter, having concluded a league with him, and settled his affairs in the east, came down and joined the war against Antigonus.

A statement of the contents of the Páli Buddhistical scriptures, entitled the PITAKATTAYA; or THREE PITAKAS; specifying also the number of the Talipot leaves on which they are inscribed.

WINEYAPITAKO

consists of the following sections.

1.	*Parájikó—*	191 leaves of 7 and 8 lines on each side, each leaf 1 foot 10 inches long.
2.	*Pachitinań—*	154 leaves of 9 and 10 lines on each side, each leaf 1 foot 9 inches long.
3.	*Chúlawaggó—*	196 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
4.	*Maháwaggó—*	199 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
5.	*Pariwáró—*	146 leaves of 10 and 11 lines on each side, each leaf 1 foot 9 inches long.

ABHIDHAMMAPITAKO

consists of the following sections.

1.	*Dhammasanganí—*	72 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
2.	*Wibhangan—*	130 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
3.	*Katháwatthu—*	151 leaves 9 lines 2 feet 1 inch long.
4.	*Puggalań—*	28 leaves of 8 lines on each side, each leaf 2 feet 4 inches long
5.	*Dhátu—*	31 leaves of 8 lines on each side, each leaf 2 feet 4 inches long
6.	*Yamakań—*	131 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
7.	*Patthanań—*	170 leaves of 9 and 10 lines on each side, each leaf 2 feet 4 inches long

SUTTAPITAKO

consists of the following sections

	Díghanikáyo—	292 leaves of 8 lines each side, each leaf 1 foot 10 inches long.
	Majjhimanikáyo—	432 leaves of 8 and 9 lines each side, each leaf 1 foot 11 inches long.
3	*Sanyuttakanikáyo—*	351 leaves of 8 and 9 lines each side, each leaf 2 feet 2 inches long.
4.	*Anguttranikáyo—*	654 leaves of 8 and 9 lines each side, each leaf 1 foot 10 inches long
	Khudakanikáyo—	is composed of 15 books; viz..
	Khudakapátań—	4 leaves of 8 lines each side, 2 feet 4 inches long. (Burmese character)
ii.	*Dhammapadań—*	15 leaves of 9 lines each side, each leaf 1 foot 8 inches long.
iii.	*Udánań—*	48 leaves of 9 lines each side, 3 feet.
	Itti-uttakań—	31 leaves of 8 lines each side, each leaf 1 foot 9 inches long.
	Suttanipátań—	40 leaves of 9 lines each side, each leaf 2 feet.
vi.	*Wimánawatthu—*	158 leaves of 7 and 8 lines each side, each leaf 1 foot 9 inches long.
vii.	*Pétawatthu—*	142 leaves of 8 and 9 lines each side, each leaf 1 foot 8 inches long.
viii.	*Théragátá—*	43 leaves of 9 lines each side, 2 feet 4 inches. (Burmese character).
ix.	*Thérigátá—*	110 leaves of 8 lines on each side, each leaf 1 foot 7 inches long.
x.	*Játakan—*	The commentary is intermixed with the text, and in that form it is a voluminous work of 900 leaves.
xi.	*Niddéso—*	not ascertained yet.
xii.	*Patisambhidań—*	220 leaves of 8 lines on each side, each leaf 1 foot 11 inches long.
xiii.	*Apadánań—*	196 leaves of 10 lines on each side, each leaf 2 feet long.
xiv.	*Buddhawanso—*	37 leaves of 8 lines on each side, 2 feet long.
xv.	*Chariyápitako—*	10 leaves of 8 lines on each side, 3 feet long.

NOTE.—Some of the above books are not to be obtained in Kandy, and others only in an incomplete form. This statement is partly framed from the records of the Burmese fraternities in the maritime provinces.

PROFESSOR WILSON'S NOTES ON THE MUDRA RA'KSHASA.

It may not here be out of place to offer a few observations on the identification of CHANDRAGUPTA and SANDROCOTTUS. It is the only point on which we can rest with any thing like confidence in the history of the Hindus, and is therefore of vital importance in all our attempts to reduce the reigns of their kings to a rational and consistent chronology. It is well worthy therefore of careful examination, and it is the more deserving of scrutiny, as it has been discredited by rather hasty verification and very erroneous details.

Sir William Jones first discovered the resemblance of the names, and concluded CHANDRAGUPTA to be one with SANDROCOTTUS. (*As. Res.* vol. iv. p. 11.) He was, however, imperfectly acquainted with his authorities, as he cites "a beautiful poem" by *Somadeva*, and a tragedy called the coronation of *Chandra*, for the history of this prince. By the first is no doubt intended the large collection of tales by *Somabhatta*, the *Vrihat Kathá*, in which the story of NANDA'S murder occurs: the second is, in all probability, the play that follows, and which begins after CHANDRAGUPTA'S elevation to the throne. In the fifth volume of the *Researches* the subject was resumed by the late Colonel Wilford, and the story of CHANDRAGUPTA is there told at considerable length, and with some accessions which can scarcely be considered authentic. He states also that the *Mudrá Rákshasa* consists of two parts, of which one may be called the coronation of CHANDRAGUPTA, and the second his reconciliation with RAKSHASA, the minister of his father. The latter is accurately enough described, but it may be doubted whether the former exists.

Colonel Wilford was right also in observing that the story is briefly related in the *Vishnu Purána* and *Bhágavat*, and in the *Vrihat Kathá*; but when he adds, that it is told in a lexicon called the *Kámandakí* he has been led into error The *Kámandaki* is a work on *Niti*, or Polity, and does not contain the story of NANDA and CHANDRAGUPTA. The author merely alludes to it in an honorific verse, which he addresses to CHANAKYA as the founder of political science, the Machiavel of India.

The birth of NANDA and of CHANDRAGUPTA, and the circumstances of NANDA'S death, as given in Colonel Wilford's account, are not alluded to in the play, the *Mudrá Rákshasa*, from which the whole is professedly taken, but they agree generally with the *Vrihat Kathá* and with popular versions of the story. From some of these, perhaps, the king of *Vikatpalli*,* *Chandra Dás*, may have been derived, but he looks very like an amplification of *Justin's* account of the youthful adventures of *Sandrocottus*. The proceedings of CHANDRAGUPTA and CHANAKYA upon NANDA'S death correspond tolerably well with what we learn from the drama, but the manner in which the catastrophe is brought about (p. 268) is strangely misrepresented. The account was no doubt compiled for the translator by his pundit, and it is therefore but indifferent authority.

It does not appear that Colonel Wilford had investigated the drama himself, even when he published his second account of the story of CHANDRAGUPTA (*As. Res.* vol. ix. p. 93), for he continues to quote the *Mudrá Rákshasa* for various matters which it does not contain. Of these, the adventures of the king of *Vikatpalli*, and the employment of the Greek troops, are alone of any consequence, as they would mislead us into a supposition, that a much greater resemblance exists between the Grecian and Hindu histories than is actually the case

Discarding, therefore, these accounts, and laying aside the marvellous part of the story, I shall endeavour, from the *Vishnu* and *Bhágavat Puránas*, from a popular version of the narrative as it runs in the south of India, from the *Vrihat Kathá*,* and from the play, to give what appear to be the genuine circumstances of CHANDRAGUPTA'S elevation to the throne of *Palibothra*.

A race of kings denominated *Saisunágas*, from *Sisunága* the first of the dynasty, reigned in *Magadhá*, or *Behar*: their capital was *Pátaliputra*, and the last of them was named NANDA or MAHAPADMA NANDA. He was the son of a woman of the *Súdra* caste, and was hence, agreeably to Hindu law, regarded as a *Súdra* himself. He was a powerful and ambitious prince, but cruel and avaricious, by which defects, as well as by his inferiority of birth, he probably provoked the animosity of the Brahmans. He had by one wife eight sons, who with their father were known as the nine NANDAS; and, according to the popular tradition, he had by a wife of low extraction, called *Murá*, another son named CHANDRAGUPTA.

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* For the gratification of those who may wish to see the story as it occurs in these original sources, translations are subjoined; and it is rather important to add, that in no other *Purána* has the story been found, although most of the principal works of this class have been carefully examined. *(Note by Prof. W.)*

This last circumstance is not stated in the *Purânas* nor *Vrihat Kathá*, and rests therefore on rather questionable authority; at the same time it is very generally asserted, and is corroborated by the name *Maurya*, one of CHANDRAGUPTA's denominations, which is explained by the commentator on the *Vishnu Purána* to be a patronymic formative, signifying the son of *Murá*. It also appears from the play, that CHANDRAGUPTA was a member of the same family as NANDA, although it is not there stated that he was NANDA's son.

But whatever might have been the origin of this prince, it is very likely that he was made the instrument of the insubordination of the Brahmans, who having effected the destruction of NANDA and his sons, raised CHANDRAGUPTA, whilst yet a youth, to the throne. In this they were aided by a prince from the north of India, to whom they promised an accession of territory as the price of his alliance. The execution of the treaty was evaded, very possibly by his assassination, and to revenge his father's murder, his son led a mingled host against *Magadhá*, containing amongst other troops, *Yavanas*, whom we may be permitted to consider as Greeks. The storm was averted, however, by jealousies and quarrels amongst the confederates. The army dispersed, and MALAYAKETU, the invader, returned, baffled and humbled, to his own country. CHANDRAGUPTA reigned twenty-four years, and left the kingdom to his son. We have now to see how far the classical writers agree with these details.

The name is an obvious coincidence. *Sandracottus* and CHANDRAGUPTA can scarcely be considered different appellations. But the similarity is no doubt still closer. Athenæus, as first noticed by Wilford (*As. Res.* vol. v. 262.) and subsequently by Schlegel (*Indische Bibliothek*), writes the name, *Sandracoptus*, and its other form, although more common, is very possibly a mere error of the transcriber. As to the *Andracottus* of Plutarch, the difference is more apparent than real, the initial sibilant being often dropped in Greek proper names.

This name is, however, not the only coincidence in the denomination that may be traced. We find in the play that CHANDRAGUPTA is often *Chandra* simply, or the moon, of which *Chandramas* is a synonime: and accordingly we find in *Diodorus Siculus*, the king of the *Gangaridæ*, whose power alarms the Macedonian, is there named *Xandrames*. The *Aggramen* of *Quintus Curtius* is merely a blundering perversion of this appellation.

There are other names of the prince, the sense of which, though not their sound, may be discovered in classical writers. These are *Vrishala*, and perhaps *Maurya*. The first unquestionably implies a man of the fourth or servile caste; the latter is said by Wilford to be explained, in the *Játi Viveka*, the offspring of a barber and a *Súdra* woman, or of a barber and a female slave. (*As. Res.* vol. v. p. 285.) It is most usually stated, however, to mean the offspring of *Murá*, as already observed, and the word does not occur in any of the vocabularies in the sense attached to it by Col. Wilford.* It is sufficient, however, to observe, that the term *Vrishala*, and frequent expressions in the drama, establish the inferior origin of CHANDRAGUPTA, a circumstance which is stated of the king of the *Gangaridæ* at the time of Alexander's invasion, by Diodorus Siculus, Quintus Curtius, and Plutarch.

According to the two former of these writers, *Xandrames*, or *Chandramas*, was contemporary with Alexander. They add, that he was the son of the queen by an intrigue with a barber, and that his father being raised to honour and the king's favour, compassed his benefactor's death, by which he paved the way for the sovereignty of his own son, the ruling prince. We have no indication of these events in the Hindu writers, and CHANDRAGUPTA, as has been noticed, is usually regarded as the son of NANDA, or at least a relative. It may be observed that his predecessors were *Súdras*, and the character given to MAHAPADMA NANDA in the *Vishnu Purána*, agrees well enough with the general tenor of the classical accounts, as to his being of low origin and estimation, although an active and powerful prince. If NANDA be the monarch alluded to, there has been some error in the name; but, in either case, we have a general coincidence in the private history of the monarch of the *Gangaridæ*, as related by the writers of the east or west.

If the monarch of Behar at the time of Alexander's invasion was NANDA, it is then possible that CHANDRAGUPTA, whilst seeking, as the Hindus declare, the support of foreign powers to the north and north-west of India, may have visited Alexander, as asserted by Plutarch and Justin. We cannot, however, attach any credit to the marvellous part of the story.

* Colonel Tod considers *Maurya* a probable interpolation for *Mori*, a branch of the *Pramára* tribe of Rajputs, who in the eighth century occupied Chitore. He observes also, that Chandragupta in the *Purânas* is made a descendant of *Sehesnag* of the *Takshak* tribe, of which last no other mention has been found, whilst instead of *Sehesnag* the word is *Nisunaga*; and with respect to the fact of the princes belonging to the *Pramára* tribe no authority is cited. Colonel Tod, like the late Col. Wilford, is sparing of those specific references, which in all debateable points are indispensable. See *Transactions Royal Asiatic Society*, vol. i. p. 211. Also, *Account of Rájást'han*, p. 53.

as told by the latter, nor can we conceive that a mere adventurer, as he makes *Sandracoptus* to have been, should have rendered himself master of a mighty kingdom, in so brief an interval as that between Seleucus and Alexander, or by the aid of vagabonds and banditti alone.

Although, therefore, the classical writers had gleaned some knowledge of CHANDRAGUPTA's early history, it is very evident that their information was but partially correct, and that they have confounded names, whilst they have exaggerated some circumstances and misrepresented others. These defects, however, are very venial, considering the imperfect communication that must have subsisted between the Greeks and Hindus, even at the period of Alexander's invasion, and the interval that elapsed before the accounts we now possess were written. These considerations rather enhance the value of both sets of our materials. It is more wonderful that so much of what appears to be the truth should have been preserved, than that the stories should not conform in every particular.

However questionable may be the contemporary existence of Alexander and *Sandracoptus*, there is no reason to doubt that the latter reigned in the time of Seleucus Nicator, as Strabo and Arrian cite the repeated declarations of Megasthenes, that he had often visited the Indian prince. Seleucus is said to have relinquished to him some territories beyond the Indus, and to have formed a matrimonial alliance with him. We have no trace of this in the Hindu writers, but it is not at all improbable. Before the Christian era, the Hindus were probably not scrupulous about whom they married: and even in modern days, their princesses have become the wives of Mohammedan sovereigns. CHANDRAGUPTA, however, had no right to be nice with respect to the condition of his wife, and in whichever way the alliance was effected, it was feasible enough, whilst it was a very obvious piece of policy in CHANDRAGUPTA, as calculated to give greater security to his empire and stability to his reign. The failure of Seleucus in his attempt to extend his power in India, and his relinquishment of territory, may possibly be connected with the discomfiture and retreat of MALAYAKETU, as narrated in the drama, although it may be reasonably doubted whether the Syrian monarch and the king of *Magadhá* ever came into actual collision. It is very unlikely that the former ever included any part of the Punjab within his dominions, and at any rate it may be questioned whether CHANDRAGUPTA or his posterity long retained, if they ever held possession of, the north-western provinces, as there is no conjecturing any resemblance between the names of the *Maurya* princes (*As. Res.* vol. ix. table) and the *Amitrochates* and *Sophagasenas*, who reinforced the armies of Antigonus the son of Seleucus, and of Antigonus the Great, with those elephants that were so highly prized by the successors of Alexander (Wilford, *As. Res.* vol. v. p. 286, and Schegel, *Indische Bibliothek*), although, as shewn by Schlegel, the names are undoubtedly Sanscrit and Hindu

All the classical writers agree in representing *Sandracoptus* as king of the nations which were situated along the Ganges, which were the *Gangaridæ* and *Prasii*—called, however, indifferently, but no doubt inaccurately, *Gargaridæ*, *Gandaridæ*, and *Gandarii*, and *Prasii*, *Parrhasii*, and *Tabresii*. The first name was probably of Greek origin, expressing, as *Raderus* and *Cellarius* justly observe, the situation of the nations in the neighbourhood of the Ganges. but in truth there was a nation called the *Gandhari* or *Gandaridæ* west of the Indus, whom the classical authors often confound with the *Gangetic* nations, as has been shewn in another place. (*As. Res.* vol. xv.) The other appellation, which is most correctly *Prasii*, is referable to a Hindu original, and is a close approximation to *Práchi*, the eastern country, or *Práchyá*, the people of the east, in which division of *Bharata Khanda*, or India, *Mithila*, the country opposite to *Behar*, and *Magadhá* or South *Behar*, are included by Hindu geographers. Both Greek and Hindu account are, therefore, agreed as to the general position of the people over whom CHANDRAGUPTA reigned.

Finally; the classical authors concur in making *Palibothra*, a city on the *Ganges*, the capital of *Sandracoptus*. Strabo, on the authority of Megasthenes, states that *Palibothra* is situated at the confluence of the *Ganges* and another river, the name of which he does not mention. Arrian, possibly on the same authority, calls that river the *Erranoboas*, which is a synonime of the *Sone*. In the drama, one of the characters describes the trampling down of the banks of the *Sone*, as the army approaches to *Pâtaliputra*; and *Pâtaliputra*, also called *Kusumapura*, is the capital of CHANDRAGUPTA. There is little question that *Pâtaliputra* and *Palibothra* are the same, and in the uniform estimation of the Hindus, the former is the same with Patna The alterations in the course of the rivers of India, and the small comparative extent to which the city has shrunk in modern times, will sufficiently explain why Patna is not at the confluence of the *Ganges* and the *Sone*, and the only argument, then, against the identity of the position, is the enumeration of the *Erranoboas* and the *Sone* as distinct rivers by Arrian and Pliny: but their nomenclature is unaccompanied by any description, and it was very easy to mistake synonimes for distinct appellations. *Rájamahal*, as proposed by Wilford, and *Bhágalpur*, as maintained by Franklin, are both utterly untenable, and the further inquiries of the former had satisfied him of the

error of his hypothesis. His death prevented the publication of an interesting paper by him on the site of *Palibothra*, in which he had come over to the prevailing opinion, and shewn it to have been situated in the vicinity of Patna.*

It thus appears, that the Greek and Hindu writers concur in the *name*, in the *private history*, in the *political elevation*, and in the *nation* and *capital* of an Indian king, nearly, if not exactly cotemporary with Alexander, to a degree of approximation that cannot possibly be the work of accident; and it may be reasonably concluded, therefore, that the era of the events described in the following drama is determined with as much precision as that of any other remote historical fact.

Pauranic accounts of *Chandragupta*

The son of *Mahánandi*, born of a *Súdra* woman, a powerful prince named *Mahápadma*, shall put an end to the *Kshetriya* rule, and from his time the kings will be mostly *Súdras*, void of piety. He will bring the earth under one umbrella, his rule being irresistible, and he will reign like another *Bhárgava*. He will have eight sons, *Sumálya* and others, who will be kings of the earth for one hundred years. A Brahman will destroy these nine *Nandas*, and after their disappearance the *Mauryas* will reign in the *Kali* age. That Brahman will inaugurate CHANDRAGUPTA as king.—(*Bhágavat*, 12th *Skandha*.)

Mahánandi will be the last of the ten *Saisunága* princes, whose joint reigns will be three hundred and sixty-two years. The son of *Mahánandi* or *Nanda*, named *Mahápadma*, will be born from a *Súdra* mother. He will be avaricious, and like another *Parasuráma* will end the *Kshetriya* race, as from him forwards the kings will be all *Súdras*. He, *Mahápadma*, will bring the whole earth under one umbrella, his rule being irresistible. He will have eight sons, *Sumálya* and others who after him will govern the world. He, and these sons will reign for a period of one hundred years, until *Kautilya*, a Brahman, shall destroy the nine *Nandas*.

After their destruction the *Maurya* will possess the earth, *Kautilya* inaugurating CHANDRAGUPTA in the kingdom.—(*Vishnu Purána*.)

The comment explains *Maurya* thus:—so named from CHANDRAGUPTA, the first, who derived this name from his mother *Murá*, one of the wives of NANDA.

Story of *Nanda*, as related by *Vararuchi* in the *Vrihat Katha*

I now returned from my sojourn in the snowy mountains, where by the favour of *Siva* I had acquired the *Páníniya* grammar. This I communicated to my preceptor *Versha*, as the fruit of my penance: and as he wished to learn a new system, I instructed him in that revealed by *Swámí Kumára*. *Vyari*, and *Indradatta* then applied to *Versha* for like instructions, but he desired them first to bring him a very considerable present. As they were wholly unable to raise the sum, they proposed applying for it to the king, and requested me to accompany them to his camp, which was at that time at *Ayodhya*; I consented, and we set off.

When we arrived at the encampment we found every body in distress, NANDA being just dead. *Indradatta*, who was skilled in magic, said; "This event need not disconcert us: I will transfuse my vitality into the lifeless body of the king. Do you, *Vararuchi*, then solicit the money: I will grant it, and then resume my own person, of which do you, *Vyari*, take charge till the spirit returns." This was assented to, and our companion accordingly entered the carcase of the king.

The revival of NANDA caused universal rejoicing. The minister *Sakatala* alone suspected something extraordinary in the resuscitation. As the heir to the throne, however, was yet a child, he was well content that no change should take place, and determined to keep his new master in the royal station. He immediately, therefore, issued orders that search should be made for all the dead bodies in the vicinage, and that they should forthwith be committed to the flames. In pursuance of this edict the guards came upon the deserted carcase of *Indradatta*, and burning it as directed, our old associate was

* *Asiatic Researches*, vol. xiv. p. 38.

compelled to take up his abode permanently in the tenement which he had purposed to occupy but for a season. He was by no means pleased with the change, and in private lamented it with us, being in fact degraded by his elevation, having relinquished the exalted rank of a *Brahman* for the inferior condition of a *Súdra*.

Vyari having the sum destined for our master, took leave of his companion *Indradatta*, whom we shall henceforth call *Yogananda* Before his departure, however, he recommended to the latter to get rid of *Sakatala*, the minister, who had penetrated his secret, and who would, no doubt, raise the prince CHANDRAGUPTA to the throne, as soon as he had attained to years of discretion. It would be better, therefore, to anticipate him, and, as preparatory to that measure, to make me, *Vararuchi*, his minister. *Vyari* then left us, and in compliance with his counsel I became the confidential minister of *Yogananda*

A charge was now made against *Sakatala*, of having, under pretence of getting rid of dead carcases, burnt a Brahman alive; and on this plea he was cast into a dry well with all his sons. A plate of parched pulse and a pitcher of water were let down daily for their sustenance, just sufficient for one person. The father, therefore, recommended to the brothers to agree amongst themselves which should survive to revenge them all, and relinquishing the food to him, resign themselves to die They instantly acknowledged their avenger in him, and with stern fortitude refusing to share in the daily pittance, one by one expired.

After some time *Yogananda*, intoxicated like other mortals with prosperity, became despotic and unjust. I found my situation therefore most irksome, as it exposed me to a tyrant's caprice, and rendered me responsible for acts which I condemned. I therefore sought to secure myself a participator in the burthen, and prevailed upon *Yogananda* to release *Sakatala* from his captivity, and reinstate him in his authority. He, therefore, once again became the minister of the king.

It was not long before I incurred the displeasure of *Yogananda*, so that he resolved to put me to death. *Sakatala*, who was rejoiced to have this opportunity of winning me over to his cause, apprised me of my danger, and helped me to evade it by keeping me concealed in his palace. Whilst thus retired, the son of the king, *Hiranyagupta*, lost his senses, and *Yogananda* now lamented my absence. His regret moved *Sakatala* to acknowledge that I was living, and I was once more received into favour. I effected the cure of the prince, but received news that disgusted me with the world, and induced me to resign my station and retire into the forests. My disappearance had led to a general belief that I had been privately put to death. This report reached my family. *Upakosa*, my wife, burnt herself, and my mother died broken hearted.

Inspired with the profoundest grief, and more than ever sensible of the transitory duration of human happiness, I repaired to the shades of solitude, and the silence of meditation. After living for a considerable period in my hermitage, the death of *Yogananda* was thus related to me by a Brahman, who was travelling from *Ayodhya*, and had rested at my cell.

Sakatala brooding on his plan of revenge, observed one day a Brahman of mean appearance digging in a meadow, and asked him what he was doing there. CHANAKYA, the Brahman, replied: "I am rooting out this grass which has hurt my foot." The reply struck the minister as indicative of a character which would contribute to his designs, and he engaged him by the promise of a large reward and high honours to come and preside at the *Sraddha*, which was to be celebrated next new moon at the palace. CHANAKYA arrived, anticipating the most respectful treatment; but *Yogananda* had been previously persuaded by *Sakatala* to assign precedence to another Brahman, *Subandhu*, so that when CHANAKYA came to take his place he was thrust from it with contumely. Burning with rage, he threatened the king before all the court, and denounced his death within seven days. NANDA ordered him to be turned out of the palace. *Sakatala* received him into his house, and persuading CHANAKYA that he was wholly innocent of being instrumental to his ignominious treatment, contributed to encourage and inflame his indignation. CHANAKYA thus protected, practised a magical rite, in which he was a proficient, and by which on the seventh day NANDA was deprived of life. *Sakatala* on the father's death effected the destruction of *Hiranyagupta*, his son, and raised CHANDRAGUPTA, the son of the genuine NANDA, to the throne. CHANAKYA became the prince's minister; and *Sakatala* having attained the only object of his existence, retired to end his days in the woods.

3

Story of *Nanda* and *Chandragupta*, by a Pundit of the Dekhin.

(From a Manuscript in the collection of the late Col. Mackenzie, *Sanscrit*, *Telinga* character.)

After invoking the benediction of *Ganesa* the writer proceeds: In the race of *Bharadwaja*, and the family of the hereditary counsellors of the *Bhosala* princes, was born the illustrious and able minister *Bhavaji*. He was succeeded by his son *Gangadhara* surnamed *Adhwari* (a priest of the *Yajur Véda*), who continued to enjoy the confidence of the king, and was equal to *Vrihaspati* in understanding

By his wife *Krishnambika*, *Gangadhara* had two sons, who were both employed by the *Raja*, *Sahuji*, the son of the preceding prince. The favour of the *Raja* enabled these ministers to grant liberal endowments to pious and learned *Brahmans*.

The elder of the two, *Nrisinha*, after a life passed in prayer and sacred rites, proceeded to the world of *Brahma*, leaving three sons.

Of these, the elder was *Ananda Raja Adhwari*. He was noted for his steadiness and sagacity from his childhood, and in adult years deserved the confidence of his prince, *Sahuji*. He was profoundly versed in the *Vedas*, a liberal benefactor of the *Brahmans*, and a skilful director of religious rites.

Upon his death and that of the youngest brother, the survivor, *Tryambaka Adhwari*, succeeded to the reputation of his ancestors, and cherished his nephews as his own children.

Accompanied by his mother he proceeded to the shores of the *Ganges*, and by his ablutions in the holy stream liberated his ancestors from the ocean of future existence.

He was solicited by *Sahu*, the king, to assume the burthen of the state, but regarding it incompatible with his religious duties he was unwilling to assent. In consideration of his wisdom and knowledge he was highly venerated by the *Raja* and presented with valuable gifts, which he dedicated to pious rites or distributed to the *Brahmans*. Having on a particular occasion been lavish of expenditure in order to gratify his sovereign, he contracted heavy debts, and as the prince delayed their liquidation, he was obliged to withdraw to seek the means of discharging them. On his return he was received by *Sáhu* and his nobles with high honours, and the prince by the homage paid to him obtained identification (after death) with *Tyágésa*, a glory of difficult attainment to *Yáyati*, *Nata*, *Mandhátá*, and other kings.

The brother of the prince, *Sarabhaji*, then governed the kingdom and promoted the happiness of all entrusted to his care by *Sáhu*, for the protection of piety, and rendering the people happy by his excellent qualities: the chief of the *Brahmans* was treated by him with increased veneration.

The land of *Chola* is supplied at will by the waters of the *Kaveri*, maintained by the abundant showers poured down constantly by *Indra*, and in this land did the illustrious *Sarabhaji* long exercise undisturbed dominion and promote the happiness of his people.

Having performed with the aid of his reverend minister the late rite to his brother, he liberally delivered *Tryambaka* from the ocean of debt, and presented him with lands on the bank of the *Kaverí* (the *Sahyagirija*), for the preservation of the observances enjoined by religion and law.

And he diffused a knowledge of virtue by means of the *Tantra* of the son of the foe of *Káma* (*Kártikeya*), as communicated by *Brahma* or *Náreda* to relieve his distress, and whatever learned man takes up his residence on the hill of *Swámi* and worships *Skanda* with faith, will undoubtedly obtain divine wisdom.

Thus, on the mountain of *Swámi*, enjoying the favour of *Girísa*, does *Tryambaka* reside with uninterrupted prosperity, surrounded by his kinsmen, and sons, and grandsons, and *Brahmans* learned in the *Vedas*, engaged in the performance of the holy rites and the worship of *Iswara*. May he live a thousand years!

An object of his unbounded benevolence, and one to be included in those cherished by his bounties, having worshipped the lord of *Sri* (*Vishnu*), and acquitted himself of his debt to the Gods and Manes, is rewarded by having it in his power to be respectfully obedient to his (*Tryambaka's*) commands. This individual, named *Dhúndi*, the son of the excellent Pundit *Lakshmana*, of the family of *Vyasa*, had in his possession, and expounded, the new and wonderful drama entitled the *Mudrá Rákshasa*, and in order to convey a clear notion of his drama, the composition of *Visakha Datta*, he relates as an introduction the following particulars of the story

Story of *Nanda* and *Chandragupta*.

According to the *Puranas* the *Kshetriya* sovereignty was to cease with Nanda. In the beginning of the *Kali* age the *Nandas* were kings so named.

Amongst them Sarvarthasiddhi was celebrated for his valour: he was monarch of the earth, and his troops were nine crore and one hundred. *Vaktranasa* and others were his hereditary ministers, but amongst them the most famous was the Brahman, Rakshasa.

He was skilled in government and policy, and the six attributes of princes; was eminent for piety and prowess, and was highly respected by Nanda. The king had two wives, of whom *Sunanda* was the elder—the other was of *Súdra*

extraction; she was the favourite of the king, of great beauty and amiable character—her name was *Mura*. On one occasion the king in the company of his wives administered the rights of hospitality to a venerable ascetic, and after washing his feet sprinkled the queens with the water: nine drops fell upon the forehead of the elder, and one on *Mura*. This she received with reverence, and the Brahman was much pleased with her deportment.

Mura accordingly was delivered of one son, of most excellent qualities, who was named *Maurya*. *Sunanda* was delivered of a lump of flesh.

This RAKSHASA divided into nine portions, which he put into a vessel of oil, and carefully watched.

By his cares nine infants were in time evolved, who were brought up by RAKSHASA and called the nine *Nandas* after their progenitor.

The king when he grew old retired from the affairs of state, consigning his kingdom to these nine sons, and appointing *Maurya* to the command of the army.

Maurya had a hundred sons, of whom CHANDRAGUPTA was the best, and they surpassed the *Nandas* in merit.

The *Nandas* being therefore filled with envy, conspired against his life, and inviting him and his sons into a private chamber put them to death.

At this time the *Raja* of *Sinhala* sent to the court of the *Nandas* a lion of wax in a cage, so well made that it seemed to be alive. And he added this message, "If any one of your courtiers can make this fierce animal run without opening the cage, I shall acknowledge him to be a man of talent."

The dullness of the *Nandas* prevented their understanding the purport of the message; but CHANDRAGUPTA, in whom some little breath yet remained, offered, if they would spare his life, to undertake the task, and this being allowed, he made an iron rod red-hot, and thrusting it into the figure, the wax soon ran, and the lion disappeared.

Although they desired his death, CHANDRAGUPTA was taken by the *Nandas* from the pit into which he had been cast, and continued to live in affluence. He was gifted with all the marks of royalty: his arms reached to his knees; he was affable, liberal, and brave; but these deserts only increased the animosity of the *Nandas*, and they waited for an opportunity of compassing his death.

Upon one occasion CHANDRAGUPTA observed a Brahman of such irascible temperament, that he tore up violently a tuft of *kusa* grass, because a blade of it had pierced his foot: on which he approached him, and placed himself under his protection through fear of incurring the Brahman's resentment.

This Brahman was named *Vishnugupta*, and was deeply read in the science of government taught by *Usanas (Saturn)*, and in astronomy: his father, a teacher of *niti* or polity, was named *Chanaka*, and hence the son is called CHANAKYA.

He became the great friend of CHANDRAGUPTA who related to him all he had suffered from the *Nandas*

On which CHANAKYA promised him the throne of the *Nandas;* and being hungry, entered the dinner-chamber, where he seated himself on the seat of honour.

The *Nandas*, their understanding being bewildered by fate, regarded him as some wild scholar of no value, and ordered him to be thrust from his seat. The ministers in vain protested against the act; the princes forcibly dragged CHANAKYA, furious with rage, from his seat.

Then, standing in the centre of the hall, CHANAKYA, blind with indignation, loosened the lock of hair on the top of his head, and thus vowed the destruction of the royal race: "Until I have exterminated these haughty and ignorant *Nandas*, who have not known my worth, I will not again tie up these hairs."

Having thus spoken, he withdrew, and indignantly quitted the city, and the *Nandas*, whom fortune had deserted, made no attempt to pacify him.

CHANDRAGUPTA being no longer afraid of his own danger, quitted the city and repaired to CHANAKYA, and the Brahman *Kautilya*, possessed of the prince, resorted to crooked expedients for the destruction of the *Nandas*.

With this view he sent a friend, *Indraserma*, disguised as a *Kshapanaka*, as his emissary, to deceive RAKSHASA and the rest, whilst on the other hand he excited the powerful *Parvatendra* to march with a *Mlechchha* force against *Kusumapura*, promising him half the kingdom.

The *Nandas* prepared to encounter the enemy, relying on the valours of RAKSHASA. He exerted all his prowess, but in vain, and finding it impossible to overcome the hostile force by open arms, attempted to get rid of *Maurya* by stratagem; but in the mean time all the *Nandas* perished like moths in the flame of CHANAKYA's revenge, supported by the troops of *Parvatendra*.

RAKSHASA, being worn in body and mind, and having lost his troops and exhausted his treasures, now saw that the city could no longer be defended; he therefore effected the secret retreat of the old king SERVARTHASIDDHI, with such of the citizens as were attached to the cause of the *Nandas*, and then delivered the capital to the enemy, affecting to be won to the cause of CHANDRAGUPTA.

He prepared by magic art a poisoned maid, for the destruction of that prince; but *Kautilya* detected the fraud, and diverting it to *Parvatésa* caused his death; and having contrived that information of his share in the murder of the monarch should be communicated to his son, MALAYAKETU, he filled the young prince with alarm for his own safety, and occasioned his flight from the camp.

Kautilya, though master of the capital, yet knowing it contained many friends of NANDA, hesitated to take possession of it, and RAKSHASA, taking advantage of the delay, contrived with *Daruverma* and others, machines and various expedients to destroy CHANDRAGUPTA upon his entry; but *Kautilya* discovered and frustrated all his schemes.

He persuaded the brother of *Parvateswara*, VAIRODHAKA, to suspend his departure, affirming with solemn asseverations, that RAKSHASA, seeking to destroy the friends of CHANDRAGUPTA, had designed the poisoned maid for the mountain monarch. Thus he concealed his own participation in the act, and the crafty knave deceived the prince, by promising him that moiety of the kingdom which had been promised to his brother.

SERVARTHASIDDHI retired to the woods to pass his days in penance, but the cruel *Kautilya* soon found means to shorten his existence.

When RAKSHASA heard of the death of the old king he was much grieved, and went to MALAYAKETU and roused him to revenge his father's death. He assured him that the people of the city were mostly inimical to CHANDRAGUPTA, and that he had many friends in the capital ready to co operate in the downfall of the prince and his detested minister. He promised to exhaust all his own energies in the cause, and confidently anticipated *Malayaketu's* becoming master of the kingdom, now left without a legitimate lord. Having thus excited the ardour of the prince, and foremost himself in the contest, RAKSHASA marched against *Maurya* with an army of *Mlechhas*, or barbarians.

This is the preliminary course of the story—the poet will now express the subject of the drama. It begins with an equivoque upon the words *Krúragraha*, in the dialogue of the prelude. This ends the introduction

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4.

Extracts from Classical Writers relating to the History of *Sandracottus*.

He (Alexander) had learned from Phigæus that beyond the *Indus* was a vast desert of twelve days' journey, and at the farthest borders thereof ran the Ganges. Beyond this river dwell the *Tabresians*, and the *Gandaritæ* whose king's name was *Xandramas*, who had an army of 20,000 horse, 200,000 foot, 2,000 chariots, and 4,000 elephants. The king could not believe this to be true, and sent for *Porus*, and inquired of him whether it was so or not. He told him all was certainly true, but that the present king of the *Gandaritæ* was but of a mean and obscure extraction, accounted to be a barber's son; for his father being a very handsome man, the queen fell in love with him, and murdered her husband, and so the kingdom devolved upon the present king.—*Diodorus Siculus.*

At the confluence of the Ganges and another river is situated *Palibothra*: it is the capital of the *Prasii*, a people superior to others. The king, besides his birth-name and his appellation from the city, is also named *Sandracottus*. *Megasthenes* was sent to him.

Megasthenes relates that he visited the camp of *Sandracottus*, in which 400,000 people were assembled

Seleucus Nicator relinquished the country beyond the *Indus* to *Sandracottus*, receiving in its stead fifty elephants, and contracting an alliance with that prince (contracta cum eo affinitate).—*Strabo.*

Phegelas informed him, that eleven days from the river the road lay over vast deserts to the Ganges, the largest stream in India, the opposite bank of which the *Gangaridæ* and *Parrhasii* inhabited. Their king was named *Aggramen*, who could bring into the field 20,000 horse, and 200,000 foot, 2,000 chariots, and 3,000 elephants. As these things appeared incredible to the king, he referred to *Porus*, who confirmed what he heard. He added, however, that the king was not only of low, but of extremely base origin, for his father was a barber, whose personal merits recommended him to the queen. Being introduced by her to the king then reigning, he contrived his death, and under pretence of acting as guardian to his sons, got them into his power and put them to death. After their extermination he begot the son who was now king, and who, more worthy of his father's condition than his own, was odious and contemptible to his subjects.—*Quintus Curtius.*

Megasthenes tells us he was at the court of *Sandracottus*.

The capital city of India is *Palimbothra* on the confines of the *Prasii*, where is the confluence of the two great rivers, *Erranoboas* and *Ganges*. The first is inferior only to the *Indus* and *Ganges*.

Megasthenes assures us he frequently visited *Sandracottus* king of India.—*Arrian*.

Sandracottus was the author of the liberty of India after Alexander's retreat, but soon converted the name of liberty into servitude after his success, subjecting those whom he rescued from foreign dominion to his own authority. This prince was of humble origin, but was called to royalty by the power of the gods; for, having offended Alexander by his impertinent language, he was ordered to be put to death, and escaped only by flight. Fatigued with his journey he laid down to rest, when a lion of large size came and licked off the perspiration with his tongue, retiring without doing him any harm. The prodigy inspired him with ambitious hopes, and collecting bands of robbers he roused the Indians to renew the empire. In the wars which he waged with the captains of Alexander he was distinguished in the van, mounted on an elephant of great size and strength. Having thus acquired power, *Sandracottus* reigned at the same time that *Seleucus* laid the foundation of his dominion, and *Seleucus* entered into a treaty with him, and settling affairs on the side of India directed his march against Antigonus.—*Justin*.—15—4.

The kings of the *Gandarites* and *Prasians* were said to be waiting for them there *(on the Ganges)* with 80,000 horse, 200,000 foot, 8,000 chariots, and 6,000 elephants. Nor is this number at all magnified, for *Androcottus*, who reigned not long after, made *Seleucus* a present of 500 elephants at one time, and with an army of 600,000 men traversed India and conquered the whole.

Androcottus, who was then very young, had a sight of Alexander, and he is reported to have said, that Alexander was within a little of making himself master of those countries: with such hatred and contempt was the reigning prince looked upon, on account of his profligacy of manner and meanness of birth.—*Plutarch*.—Life of Alexander.

Professor Wilson's Preface to the *Retnávalí*

The Retnávalí is a play of a different character from any of those which we have hitherto examined. Although the personages are derived from Hindu history, they are wholly of mortal mould, and unconnected with any mystical or mythological legend; and the incidents are not only the pure inventions of the poet, but they are of an entirely domestic nature. In this latter respect the Retnávalí differs from the Mrichchakatí, Málati Mádhava, and Mudrá Rákshasa, whilst its exemption from legendary allusion distinguishes it from the Vikramorvasi and Uttara Ráma Cheritra.

Although, however, the Retnávalí differs from its predecessors in these respects, and in others of still greater importance, it is well entitled to attention, as establishing an era in the history of both Hindu manners and literature, of which we are able to fix the date with precision.

The story of this drama appears to have been not wholly the invention of the author, but to have enjoyed very extensive popularity, at a period to which we cannot refer with confidence. The loves of Vatsa, prince of Kausámbi, and Vásavadattá, princess of Ujayin, are alluded to in the Megha Dúta, and are narrated in the Vrihat Kathá of Soma Deva. The last is a writer of the same period as the drama, but he does not pretend to have invented the story; and the manner in which the tale is adverted to* in the Megha Dúta, the date of which work is unknown, but which is no doubt anterior to the Vrihat Kathá, seems to indicate a celebrity of some antiquity.† The second marriage of Vatsa, which forms the business of the Retnávalí, appears to be the invention of the writer, as it is very differently told in the Vrihat Kathá; the heroine being there named Padmávati, and being a princess of Magadhá, not of Ceylon. The circumstances under which the marriage is effected are altogether distinct.‡

From whatever source, however, the plot of the drama may have been derived, it is very evident that the author is under considerable obligation to his predecessors, and especially to Kálidás, from the Vikrama and Urvasí of which writer several situations, and some of the dialogue even, are borrowed. At the same time, the manners described are very different, and the light and loose principles of Vatsa are wholly unlike the deep, dignified passion of Purúravas. If we

* The author terms Avanti or "Ougein," great with the number of those versed in the tale of Udayana (Vatsa).

† The Vásava Dattá of Subandhu, the nephew of Vararuchi, and as well as his uncle patronized by Bhoja, has nothing in common with the story of Vatsa and his bride, except the name of the latter. The Megha Dúta, therefore, does not refer to that work. Subandhu also alludes to the Vrihat Katha, to which he is consequently subsequent.

‡ The story is translated from the Vrihat Katha', in the Quarterly Oriental Magazine, Calcutta, vol. ii. p. 198.

compare the Retnávalí with the Mrichchakatí, or with the drama of Bhavabhúti, the difference is still more striking, and it is impossible to avoid the conviction, that they are the productions of different ages, and different conditions of society; the Retnávalí indicating a wider deviation from manners purely Hindu, more artificial refinement, and more luxurious indulgence, and a proportionate deterioration of moral feeling.

The Retnávalí, considered also under a purely literary point of view, marks a change in the principles of dramatic composition, as well as in those of social organization. Besides the want of passion and the substitution of intrigue, it will be very evident that there is in it no poetic spirit, no gleam of inspiration, scarce even enough to suggest a conceit in the ideas. The only poetry of the play, in fact, is mechanical. The structure of the original language is eminently elegant, particularly in the Prákrit. This dialect appears to equal advantage in no other drama, although much more laboured in the Málati Mádhava: the Sanscrit style is also very smooth and beautiful without being painfully elaborate. The play is, indeed, especially interesting on this account, that whilst both in thought and expression there is little fire or genius, a generally correct and delicate taste regulates the composition, and avoids those absurdities which writers of more pretension than judgment, the writers of more recent periods, invariably commit. The Retnávalí, in short, may be taken as one of the connecting links between the old and new school; as a not unpleasing production of that middle region, through which Hindu poetry passed from elevation to extravagance.

The place to which the Retnávalí is entitled in the dramatic literature of the Hindus is the more interesting, as the date is verifiable beyond all reasonable doubt. It is stated in the prelude to be the composition of the sovereign, Sri Hershu Deva. A king of this name, and a great patron of learned men, reigned over Cashmir: he was the reputed author of several works, being however in fact only the patron, the compositions bearing his name being written, the author of the Ka'vya Prakás asserts, by Dhávaka and other poets. That it was fashionable in his reign to take the adventures of Vatsa for the subject of fictitious narrative, we may infer from their being the groundwork of the Vrihat Kathá, the author of which was a native of Cashmir, and a cotemporary of the prince. Somadeva, the author, states that he compiled his collection of tales for the amusement of the grandmother of Hersha Deva, king of Cashmir, the son of Kalasa, the son of Ananta, the son of Sangráma. His genealogy is nearly identifiable with that of Abulfazl, which runs in Gladwin's translation of the Ayin Akberi, Sungram, Haray, Anunt, Kulusder, Ungrus, Hurruss. The two additional princes, Huray and Ungruss, reigned conjointly but forty-four days, and they are for all chronological purposes non-entities.* But we have fortunately a better authority than either of the preceding, in the history of Cashmir by Kalhana Pandit. The first portion of this work, down to the reign of Sangráma Deva, in A. D. 1027, is translated summarily in the fifteenth volume of the Asiatic Researches. Since its publication, the subsequent portion of the original has been procured in Cashmir, and presented to the Asiatic Society by the late enterprizing traveller, Mr. Moorcroft. From this we are enabled to trace the successors of Sangráma with precision.

Sangráma reigned twenty-five years, and was succeeded by his son Hari, who enjoyed his elevation but twenty-two days, having been removed, it was supposed, by the practices of his mother, who aspired to the regency during the minority of a younger son. She was set aside by the chief officers of the state, under whose ministry Ananta, the next prince, reigned interruptedly fifty-three years, when he was succeeded by his son Kalasa. Kalasa reigned eight years, and being displeased with his son Hersha, left the crown to a kinsman, Utkersha. That prince, however, enjoyed his authority but twenty-two days, having been defeated, and invested in his palace, by the partisans of the legitimate heir, and putting an end to his existence rather than fall into their hands. Hersha succeeded. He consequently ascended the throne A. D. 1113, and the play must have been written between that date and A. D. 1125, the termination of his reign. No mention is made of the composition by the author of the history: but he dwells at much length, and with some acrimony, on Hersha's patronage of poets, players, and dancers, and the prince's conversancy with different dialects and elegant literature. Hersha's propensities, indeed, were not likely to be regarded with a favourable eye by a brahmanical historian, for, in order to defray the expenses into which he was led by them, he made free with the treasures of the temples, and applied their gold and silver vessels, and even the images of the gods, to his necessities. These measures and others of an equally imprudent character, distracted the latter period of his reign with civil broils, and he perished in an insurrection which transferred the crown to a different dynasty. The date thus assigned for the composition refers to a period, which Mohammedan history and Hindu literature sufficiently establish, as pregnant with important changes in the political situation and national character of the natives of Hindustan.

* See also the Quarterly Oriental Magazine for March, 1824, p. 64.

APPENDIX V.

EKUNASATTHIMO PARICHCHHEDO.

Laṅkárakkháya sachiwé balinó yódhasammaté paṭipaddí, samuddassa samantá sanniyójayi.
Abhisékamaṇgalatthaṅ pásádádimanékakaṅ kichchaṅ sampádaniyanti sachiwaṅ saṅniyójayi,
Wandaniyéhi wandaṅtó padési nikaké, tahiṅ netwá, másattayaṅ, gachchhi Pulatthinagaraṅ puna.
Wissutó ádi Malaya námé Balanáyako, ujupachchatthikó hutwá, mahípálassa sabbasó,
Saṇgámitthdyupágachchhi balaṅ sabbaṅ samádíyá Andúti wissutammandapaṅṇo gámaṅ purantiké.
Laṅkissaró tahiṅ gantwá uddharitwá tamuddhataṅ, Pulatthinagaraṅ gachchhi wasíwattiya tambalaṅ.
Yuwarájápadaṅyéwa ṭhitó santó likhápaya só (* * * * *) wassáni sapaṅṇó nagaré sattamó.*
Tatónurádhanagaraṅ mabhigamma yathádwidhiṅ anubhutwá widhánaṅṇu abhisékamahussawaṅ,
Atthitó pápadhammésu suṭṭhitó seṭṭhakammani só aṭṭhárasamaṅ wassaṅ likhápayi susaṇṭhito,

CHAP. LIX.

He (Wijayabáhu)* for the security of Lanká (against invasion) placed trustworthy chiefs at the head of paid troops, and stationed them round the sea coast. On the proper caste he imposed the task of making the requisite repairs and embellishments to the palace and other public edifices (at Anurádhapura), in order that he might celebrate his inauguration; and having, during a period of three months, assembled there, and exacted allegiance from all the provincial chiefs from whom allegiance was due, departed for Pulatthinagara.†

A certain "Andúti" chief, previously known in the Malaya division by the name of Balanáyako, in his infatuation, announced himself in the most public manner an uncompromising enemy to the ruler of the land; and collecting the whole of his forces, approached, with hostile intent, a village in the suburb of the capital. The monarch of Lanká hastening thither, and completely extirpating that faction, returned to Pulatthinagara, and incorporated that force with his own.

This wise and virtuous prince, when he had held the dignity of sub-king for seven years, causing to be recorded the‡ * * * * *; and thereafter, having repaired to, and observed at Anurádhapura all the prescribed state forms, and celebrated his inauguration with the utmost pomp, occupied himself in the exercise of his royal prerogatives.

He caused it to be registered, as a record to be perpetually preserved, that the period during which he was involved in sinful acts (in warfare,) and had devoted

* Vide Epitome, A. D. 1071 to 1126, for a sketch of Wijayabáhu's reign, p. 39. Also Appendix II. p. LXV.

† Now called Pollonnarowa, and Topa're. A description of the ruins of this city, which was the second capital of Ceylon, by Capt. Forbes, will be found in the Ceylon Almanac of 1833.

‡ The meaning of the omitted word cannot be ascertained, as there is no commentary to the Maháwanso subsequent to the reign of Mahaséno.

Tato ágamma niwasi Pulatthinagaré waré só Sirisańghabódhiti námadheyyéna wissuto.
Anujań só Wírabáhumóparajjé niwésiya, datwána dakkhinańdésań tań sańganhi yatháwidhiń.
Kanitthassátha bhátussa Jayabáhussabáhujo ádipádapadan datwá, ratthań páddsi Róhanań,
Thánantaráni sabbésań mamachcháriań yathárahań, datwá; rajjé yathá ńáyań karań yójési ganhituń,
Chirassań parihínań só daydwasó mahípati pawattési yathádhammań thiladhammó winichchhiyań.
Ewań samuddhatánéka ripukantakasanchayé nichchań rajjań.pasásenté Lańkań sammánarissaré,
Chhattagáhakanáthówa Dhammagéhakanáyakó tathéwa Setthináthócha, ichché té bhátaró tayó,
Rańńo wiródhitá yátá palátá Jambudípakań, Lańkań wisatimé wassé ékúnúné samótaruń.
Té sabbé Rohanań ratthań, tathá Malayamandalań, sabbań dakkhinapassancha sahasá pariwajjayuń.
Nipunó Rohanań gantwá tathá Malayamandalań nighátentó bahú tattha tattha puchchatthiké jané.
Sammá úpasametwána, thapetwá sachiwé tahiń; dakkhinó Dadkhinań désan sayań gantwá mahabbaló,
Pésetwá sammanibhátuwańsajań sachiwań tadá, gahetwá Sammaroghóró wiró té sakawérinó,
Samárópiya súlamhi; Lańkań wigatakantakań káretwána nirásańkań Pulatthipuramágami,
Wasanti Chólawisayé Jagatipálarájini, Cholahatthá pamuchchitwá, saddhiń dhitu kumáriyá,
Lílawatibhidhánáya náwamáruyha wégasá Lańkádípamhi ótinná, passi Lańkissarań tadá,

himself to pious deeds (in the peaceful administration of his kingdom) amounted (then) to eighteen years.

Departing from thence, he established himself at Pulatthinagara, and became celebrated under the title of Sirisanghabódhi. Assigning to his younger brother Wírabáhu the office of sub-king, and placing him in the administration of the southern division, he duly supported him. The monarch conferring also the office of "adipádo" on his younger brother Jayabáhu, placed him over the Róhana division; and having bestowed on all his officers of state appointments proportioned to their merits, he took steps for defining relationships (and pedigrees) in the kingdom.

This just and benevolent monarch re-established the administration of justice, which had been neglected for a long period, on the most equitable principles.

While this sovereign was thus, in the full exercise of his royal power, eradicating those foes who, like unto thorny bushes, had possessed themselves of Lanká, the Chhatagáhákanáthó, the Dhammagéhakanáyako, as also the Sétthinátho, who were three brothers, becoming hostile to the rája, flying from him, repaired to Jambudípo. After the lapse of nineteen years they returned to Lanká. All these persons quickly seduced the Róhana as well as the Malaya divisions, and all the southern provinces from their allegiance. The accomplished warrior (Wijayabáhu) hastened to the Róhana and Malaya divisions, and slaughtered great numbers of the disaffected inhabitants in those parts. Having thoroughly subdued (those districts), and placed them under the administration of loyal officers, this experienced and powerful (rája) himself repaired to the southern provinces; sending into the field his trusty brother also, who was as illustrious in descent as himself; and having then secured his implacable enemies, impelled by a resentment mortal as "Máro" (Death,) indiscriminately impaled them; and having thoroughly established order in Lanká, which was overgrown with the thorns (of disorder,) returned to his capital Pulatthipura.

The (ex) queen named Lílawati, the consort of Jagatipálo, who had been (carried

Sutwá wańsakkamań tassá só ṇatwá suddhawańsatań Lilávati mahésitté abhisinchi narissaro.
Sá tań paṭichcharájánań mahési dhitarań labhi, námań Yasódharátissá akási dharaṇipati.
Mérukandararaṭṭhena saddhiń rájá sadhitarań Wirawammassa páddsi. Sá labhi dhitaró duwé.
Samanánámiká jeṭṭhá samána mahiyá ahu, Sugalá námiká ási, tásu dwisu kaniṭṭhiká.
Káliṇgadharaṇipáláwańsajań chárudassanań Tilókasundariń náma sukumárań kumárikań.
Káliṇgaraṭṭható rájá ánápetwá, chiráṭṭhitiń nijawańsassa ichchhanto, mahésittébhisíchayi.
Subhaddhácha, Sumittácha Lókanáthawhayápicha; Ratnáwali, Rúpawati; itimá pancha dhitaro;
Puttań Wikkamabáhuncha sá labhi, dhaṅṇalakkhaṇań sampanná tá pajáwuddhiń harantá rájino manań.
Itthágárésu sísésu winá samakulaṇganá gabbhójátu mahipálań tań paṭichcha nasaṇṭhihi.
Athékadiwasań rájá amachchagaṇamajjhagó, wilokiya ṭhitá sammá dhitaro paṭipáṭiyá.
Dhitúnamawasésánań ṭhapetwá, Ratnáwaliń dhaṇṇalakkaṇa sampannaputtassuppattisúchakań
Lakkhaṇań lakkhaṇaṅṅú só apassań pémawégawá, Ratnáwalitamahúya tassá muddhaniń chumbhiya:
"Téjógunéhi chágéhi, dhíyásúrattanénacha, bhútécha bháwinóchéwa, sabbé bhúpéti sádhitó,
"Nichchań Lańkań nirátańkamékachchhattań kaméwacha, pawidháluń, samattassa sammásásanasásiko,

away captive during the Chólian interregnum and) detained in the kingdom of Chóla, making her escape from her Chólian captivity, together with her royal daughter, embarked in a vessel; and expeditiously reaching Lanká, presented herself to the monarch. The sovereign having inquired into her pedigree, and knowing that her family was of illustrious descent, raised her to the station of queen consort. This queen bore a daughter unto the rája. The supporter of royalty conferred on her the name of Yasódhará. The rája bestowed this daughter, together with the province of mountains and torrents (Malaya), on Wírawammo. She gave birth to two daughters: of these two daughters, the eldest was named Samaná, she was as bountiful as the earth; the younger was called Sugalá.

This rája, intent on the perpetuation of the line from which he was himself descended, caused (also) to be brought from the kingdom of Kálinga a daughter of the reigning monarch of Kálinga, named Tilókasundari, lovely in person, and most amiable in disposition, and installed her (likewise) in the dignity of queen consort. She had five daughters; viz., Subhaddá, Sumittá, Lókanáthá, *Ratnáwali*, and Rúpawati; and a son named *Wikkamabáhu*, endowed with the indications of eminent prosperity. She so entirely captivated and engrossed the rája's affections, that among all the ladies of his palace, none but her, who was as illustrious in descent as himself, could succeed in becoming enciente to him.

At a subsequent period, on a certain day, while surrounded by his ministers, he assembled his daughters, and ranged them in order, according to their seniority. Overlooking the other daughters, this (monarch), who was versed in fortune-telling, fixed his gaze on *Ratnáwali*, who, he discerned, was endowed with the signs of good fortune, and with a womb of fecundity. Overpowered by the impulse of his affections, clasping her to him, and kissing her on the crown of her head, he poured forth these endearing expressions: "Her womb is destined to be the seat of the conception of a son, who will be supremely endowed with the grace of dignity, as well as with benevolent and charitable dispositions; with firmness of character, and energy in

"Sóbhanaṅṅékawuttissa imissá kuchchhi hessati, puttassuppatti ṭhánanti;" mudunó só samabrawi.
Yáchantassápi só Chólamahipálassanékasó, kulábhimánin rájá só adatwána kaniyasiṅ,
Anápetwá Paṇḍurájan wisúddhanwayasambhawaṅ anujaṅ rájiniṅ tassa Mittáwhayamádási so.
Sá Máṇábharaṇaṅ Kittisiriméghábhidhánakaṅ, Siriwallabhanámancha janési tanayó tayó.
Subhaddaṅ Wírabáhussa, Sumittaṅ Jayabáhuno mahatápariháréna, pádási dharaṇípati.
Adási Máṇábharaṇassa dhítaraṅ Ratnáwalín, Lókanáthawhayaṅ Kittisirimégassadási só.
Rúpawatibhidhánáya dhituyóparatáyahi Sasiriwallabhassádá Sugalawhaṅ kumárikaṅ.
Madhukaṇṇawa Bhímarája Balakkárassanámaké mahésibandhawé rájaputté, Síhapurágaté,
Passitwána mahípálo tadá suparipítikó, tésampádási pachchékaṅ wuttiṅ só anurúpakaṅ.
Té sabbé laddhasakkárasammáná dharaṇípatiṅ árádhayanta satataṅ niwassiṅsu yathá ruchiṅ.
Etésaṅ rájaputtánaṅ Sundariwhaṅ kaniṭṭhikaṅ adá Wikkamabáhussa nijawaṅsaṭṭhitatthikó,
Bhiyó Wikkamabáhussa tató Líláwatisatiṅ sahabhógéna pádási tadá bandhu hitérato.
Widháya éwaṅ sajané janindó nissésató bhógasamappitó só, dayáparóṇáti janánamattha samácharenīti pathánurúpaṅ.

Iti sujanappasáda saṅwégatthśya katé Maháwaṅsé "Saṅgahakaraṇó" náma Ekúnasaṭṭhitimó parichchhédo.

action; with the power of commanding the respect of men, and of *controling all other monarchs:* he will be destined also to sway the regal power, by reducing Lanká, which will be over-run by foreign enemies, under the dominion of one canopy; and blessed will he be with all prosperity."

The rája refused to bestow his daughter, who was the pride of his race, on the reigning king of Chóla, who earnestly sued for her; and sending for a prince of the royal family of Pándu, which was already connected with his own, married him to his younger sister, princess Mittá. She gave birth to three sons, Mánábharano, Kittisirimégho, and Siriwallabhó. The ruler also wedded, in great pomp, Subhaddá to Wírabáhu, and Sumittá to Jayabáhu. He bestowed *Ratnáwali* on Mánábharano, and Lókanáthá on Kittisirimégó. Of his remaining daughters, he bestowed the one named Rúpáwati, as well as the princess Sugalá,* on Siriwallabhó.

At that period there were three royal princes, the relations of queen Tilókasundarí, who had come over from Síhapura, whose names were Madhukannawo, Bhímarája, and Balakkaro. The ruler of the land having received them, and become favorably impressed with them, conferred on them, severally, stations worthy of them. All these three persons, in the full enjoyment of royal favor, and entirely possessed of the confidence of the monarch, resided where they pleased. Bent on the preservation of the purity of his house, he bestowed on (his son) Wikkamabáhu, Sundari the younger sister of these princes; and devoted to the interests of his house, he subsequently also gave unto (his said son) Wikkamabáhu, the amiable princess Líláwati, with a (suitable) provision.

Thus this monarch, endowed in the utmost perfection with all regal prosperity, and blessed with a benevolent disposition, seeking the advancement of his own connections, regulated his government on principles conducive to their aggrandizement.

The fifty ninth chapter in the Maháwanso, entitled, "the patronage (of relations,") composed equally for the delight and affliction of righteous men.

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* The granddaughter is here called a daughter.

APPENDIX VI.

A TABLE OF THE CONTENTS OF THE TEXT OF THE MAHAWANSO.

[1] The first of these "seven kings" is ***Mahaséno.*** The account of his reign terminates at the 48th verse, and there also the first part of the ***Maháwanso*** concludes, though in the middle of a chapter; which strengthens my opinion that ***Mahanámo***, wrote the subsequent portion also to the end of the reign of his nephew ***Dáthuséno***, being to the close of the 38th chapter.

[2] By mere inadvertence, in the text the words "forty one" have been written for "forty," "forty four" for "forty three" and "forty eight" for "forty seven;" omitting "forty," forty three," "forty seven."

[3] Printed in this volume as Appendix V

[1] "Seventy one" is omitted by a similar error.

APPENDIX VII.

A synopsis of the Roman characters used to represent the Singhalese-*Páli* letters, in this publication; taken almost exclusively from the scheme recently published in Bengal.

As the *Páli* Alphabet is nearly identical with the *Déwanágari*, it cannot be necessary to define the sounds of the letters composing it.

VOWELS.

අ a, ආ á; i, ඊ í; උ u, ඌ ú; එ é, ඔ ó.

CONSONANTS.

Gutturals	ක k,	ඛ kh;	ග g,	ඝ gh;	ඞ ṇ
Palatines	ච ch,	ඡ chh;	ජ j,	ඣ jh;	ඤ ṇ
Linguals	ට ṭ,	ඨ ṭh;	ඩ ḍ,	ඪ ḍh	ණ ṇ
Dentals	ත t,	ථ th;	ද d,	ධ dh;	න n
Labials	ප p,	ඵ ph;	බ b,	භ bh;	ම m

ය y, ර r, ල l, ව w, ස s, හ h, ළ ḷ, ං ń (ang).

There is but one *s* in Páli. The two *ls* have nearly the same sound; and the letter ව partakes more of the sound of *w* than *v*.

INDEX AND GLOSSARY.

INDEX AND GLOSSARY.



A

Ambatthalo	one of the peaks of the *Missako* mountain (*Mihintallé*).
Ambíduduggo	a great tank, not identified, 210.
Ambiliyágo	a village, not identified, 254.
Ambo	the mango tree, 22, 79.
Ambuṭṭhi	a tank, not identified, 248.
Amitá	9.
Amitódano	brother of *Gótamo Buddho's* father, 9, 55.
Anágámi	the third state of sanctification, signifying that which does not return; regeneration in the human world being overcome, 77.
A'nandi	18.
A'nando	12, 13, 19.
Anawataggan	from *ana awa agan*, without beginning or end; Buddho's discourse on *Sansára* or eternity, in the *Sanyuttanikáyo*, 23, 98.
Anjano	9.
Anómadassi	1.
Anótatthó	from "*na*" and "*ótatthó*" that which does not get heated or parched; the name of a lake in *Himawantó* so surrounded by lofty mountains that the meridian rays alone of the sun are stated to fall on it, 2, 22, 27, 70, 169.
Antarámégiri	a wiháro and tank, not identified, 257.
Antógiri	a village in *Róhano*, not identified.
Anulá	the wife of *Mahanágo* the second brother of *Déwánanpiyatisso*, 82, 85, 110, 120: widow of *Khalláṭanágo*, and wife of *Waṭṭagámani*, 202, 203, 204: wife of *Chóranágo*, 209, 218.
Anúlatissapabbato	a wiháro, not identified, 225.
Anurádhapura	the ancient capital of Ceylon, founded by *Anurádho*, minister of *Wijayo*, 50, 56, 65, 67, 117, 118, 128, 133, 134, 139, 153, 218: walls built round it 222, 225.
Anurádho	minister of *Wijayo*, 50: brother of *Bhaddakachcháná*, 56, 57, 64, 65, 68.
Anurawiháro	in *Mahagámo*, not identified.
Anuro	the standard bearer of the king of *Wangu*, 44, 46.
Anuraddhako	15, 19.
Aparantaka	one of the ancient divisions of India, not identified, 71, 73.
Appamádawaggo	the discourse on non-procrastination, in the *Khudakanikáyo* of the *Piṭakattaya*, 25.
Arahat	*passim*: from "*ari*" foes (*i. e.* sinful passions,) and "*hattattá*" being destroyed or overcome.
Arawálo	*Nága* king of *Kásmir*, 72: a lake in *Kásmir*, 72.
Ariṭṭho	now *Riṭṭigulla*, a mountain in *Neurakaláwiya*, 63, 64, 127; a wiháro there, 202: nephew of *Déwánanpiyatisso*, 69, 103, 110, 111, 115, 116, 120, 126.
Aruná	a clay of a reddish color, possessing medicinal properties, 70.
Asalhi	*passim*: the month of June-July, derives its name from one of the lunar mansions.

Bhándu	77, 80.
Bharano	137, 141.
Bharato	8.
Bhátiko or Bhátikábhayo	210, 213.
Bhátiwanko	not identified, 178.
Bhátikatisso	224, 225.
Bhátiyo	father of *Bimbisáro*, 10.
Bhattasálá	the refectory at *Anurádhapura*, 101.
Bhayóluppalo	not identified, 210.
Bhilliwáno	a wiháro, not identified, 257.
Bhirani	162.
Bhutárámo	225.
Bimbisáro	10, 83, 180.
Bindusáro	21.
Bódhimando	the terrace of the Bo-tree at *Buddhaghya* in India, 171
Bódhisattó	*passim*: a Buddho elect.
Brahma-lóka	*passim*: the heavenly mansions of *Brahmá*.
Bráhmo	*passim*: a bráhman.
Brahmá (Mahá)	one of the Hindu triad, 17, 180, 189, 190.
Buddhadáso	243, 246, 247, 256
Buddharakkhito	171.
Buddho	*passim*: from the root *buddha* to comprehend.

C

Chakkawálań	the circle or boundaries of the universe, 114.
Chakkawatti	from *chakka*, a wheel or circle, also the circle of the universe, and *watti* the ruler or sustainer, applied to Buddho, as well as to the emperors of Asia, 29.
Champáka	Singhalese *sapu (michelea champaka)*.
Chánakko	minister of *Chandagutto*, 21.
Chandagutto	the *Chandragupta* of the *Hindus*, and the *Sandracottus* of the classics, 21.
Chaṇḍálo	(adjective) low caste, *passim*.
Chandamo	9.
Chandamukhasíwo	216, 218.
Chandamukho	9.
Chandanaggámo	in *Róhana*, not identified, 119, 120.
Chandawajji	28, 31, 32.
Chando	son of *Pandulo*, 60, 61, 62, 65.
Charako	8.
Cháṭi	an earthen vessel, commonly called a chatty, 167.

Chatummahárájá	the four kings of the *Chatummahárájika* heaven.
Chatusálá	the quadrangular hall, the refectory of the priesthood at *Anurádhapura*, 87, 88, 221.
Chétiyá	the mare *yakkhini* 63, (*Déwi*, the mother of Mahindo), 76.
Chétiyagiri	the capital of *Dakkhinágiri* in India, 76.
Chétyań	*passim:* an object of worship, whether an image, a tree, an edifice or a mountain, from the root *chiti* to meditate or think.
Chétiyo	8, the mountain and wiharo at *Mihintallé* near *Anurádhapura*.
Chéto	a village to the southward of *Anurádhapura*, not identified, 109.
Chettá	vide also *Missako*, 102, 103, 104, 105, 106, 122, 123, 124, 125, 128, 138, 202, 216, 221: wife of *Wasabhó*, 220.
Chhadanta	a lake in the *Himálayan* regions, not identified, 22, 134.
Chhatto	a malabar who commanded at *Mihiyangano*, 150.
Chírawápi	a tank, not identified, 237.
Chitta	*passim:* one of the asterisms which gives its name to the month *chitta* March.—April.
Chittá	(mother of *Pandukábhayo*), 56, vide *Ummádachittá*.
Chittagutto	a théro of *Bodhimaṇḍo*, 171.
Chittapabbato	a mountain and wiharo in *Rohano*, Singh. *Sittulpow*, not identified, 130, 143, 145, 221.
Chóla	Singh. *Soli*, *Sólimandalum* of the classics, comprising probably *Mysore* and *Tanjore*, 128.
Chólo	a mountain two yojanas to the southward of *Anurádhapura*, not identified, 68.
Chóranágo	209.
Chuddanágo	225.
Chuldbhayo	216.
Chúlagullo	a wiharo on the Góno river, 216.
Chúlahatthipádópamań	the parable of the footsteps of the small elephant, a discourse of Buddho in the *Majjhimanikáyo*, 79.
Chúlámani	a dágoba in the heavenly mansions of *Sakko*, 106.
Chúlanágo	a mountain in *Róhano*, not identified, 214.
Chulánganiyapiṭṭhi	Singh. *Sulagunupittiyé* in *Rohano*, not identified, 146, 195.
Chulódaro	45.

D

Dágoba	*passim:* from "*Dhátu*" and "*gabbhan*" the womb, receptacle, or shrine of a relic.
Dakkhinágiri	in India, situated between *Páṭilipura* and *A'wanti*, the territory of *Mahindo's* mother, 76; a wiharo at *Ujjéni*, 171; a wiharo at *Anurádhapura*, 200; another, 257.

Dhúmarakkhapabbato	now *Hunasgiri* or *Dumbara peak* near Kandy, 62, 63, 250.
Dighábáhugullo	a wiharo, not identified, 208.
Dighábhayo	son of *Kákawanno*, 138; a chief, 150.
Díghachankamanań	the perambulation hall for priests at *Anurádhapura*, 101.
Díghagámini	son of *Díghάyú* 57, 58.
Díghajuntu	a minister of *Eláro*, 153, 154, 155.
Díghapásáno	now called *Dhiggalla* at *Anurádhapura*, 99.
Díghasando	a minister of *Déwánanpiyatisso* 102, a pariweno at Anurádhapura, at which the *Maháwanso* was compiled, 102, 254.
Díghathúnika	*Duṭṭhagámini's* charger, 146.
Díghawápi or *Dígháyuwápi*	now called *Dhigáwéwa*, by the Singhalese, in the Batticaloa district, 7, 56, 145, 146, 148, 193, 201; the dágoba, 201.
Dígháyu	brother of *Bhaddakachchánά*, 57.
Dipankaro	1.
Dípawanso	the *Maháwanso*, 257.
Disála	daughter of *Wijayo* by *Kuwéni*, 51.
Dolópabbato	a mountain, not identified, 62.
Dóna	a measure containing four *álhakań*, Singh. *láhá*.
Donó	a minister of *Déwánanpiyatisso*, 110; a town, Singh. *Dennagama* situated among the marshes near *Bintenné*, not identified but probably near *Horabora*.
Dubbalawápitisso	a wiharo, not identified, 200, 225.
Duratissakawápi	a tank, not identified, 201, 217, 235.
Dutthagámani	(vide *Gámani Abhayo*), 4, 97, 130, 145, 146, 148, 150, 153, 154, 155, 161, 162, 165, 169, 186, to 201.
Dwáramandalako	a village to the northward of *Upatissa* near *Mihintallé*, 59, 109, 138.
Dwijagámo	a village, not identified, 224.

E

Ekabbyóhάriká	the designation of one of the schisms in Buddhism, 20.
Ekadwáro	a wiháro near a mountain of that name, not identified, 219.
Eláro	The Chólian conqueror of Ceylon, 128, 130, 133, 134, 137, 139, 153, 154, 155.
Erakáwillo	a wiháro, not identified, 237.

G

Gajábáhukagámini	223, 224.
Gajákumbhakapásánań	at *Anurádhapura*, 99.
Gallakapiṭho	a village, not identified.
Gálambatittho	a *thúpo*, not identified, 221.
Gámini	brother of *Bhaddakachchánά* 56; a town, not identified, 145.

Gámini-Abhayo — the infant name of *Duṭṭhagámini*, 135, 136, 138, 140, 141, 142, 143, 144, 145, 146.

Gámini wápi — a tank near *Anurádhapura*, 66, 67 ; another 223, neither identified.

Gamiṭṭhawáli — a wiharo in *Róhano*, not identified, 131.

Gaṇḍambo — a mango-tree miraculously raised by Buddho at *Sáwatthinagara*, in *India*.

Gandhabbo — celestial choristers, 72,

Gandhárá — now *Candahar* in *India*, 71, 72, 73.

Gangá — the Ganges, 185.

Gangarájiyó — a wiharo, not identified, 225.

Gangárohana-suttan — one of Buddho's discourses in the *Suttanipátan*.

Gangásénapabbató — a wiharo, not identified, 237.

Ganthákaro — a wiharo at *Anurádhapura*, at which the *Aṭṭhakathá* were translated into Páli. 252.

Gawaratisso — a wiharo, not identified, 224.

Gawaró — a damilo chief, 150.

Ghatitódano — 9.

Ghósito — a wiharo at *Kosambiá* in *India*, 171.

Gijjakúṭa — a tank, not identified, 248.

Giri — a *nighanto*, 66 ; another, 203.

Giridípo — 3, the rocky isles situated to the south-east of Ceylon. supposed to be the great and little Basses.

Girikaṇḍako or *Girikaṇḍasíwo* — brother of *Abhayo*, 64, 65.

Girikaṇḍopadéso — now, Giriwáya, a division of the Tangalle district, 64, 65, 140, 142.

Girikumbhilo — a wiharo, not identified, 201, 202.

Girinélapatákaṇḍo — a wiharo, in Singhalese *Nilgiri*, north of Anurádhapura, not identified, 153.

Giwaṭṭhi — the throat relic of *Gótamó*, *Buddho* which is stated to have consisted of a single hollow bone in the form of the case of a hand-drum, 4, 104.

Gódho — the *inguana* called in Ceylon the ant-eater, 148, 166,

Gókanno — a wiharo, not identified, 237.

Gókuliká — the designation of one of the schisms in Buddhism, 20.

Gómayapiṇḍikań — a discourse of Buddho in the *Majjhimanikáyo*.

Gónagámakatittha — the port of *Gónagámo* at the mouth of the *Kanduro* river, 54, 55.

Gondhigámo — a tank, not identified, 248.

Gonnagiri — a wiharo towards *Dwáramaṇḍalo*, not identified, 127.

Gónó — a river, now *Gónú oya*, 255, 256.

Gótamo — *Buddho* 1, 2, 19 ; a théro, 146, 147.

Góṭhábhayo — son of *Yaṭṭhálakatisso*, 97, 130, 141 ; another, 228, 231, 233.

Góṭhaimbaro — a warrior of *Duṭṭhagámini*, 137, 140, 141, 152, 153.

Gówito — a village near *Chittalapabbato*, Singh. *Goḍigamoa*, not identified, 143.

Guttahálo . — Singh. *Guthala* now *Butila* in *Rohano*, 146, 150.

Guttiko — a malabar usurper, 127.

Hálakóla	a town, not identified, 150.
Hálawabhánako	a town, not identified, 151.
Háli	a wiharo at *Antágiri*, not identified.
Hálibráhmano	(ambassador of *Déwánanpiyatisso*), 69.
Hambugallako	a wiharo, not identified, 204.
Hárițá	a *Yakkhini* of *Kásmir*, 72.
Harițakań	*bignonia indica*, in Singh. *Aralu*, 22, 70.
Hattálako	a nunnery at *Anurádhapura*, 120, 121, 123, 125
Hatthibhógajanapado	a division of *Malayá*, 218.
Hatthikkhando	a wiharo at *Dwáramanḍalo*, 127.
Hatthipóro	near *Wijita*, 151.
Héligámo	a village eight "karissa" in extent, in *Róhano*, not identified, 221.
Hellóligámo	a village, not identified, 244.
Hémanto	*passim:* the cold or snowy season, from the full moon of November to the full moon of March.
Hémawálo or *Hémamálako*	*vide Maháthúpo*, the *Ruwanwelli* dágoba at *Anuradhapura*, 88, 97, 108, 125, 202.
Himawantó	the snowy regions generally; also the *Himáliya* country in particular, 22, 71, 72, 74, 105, 169.
Hémawatá	one of the schisms in Buddhism, 21.
Hiyagullo	at *Anurádhapura*, 100.
Hundarawápi	Singh. *Hendarawewa* in Róhano, not identified, 140
Huwáchakanniko	a division of *Róhano*, not identified, 214.

I

Ilanágo	216, 218.
Imbaro	vide *Góṭaimbaro*.
Indagutto	a thẹro of Asókárámo, 34; of Rájagaha, 171; of Anuradhapura, 182, 190, 191, 192.
Isi	*passim:* from the root *ísa* to investigate, a sanctified personage.
Isibhúmanganań	at *Anurádhapura*, the site of *Mahindo's* funeral pile, 125.
Isipattano	a wiharo at *Báránasi*, in *India*, 171.
Issarasamanako	a wiharo at *Anurádhapura*, 119, 123, 218, 221.
Itthiyo	a théro, 71, 240.

J

Jáli	9.
Jallúro	a tank, not identified, 237.
Jambudípo	*passim:* one of the four quarters of the human world, being the *terra cognita* of the Buddhists. The name is derived from the Jambu-tree.

K

* This tank, situated 20 miles to the north west of the temple of *Dumbulla*, on the road to *Anurádhapura*, and which has hitherto attracted little notice, exhibits perhaps the remains of one of the greatest of the ancient great works of irrigation, in Ceylon. The circumference of the area of the tank, when the embankment was perfect, could not have been less than 40 miles. The embankment, with the lateral mound of the *Balalu wewa* is at least 10 or 12 miles long. The stone spell-water in the broken bank of *Kalá wewa* is, perhaps, one of the most stupendous monuments, in the island, of misapplied human labor. The canal by which the waters of this tank were conducted to *Anurádhapura*, may still be partially traced; and in its vicinity the remains of the ancient fortress of *Wijita* are to be found.

Kappukandaro	Singh. *Kapukandaragama* a village in *Róhano*, not identified, 141; also a river in *Róhano*, 146, 197.
Kappo	*passim:* the term of the duration of the world in each of its regenerations or re-creations; derived from *Kappiyati pubbata-sásapópamáddihiti*, "the comparison of a grain of mustard with a mountain," as illustrating the undefinable duration of a *kappo*, in reference to the number of mustard seeds which would be contained in a mass of matter to form a mountain one *yójano* in height.
Karindo	the Kirindi river in *Róhano*, 194.
Karísan	a measure equal to four amunas, 61.
Kásapabbato	a mountain to the southward, not identified, 62; another near *Anurádhapura*, 153.
Kási	the division of *India* of which Benares was the capital, 29.
Kásmira	*Kásmir* in *India*, 70, 71, 73, 171.
Kassapitthako	a wiharo and tank, not identified, 257.
Kassapiyá	the designation of one of the schisms in Buddhism, 21.
Kassapo	the Jatilian, 1; the hierarch, 11, 12; a théro, 74; a prince. 257.
Kassapo Buddho	93, 94, 161.
Kattikó	*passim:* the month of October—November, derives its appellation from one of the constellations.
Kawisíso	a chief of *Kachchhó*, 150.
Kéhálé	a tank near *Mahátittha*, not identified, 222.
Kéláso	in *India*, not identifiied, 172, 197.
Khajjanio	a discourse of Buddho in the *Majjhimanikáyo*, 100.
Khallátanágo	202.
Khandarájá	a tank and wiharo, not identified.
Khandáwárapittho	a fort of *Dutthagámini* near *Wijita*, 151.
Khandawitthiko	Singh. *Kaddawitthigama*, not identified, 138.
Khanjadéwo	a warrior of *Dutthagámini*, 137, 143.
Khanu	a tank, not identified, 237.
Khattiyo (adjective)	royal, one of the four original casts.
Khémarámo	previously *Ambatittha*, not identified, 150.
Khémawattinagara	the capital of *Khémarájá* in India, 90.
Khémo	*Kshémarájá* of the *Hindus*, 90.
Khuddamátulo	99.
Khuddaparindo	255.
Khuddatisso	théro, 197.
Kidabbiká	5.
Kinnari f. / *Kinnaro m.*	a fabulous animal or rather bird with a human form above the waist, 37.
Kisó	95.
Kittigámo	a village near *Kotawéra* in the Tangalle district, 141.

Kóhawáṭo a tank, not identified, 237.
Kólambagámo a tank, not identified, 221.
Kólambálako a wiharo at the *Ruṭṭrako* mountain, 127, 155, 203.
Kóliyá in *India*, not identified, from which also the name of one of the Indian dynasties is derived, 184.
Konágamano 1, 90.
Koṇḍaṇṇo 1.
Kósambiya in *India*, not identified, derives its name from the *Isi*, *Kusambo*, 16, 171.
Kóṭi 100 lacks or 10,000,000; also innumerable as surpassing computation.
Kóṭipabbato Singh. *Kotapowa*, now *Kotawerra* in the Tangalle district, 132, 141, 195, 224, 250, 257.
Kótiwáta Singh. *Koṭalidannówa*, not identified, 138, 176, 237.
Kótó Singh. *Wetánuwara*, not identified, 150.
Koṭṭa now Kotmalé, in *Malayá*, 145; also a division near Bintenne, 150, 225.
Kububandano on the sea coast, not identified, 214.
Kujjasóbhito 18, 19.
Kukkuṭagiri a pariwéno at *Anurádhapura*, 225, 235.
Kukkutárámo a wiharo or temple at *Pupphapura* in *India*, 30.
Kulaṭṭhawápi a tank at *Anurádhapura*, 153.
Kulumbálo a wiharo, not identified, 200.
Kulumbarikannikáya a division of *Róhano*, not identified, 140.
Kumáro (an uncle of *Kuwéni*), 52.
Kumbagámo a village, not identified, 151.
Kumbálako a tank, not identified, 237.
Kumbandho (a *nighanṭo*), 67; also celestial choristers of (*Asurás*), 72.
Kumbhigallako a wiharo, not identified.
Kumbhikáwátan a clay pit at *Anurádhapura*, 99.
Kumbakatá (a slave girl), 59.
Kummantagámo a village, not identified, 137.
Kuṇḍalo a brahman of *Dwáramaṇḍalo*, 138.
Kunjaro a state elephant, 99.
Kuntamálako at *Anurádhapura*, 99.
Kurindipásako a wiharo, not identified, 202.
Kuruwindá sand stone, 169.
Kusáwati one of the ancient capitals of India, not identified, 8.
Kusindrá a city in *India*, supposed to be *Hurdwar* where *Gótamo Buddho* died, 11.
Kusumapura vide *Pátilipura*, 115.
Kuṭáli a wiharo in *Róhano*, not identified, 131.
Kuṭumbiko *passim*: the head of a family; a man of property.
Kuṭumbiṭingano a village in *Giri*, Singh. *Kellabanánangama*, not identified, 142.
Kutwikkulo a wiharo Singh. *Kemgulla*, not identified, 203.

L

Labhiyawasabho	a warrior of *Duṭṭhagámini*, 137.
Lábúgamo	a village near the *Ariṭṭhó* mountain, not identified, previously called *Nagarakagámo*, 64.
Lajjitisso	201, 202.
Lála	situated between *Wangu* (*Bengal*) and *Mágadha* (*Behar*), 43, 46, 47.
Lanká	*passim:* the oldest name of Ceylon in the literature connected with the religion of *Gótamo* Buddho, and derived from its beauty and perfection.
Lankápura	the ancient capital of Lanká, supposed to have been submerged, 49, 52.
Lankáwiháro	at the *Ariṭṭho* mountain, 127.
Lóhadwararalaggámo	a wiharo in the *Kóti* mountain, 150.
Lóhakumbhi	one of the hells, the name signifies a caldron of molten lead, 18.
Lóhapasádo	the brazen palace for priests at *Anurádhapura*, 101, 161, 163, 164, 165, 195, 200, 202, 210, 215, 225; (stone pillars thereof reset), 232, 239, 257.
Lóhitawákaḍo	now *Léwákaḍa* or *Léwáya* in *Róhano*, 62.

M

Madda	one of the ancient subdivisions of the Gangetic provinces, not identified, 54.
Madhura (Dhakkhina)	the southern *Madura* in the peninsula of India, 51.
Mágadhá	comprising the modern Behar and perhaps the adjacent provinces, 1, 43, 251, 253.
Mágasiro	the month November-December, deriving its name from an asterism, 68, 70.
Maggaphalan	from *Maggan* path and *phalań* blessing, probation and sanctification, 74.
Maha-ásanasálá	a great hall at *Anurádhapura*, not identified, 224.
Mahábrahmá	*vide Brahmá.*
Mahachúliko or *Mahachúlo*	son of *Khallátanágo*, 202, 203, 208, 209.
Maha-angano	a tree at *Anurádhapura*, 99.
Mahadaragullo	a tank, not identified, 237.
Mahadátiko	210, 213, 215
Mahadéwo	théro 37, 71; the disciple of *Kakusandho*, 90; a minister of *Dhammásóko*, 111; a théro of *Pallawabhógo*, 171.
Mahadhammarakkhito	théro, 33; 34, 71, 74; a théro of *Yóna*, in India, 171.
Mahágallako	a tank, not identified, 237.
Mahágámano	a tank, not identified, 224.
Mahágámo	the ancient southern capital of Ceylon, now Mágama in Róhano, 130, 134, 135, 145, 146, 147, 148, 150.
Mahagandiwápi	a tank to the southward of *Anurádhapura*, not identified, 215.
Mahákálo	king of the celestial Nágos. See *Kálanágo*, 221.
Mahákassapo	the Buddhistical heirarch at the time *Sákkya* died, 11, 14, 20, 42, 185.

Mahallakó nágo 224.

Mahamála wife of *Wankanásiko*, 223.

Mahámangalo a wiharo on the *Gonno river*, not identified.

Mahámani a tank, not identified, 221.

Mahamégo a royal garden at *Anurádhapura*, 67, 68, 84, 85, 88, 97, 98, 100, 101, 102, 104, 106, 118, 121, 122, 162, 163, 186, 209, 225.

Mahamuchalo 8.

Mahanága the garden in which Gótamó alighted at Mahiyangano in Bintenne in his first visit to Ceylon, derived from *Maha* and *nágá* the great iron wood trees with which it abounded, 3; another at Anurádhapura 106.

Mahanágo the second brother of *Dewánanpiyatisso*, 82, 97, 130, son of *Waṭṭagámini*, 203.

Mahánámo (garden) 91, 92, 93; a rájá 250, 252, 253; the author of the *Mahávanso*, 254, 255.

Mahánáradakassapo one of the incarnations of Gótamo Buddho, in the character of a bráhmarájá of that name, the subject of one of the discourses of Buddho in the *Khudakanikáyo*.

Mahanikawiṭṭhi a tank, not identified, 221.

Mahánipo a tree at *Anurádhapura*, 99.

Mahanuggalo a dágoba in *Róhano*, not identified, 145.

Mahápabbato *Eláro's* state elephant, 154.

Mahapadháno a hall in the *Mahawihára* at *Anurádhapura*, 252.

Mahápadumo 99.

Mahápáli a refectory at *Anurádhapura*, 123.

Mahápanádo 8, 184, 239.

Mahápatápo 8.

Mahappamádan a discourse of *Buddho* on non-procrastination in the *Anguttaranikáyo*, 102.

Maharakkhito a théro, 71, 74.

Mahárantako the usurper, 202.

Maháraṭṭhaṅ the Maratta country in *India*, 71, 74.

Maháriṭṭho vide. *Ariṭṭho*.

Maháságara at *Anurádhapura*, 93, 95.

Mahasammato the "great elect" the first monarch of this *Kappo*, 8.

Mahasaṅgíti the designation of one of the schisms in Buddhism, 20.

Mahásango a théro, 197.

Mahásano at *Anurádhapura*, 119.

Mahásíno 233, 234, 238.

Mahásiwo 127; a théro of *Bhútiwanko*, 178.

Mahásóno a warrior of *Eláro*, 137, 152.

Mahásumbhó disciple of *Kóṇágamano* Buddho, 93; a théro, 141.

Mahásusáno the great cemetry at *Anurádhapura*, 66, 99.

Mahátisso a théro, 203.

Mahátittha Mantotta near Manar, where extensive ruins are still to be seen, 51, 156, 217; also an ancient name of Mahamégho, 88, 89, 90.

N

Nágásako	15.
Nágadípo	the northern and western portion of the island, its limits not ascertained with precision, 4, 5, 118, 224, 225.
Nágalatá	the betel vine, 22, 27.
Nágalóko	the world of the *Nágas*, under the earth, 185.
Nágamahátwiháro	in *Róhano*, not identified.
Nágamálako	at *Anurádhapura* in the time of *Konágamano* Buddho, 93, 95.
Nagaraguttiko	custos or conservator of a city, 65.
Nagarakagámo	a village near the *Arittho* mountain subsequently named *Lábúgámo*, 64.
Nágo	*passim:* the snake called cobra de capello, as also snake worshippers, vide Chóranágo.
Naggadípo	the land in which the banished wives of *Wijayo* and his band settled, not identified, 46.
Nakulanagara	Singh. *Muhunnaru* in *Girijanapado*, not identified, 142.
Nakulo	a town of *Róhano*, not identified.
Náli	a marsh, not identified.
Nandano	a pleasure garden near the southern gate of *Anurádhapura*. 84, 97, 98, 100, 101.
Nandasarathi	one of *Eláro's* warriors, 134.
Nandatisso	a wiháro, not identified, 225.
Nandigámo and *wápi*	a village and tank, not identified, 151, 254.
Nandimitto	a warrior of *Dutthagámini*, 137, 188, 151, 152, 253.
Nando	21.
Nandutturo	a théro, 183, 184.
Nánódayań	a work composed by *Buddhaghóso*, 251,
Naráchana	a ring, with a rope attached to it, to serve for a noose, 48.
Nárado	1.
Nawanita	a clay found at *Satatatintako*, 169.
Nagélatissárámo	a wiháro, not identified, 225.
Néru	8.
Nibutti	from *n* not and the root *watu* to exist, the final death or emancipation of the buddhists.
Nichichandalo	the menials, and cemetery men of low casts, 66.
Nighanto	a sect of devotees among the Hindus, 66.
Nighantárámo	the temple of *Giri* the *nighanto;* also *Sitthárámo*, on the site of which *Abhaya-giri* was subsequently built, 203, 206.
Nigródhó	23, 25, 26.
Niliyo	a próhitta brahman, 210.
Nimilo	vide *Súranimilo*, 138.
Nindagámo	a wiháro on the *Kachchá* river, not identified.
Nipuro	9.
Nitthulawitthiko	Singh. *Nitthulawitthi* in *Róhano*, not identified, 140.
Niwatti	a dágoba at *Anurádhapura*, 84.

O

Ojadípo	88, 89.
Okkákamukho	9.
Okkáko	*Ikswaku* of the Hindus, 9.

P

Pabbatárámayo	a wiháro at *Anurádhapura*, 207.
Pabbato	an officer of *Wattagámini*, 207,
Pachché	*passim* : from *Pati* and *ékań*, individually, or severed from unity (with supreme buddhohood) ; inferior Buddhos, who are manifested in the intervals between the *nibbánań* of one, and the advent of the succeeding supreme or *Lókuttara* Buddho.
Páchino (adjective)	east, eastern, 18.
Pachinatissapabbato	a wiháro, not identified 234.
Padumassaro	a garden at *Anurádhapura*, 210.
Padumo	1. a wiháro at *Anurádhapura*, 123 ; a wiháro at *Jambukolo*, 117 ; a wiháro to the eastward of *Wanjuttaro*, 127 ; an island, 229.
Padumuttaro	1.
Pajápati	9.
Pallawabhógo	in India, not identified, 171.
Páli	consort of *Pandukábhayo*, 61.
Pamojjo	a yakkho, 106.
Panchako	a yakkho of *Kásmir*, 72.
Panchasiko	the chief of *Sakko's* celestial band, 180, 189.
Pamitá	9.
Panádo	8.
Panayamáro	a damillo usurper, 204.
Pandawápi	a wiháro, not identified, 214.
Pandu	son of *Amithódhano*, 55 ; a usurper, 254, 255.
Pandukábhayo	58, 60, 61, 64, 65, 67, 203.
Pandalo	the bráhman, 60, 62.
Panduwáso	54, 55, 56, 57, 58, 61.
Panduwo	king of southern *Madura*, 51, 51, 53.
Panhambamálo	the spot on which the hall of offerings to the priesthood was built at *Anurádhapura*, 85.
Panjali	a mountain at the source of the *Karindo* river, not identified 194.
Pannatti	the designation of one of the buddhistical schisms, 21.
Pannáwallako	a wiháro and tank, not identified, 257.
Paribbájaka	*passim* : from *pari* and the root *waja*, to quit or depart from ; the relinquishment of worldly cares ; a devotee, religious mendicant.
Paribbájaka-arámo	temple built for the above sect at *Anurádhapura*, 67.
Pariko	a tank, not identified, 237.

Pasanḍhiko	devotees; a term applied by buddhists to those of a different creed, 66.
Pásáno	hill near *Anurádhapura*, 66.
Pátaliputto or *pura*	*vide* also *Pupphapura*, 22, 30, 37, 69, 70, 85, 111, 114, 115.
Patápo	8.
Paṭhamo chétiyo	a dágoba at *Anurádhapura*, 119, 123.
Paṭhéyaká	western, also written *Pawéyaká*, and supposed to be derived from *Páwá*, the position of which Indian city has not been ascertained, 16, 18.
Paṭisáraṇiyań	the sacerdotal sentence of admonition, conducive to repentance, 16.
Patto	the refection dish of Buddho, 105, 106, 204, 248.
Pawáranań	from the root *wara* to arrest, or terminate; any final or concluding act, and generally applied to the termination of the observance of *Wasso*.
Payágupaṭṭana	on the Ganges, 113.
Payangullo	a wiháro in *Kotthiwálo*, 176, 177.
Pėjalako	a wiháro, not identified, 224.
Pėlagámo	a wiháro situated in a delta of some river, not identified, 210.
Péliwapigámo	a village seven yojanas north of *Anurádhapura*, not identified 168.
Pėtawatthu	the account of the *Péta* or spirits, one of the books of the *Khudanikáyo*, 83.
Péttangawáli	a wiháro not identified 200.
Phalika	crystalised 169.
Phaluggapariwénó	at *Anurádhapura*, 102.
Pharindo	255.
Phassadéwo	a warrior of *Duṭṭhagámini* 137, 143, 154, 155, 156, 157, 158.
Phusso	*passim*: an asterism, or lunar mansion which gives the name to the month "*Phusso*" December-January.
Phusso	a Buddho 1.
Pilapiṭṭhi	a wiháro not identified 225.
Piliyamáro	a damillo usurper 204.
Piṭakattaya	the three *Piṭaka* or divisions of the buddhistical scriptures 207, 247, 251, 252, 256.
Piṭhiyo	a damillo usurper 256.
Piyadassi	a Buddho 1; a théro of *Jéto* wiháro 171, 173.
Piyańgudípo	Singhalese *Puwanga diwayina*, some islet or neck of land, not identified 146, 157, 197.
Pokkharapásaya	a tank, not identified 248.
Pujápariwéno	at *Anurádhapura*, 183.
Pupphapura	from *Puppha* and *pura* the floral city, the *Palibotra* of the western classics, the modern Patna: vide *Pátiliputto* 17, 23, 105, 110.
Puradéwo	a deity or tutelar of *Anurádhapura*, whose temple stood on the northern side of the great cemetry, where *Bhalluko* was defeated, 156.
Puróhito	the king's almoner and spiritual minister—the office appears to have been always held by a person of the bráhman caste; also family priest 61, 65, 69.
Pusamittá	49.

R.

S

Sarabhú 4.
Sáriputto 4, 81, 251.
Sassata one of the creeds which the buddhists pronounce to be an heresy.
Sasuro a brother in law, also any another near connection, 224.
Satatatintako a cataract flowing from *Anótatthó* lake.
Sattapanni a cave near *Rájagaha*, derives its name from the *sattapanni* tree, Singh. *Rukkattana*, 12.
Sáwatthipura the capital of *Kósaló*, 240; a division of *India*, not identified.
Silésumano the rock of *Sumano*, Adam's peak, 3.
Síliyá a schism in Buddhism, 21.
Sénápoti the chief of an army, 69.
Sénápotigumbako a forest near the *Ariṭṭho* mountain, 64.
Sénindagutto Singh. *Mittaséna rája*, 100.
Séno the malabar usurper, 127.
Seṭṭhi cashier, treasurer, now called "*cheṭṭy*," 69, 76.
Siddhattho the name of *Gótomo* when a layman, 1, 9, 10; (a théro), 172.
Siddhattiká one of the schisms in buddhism, 21.
Siggawo 28, 30, 31, 32.
Síhabáhu (lion-armed) father of *Wijayo*, 43, 45, 46, 47, 50, 51, 54.
Síhahanu 9.
Síhalá the name given to Ceylon subsequent to the landing of *Wijayo*, from *sího*, the lion, and the root *lu* to destroy, 50, 51, 239.
Síhaló the lion slayer, a Ceylonese or Singhalese, 50, 203.
Síhapura the capital of *Lála* whence *Wijayo* embarked for Ceylon: probably the modern *Singhya* on the *Gunduck* river, in the vicinity of which the remains of dágobas are still to be seen, 46, 54.
Síhasina a ferry near *Anurádhapura*, 100.
Síhasíwali streaked like a lion, 43, 46.
Síhassaro 9.
Síhawáhano 9.
Síláchétiyo a dágoba at *Anurádhapura*, 7.
Sílan *passim*: precept or commandment of *Buddho*.
Silásobbhakaṇḍhako a dágoba at *Anurádhapura*, 93, 206; one of the places where *Waṭṭagámani* concealed himself, not identified, 204.
Silápasso a pariwéno of the *Róhano Ṭissárámo*, 131.
Siláthúpo at *Anurádhapura*, 202.
Silátissabódhi 254.
Sindhawo a particular breed of horses, from *Sighan* swift and the root *dháwa*, to run, 142, 187.
Sirigutto *Eláro's* second charger, 134.
Sirimíghawanno 238.
Sirinágo 225, 228.

Thullatthanako	201.
Thúpárámo	a dágoba at Anurádhapura, 7, 90, 96, 100, 106, 108, 109, 119, 122, 123, 125, 139, 201, 211, 215, 221, 224, 234, 250.
Thúpo	*passim* : a dágoba or shrine of a relic.
Thusawatthi	a yard where rice was pounded at Anurádhapura, 99 ; a village, 243.
Tila	a grain, Singh. *Tala.*
Timbaru	one of Sakkó's celestial band, 189.
Tissamahá wiháro	built by *Kákawanno* in *Róhano*, not identified, 131, 146, 150.
Tissárámo	a wiháro at *Anurádhapura*, 97, 123 ; a wiháro in Róhano, 132, 195.
Tissawaddha	mountain, the source of a great canal of irrigation, not identified, 221.
Tissáwápi	the Tissa tank at *Anurádhapura*, 123, 128, 139, 159, 218, 243 ; another in Róhano, 217.
Tissáwasso	a tank, not identified, 237.
Tisso	a *Buddho*, 1 ; father of *Sóno*, 140 ; minister of *Dutthagámini*, 146 ; a théro, 197 ; *Déwánanpiyatisso*, 25, 78 ; son of *Moggali*, 26, 28, 31, 40, 42 ; brother of *Asóko*, 33, 39 ; son of the *Kinnari*, 37, 38 ; brother of *Abhayo*, 63 ; Ambassador of *Déwánanpiyatisso*, 69 ; Rájá of *Kalyáni*, 131 ; brother of *Dutthagámini*, 135, 136, 145, 146, 147, 148, 193, 198, 200, 201 ; an officer of *Wattagámani*, 207 ; a théro in the time of *Wattagámani*, 307 ; son of *Mahámuchalo*, 209 ; a firewood cutter, 209.
Titthárámo	a wiháro and gate at *Anurádhapura*, 203.
Tittira	the snipe or sand lark, the designation of one of the *Játakas* or incarnations of Buddho, from his having been incarnated in that form, in one of his former existences.
Tiwakko	a bráhman, 119.
Túládhároo pabbato	a mountain in *Róhano*, not identified, 143, 217.
Tumbariunganań	a marsh near *Dhúmarakkhopabbato*. 63.
Tumbaro	a mountain stream between *Upatissa* and *Dwáramandalako*, 59.
Tumbo	a chief 151.
Tumbanno	a village, not identified, 151.
Tusitapura	one of the *Déwalókas*, 199, 200, 201.

U

Ubbáhiká	rules by which order was preserved at sacerdotal convocations, 18.
Udakapásáno	a wiháro, not identified, 224.
Udáyibhaddako	15.
Uddhakanduro	a wiháro built by *Mahánágo*, not identified, 130.
Uddhanchulábhayo	4.
Udumbaro	Singh. *Dimbul* (*Ficus glomerata*), 143.
Ujjéni	vide *Awanti*, 23, 76, 171.
Ukkhépaníyań	the sentence of sacerdotal expulsion, 16.
Ukkunagaro	a town, not identified, 197.

Ummádachitta the mother of *Pandukábhayo*, 56, 57, 58, 59.

Unno a chief, 151.

Upacharako 8.

Upajjháyo from *upa* near, and the root *jhé* to meditate—thence *upatthánań jháyati*—"he who assists the lover of good works," is contracted into *upajjháyo*, and forms the appellation of the preceptor and sponsor, among the priesthood, who has the power of conferring *upasampadá* ordination, 37.

Upáli 13, 28, 29.

Upásako (adjective) *passim:* devotees from *upa* and *ásó*, to live near or with *(Buddho)*.

Upásakawiháro at *Anurádhapura*, 110, 120, 123.

Upasampadá *passim:* from *upa* near, *sań* united, and the root *pada* to progress, signifies perfect attainment, and is the designation of the order, as well as of the ordination, of full priest; the *Sámanéro* being the intermediate stage between admission into priesthood and the full ordination.

Upatissa one of the ancient capitals of Ceylon, situated to the north of *Anuradhapura* on the *Malwatte oya*, 50, 53, 54, 55, 57, 62, 63, 65, 109.

Upatisso an officer of *Wijayo*, 50; a rája, 247.

Uposathó (adjective) *passim:* from *upa* near, by, with, and *wasatho*, sojourning, observing,—hence the name given to certain religious observances, days, and edifices.

Upósathó (Buddho) 8.

Uppalan in Singh. *maha nel*, the *lotus*, 22, 133, 139.

Uppalo father of *Phussadéwo*, 143.

Uppalawannó *Vishnu* 47.

Uruwéla founded by an officer of *Wijayo* Singh. *Mahdwelligama*, not identified, 50, 219.

Urúwélapattanam five yojanas west of *Anurádhapura*, near the pearl banks, 168.

Urúwéláya from "*uru*" sand, and "*wéláyá*" waves or mounds,—the present *Buddhaghya*, in *India*, where the bo-tree still florishes, 1, 4.

Uruwelo an officer of *Wijayo*, 50; brother of *Bhaddakachchána*, 56.

Usabhó a measure, vide *yójano*.

Uttaniya a wiháro in *Winjjhá* in *India*, 171.

Uttarakuru one of the four *dipos*, or great divisions of the human world, the northern division, 2, 178.

Uttaratissárámayo a wiháro at *Anuradhapura*, 206.

Uttaro a théro, 71, 74; a *sámanéro*, 178.

Uttinno a théro of *Kásmira*, 171.

Uttiyo a théro, 71, 96; brother of *Déwánanpiyatisso*, 124, 125, 126, 127; of *Kalyáni*, 131; an officer of *Wattagámani*, 204.

Utú from the root *u* to arrest or terminate, as one season arrests or terminates the preceding one—the name of the moiety of each of the three seasons—*hémanto* snowy or cold, *gimhano* hot, and *wassáno* rainy.—An *utú* therefore is a term of two months—the following is their denominations, the first commencing with the first day of the last quarter of the month of *Katiko*, *viz.*, *Hémanto*, *Sisiro*, *Wasanto*, *Gimhanó*, *Wassano*, *Sarado*.

W

Waḍḍhamáná	the name of *Anurádhapura*, in the time of *Kondgamano* Buddho, 91 ; a tank and wiháro, 257.
Wáhano	a tank, not identified, 237.
Wahiṭṭa	a town, not identified, 151.
Wajji	a part of *Bahar* in *India* over which the *Lichchawi rájas* ruled, 15, 17.
Wálagamo	a wiháro, Singh. *Wélagáma*, not identified, 208.
Wálápasso	a tank, not identified, 248.
Walli	a wiháro in *Uruwélo*, not identified, 219.
Walliyéro	in *Róhano*, not identified, 221.
Wálukárámo	a temple at *Wésáli*, the capital of *Wajji*, 19, 29.
Wanawási	a country to the south of the *Jambund*, in India, 71, 73, 172.
Wangapaṭṭankagullo	a wiháro, not identified, 208.
Wangu	one of the divisions of the ancient *Majjhadéso*. In I Wilson's Dictionary "Bengal, or the eastern parts of the present province 43, 44, 45.
Wangurájá	the grand-father of *Wijayo*, 43, 45.
Wanguttaro	a mountain, not identified, 127.
Wankanásiko	223.
Wannakanno	a great canal of irrigation, not identified, 210.
Waradípo	name of Ceylon in the time of *Konágamanó Buddho*, 91.
Warakalyáno	8.
Wararajó	8.
Waruno	24, 37.
Wásabhagámiko	a théro, 18.
Wasabhó	father of *Wélusumano*, 142, 143, 144 ; an usurper, 219, 220, 222, 223.
Wásawo	*vide Sakko*, 235.
Wasso	*passim :* the four months of the rainy season from the full moon of July to the full moon of November ; during which period, buddhist priests are permitted and enjoined to abstain from pilgrimage, and to devote themselves to stationary religious observances ; this religious term or sacred season is called in Singhalese *wass*.
Wásuladatto	nephew of *Kálandgo*, 187.
Wassúpanáyaho	a section on *wasso* in the *Mahàwaggo*, 103.
Wálamangano	a tank, not identified, 222.
Waṭó	also called *Nigródho*. *Ficus indica*, 44.
Waṭṭagámani	202, 207, 208, 209.
Waṭuko	a carpenter, 209.
Wibhára	a mountain near *Rájagaha* in *India*, 12.
Wédo	*passim:* the *védas*, the scriptures of the bráhmans divided in the *Rich*, *Yojus* and *Sámá*. The circumstance of three of the *védas* only being mentioned in the *Mahàwanso* is a mutual corroboration of the antiquity of the first portion of the *Mahàwanso*, and of the fact of the more modern compilation of the fourth *véda* called the *Athawa*.

Yakkho — *passim:* the designation of a class of demons, derived from the root "*yaja*" to make offerings; the worshippers of these demons are also called "*yakkhos*" and "*yakkhinis.*"

Yaso — 15, 16, 17, 18, 19, 42.

Yasódará — 9.

Yassalálako — 218, 219.

Yaṭṭhálatisso — son of *Maháṅágo*, 97, 130; a wiháro, 130.

Yójanaṅ — *passim:* a measure of distance, equal to four "*gáwutaṅ*" and each *gáwutan* called *gow* in Singhalese, is equal to four *hætakmas*, and an hætakma is considered to be equal to one English mile, which would make a *yójanan*, to be 16 miles. The following, however is the table of Long Measure in Páli literature, which though sufficiently minute, does not define distance with precision.

7 lice equal to ...	grain of paddy, (rice in the husk.)
7 grains of paddy	*angulaṅ*, (inch.)
12 *angulaṅ*	*widatthi*, (span.)
2 *widatthi*	*ratanaṅ*, (cubit.)
7 *ratanaṅ*... ..	*yaṭṭhi*, (pole.)
20 *yaṭṭhi*	*usabhaṅ*.
80 *usabhaṅ* ...	*gáwutaṅ*.
4 *gáwutaṅ* ...	*yójanaṅ*.

Yóna — an ancient division of India, of which the northern *Madura* was the capital. 71. 73, 74, 171.

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THE MAHAWANSO

AND

Translation.

The Mahawanso.

Namó Tassa, Bhagavato, Araható, Sammá, Sambuddhassa!

Namassitwána Sambuddhań, susuddhań, suddhawańsajań; MAHAWANSAN *pawakkhámi, nánunánddhikárikań*
Poráṇéhi katópésó, atiwitthárító kwachi, atíwakwachi sańkhittó, anéka punaruttakó;
Wajjitań téhi dóséhi, sukhaggahaṇadháraṇań, pasádasańwégakarań, sutitócha upágatań,
Pasádajanaké thánė, tathá sańwégakárakė, janayantań pasádancha, sańwégancha, sunátha tań.
Dípańkarańhi sambuddhań passitwá nó Jinó purá, lókan dukkhá pamóchétuń, bódháya panidhiń aká. [*munin,*
Tató tanchéwa sambuddhań Kondaṇṇam, Mangalammuniń, Sumanań, Réwatambuddhań, Sóbhitancha mahá-
Anómadassińsambuddham, Paduman, Náradań jinań, Padumuttarasambuddhań, Sumédancha tathágatań,

CHAP. I.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme BUDDHO!

Having bowed down to the supreme BUDDHO, immaculate in purity, illustrious in descent; without suppression or exaggeration, I celebrate the MAHAWANSO.

That which was composed by the ancient (historians) is in some respects too concise, in others, too diffuse; abounding also in the defects of unnecessary repetition. Attend ye to this (Mahawanso) which, avoiding these imperfections, addresses itself to the hearer (in a strain) readily comprehended, easily remembered, and inspiring sentiments both of pleasure and of pain; giving rise to either pleasing or painful emotion, according as each incident may be agreeable or afflicting.

Our vanquisher (of the five deadly sins) having, in a former existence, seen the supreme Buddho DIPANKARO, formed the resolution to attain buddhohood;—in order that he might redeem the world from the miseries (of sin.)

Subsequently, as in the case of that supreme Buddho, so unto KONDANNO, the sage MANGOLO, SUMANO, the Buddho REVATO, and the eminent sage SOBHITO, the supreme Buddho ANOMODASSI, PADUMO, NARADO the vanquisher, the supreme Buddho PADUMUTTARO, and SUMEDO the deity of similar mission, SUJATO and PIADASSI, the suprem ATTHADASSI, DHAMMADASSI, SIDDHATTHO, TISSO, and, in like manner, the vanquisher PHUSSO, WIPASSI, the supreme Buddho SIKHI, the supreme Buddho WESSABHUWIBHU, the supreme Buddho KAKUSANDHO, in like manner KONAGAMO, and KASSAPO of felici-

Sujátam-Piyadassincha, Attahadassincha náyakań, Dhammadassincha, Siddhatthań, Tissań, Phussajinan tathá,
Wipassiń Sikhisambuddhań, sambuddhań Wessabhúwibhuń, Kakusandhancha sambuddhań, Kondgamanamé-
Kassapań sugatanchémé sambuddhé chatuwisati, drádhetwá Maháwíró, téhi bódháya wyákató. [*wacha,*
Púretwá párami sabbá, patwá sambódhimuttamań, uttamó GOTAMO BUDDHO *satté dukkhá pamóchayé.*
Magadhésu Uruwéláyań bódhimúlé, Mahámuni, wisákhapunnamáyan, só pattó sambódhimuttamań.
Sattá háni tahin satta, só wimuttisukhań parań windantam madhurattancha dassayantó, wasí wasí.
Tató Báráṇasiń gantwá, dhammachakkappawattayí; tatha wassań wasántówa, saṭṭhin arahatań akú.
Te, dhamman désanattháya, wissajjetwána bhikkhawó, winetwácha tató tińsa saháyé Bhaddawaggiyé.
Sahassa Jaṭilé Náthó winétuń Kassapádiké, hémanté Uruweláyań wasité paripáchayań.
Uruwélakassapassa maháyaṇṇé upaṭṭhité, tassattano nágamané ichchháchárań wijániya,
Uttarakurutó bhikkhań áharitwárimaddanó, Anótattadahé bhutwá, sáyanhasamayé, sayań,
Bódhitó nawamé másé, phussapuṇṇamiyań, Jinó, Lańkádípań wisódhetuń, Lańkádípamupágamí.

---

tous advent,—unto all these twenty four supreme Buddhos likewise, (in their respective existences), the indefatigable struggler having vouchsafed to supplicate, by them also his admission into buddhohood was foretold.

The supreme GOTAMO BUDDHO (thus in due order) fulfilled all the probationary courses, and attained the supreme omniscient buddhohood; that he might redeem mankind from the miseries (of sin.)

At the foot of the bo tree, at Uruwéláya, in the kingdom of Magadha, on the day of the full moon of the month of wisákho, this great divine sage achieved the supreme all-perfect buddhohood. This (divine) sojourner displaying the supreme beatitude derived by the final emancipation (from the afflictions inherent in the state of transmigration) tarried in that neighbourhood for seven times seven days.

Proceeding from thence to Báránesi, he proclaimed the sovereign supremacy of his faith; and while yet sojourning there during the "wasso" he procured for sixty (converts) the sanctification of "arahat." Dispersing abroad these disciples, for the purpose of promulgating his doctrines, and, thereafter, having himself converted thirty (princes) of the inseparably-allied tribe of Bhadda, the saviour, with the view to converting Kassapo and the thousand Jatilians, took up his abode at Uruwéláya, during the "hemanto," devoting himself to their instruction. When the period had arrived for celebrating a religious festival (in honor) of the said Kassapo of Uruwéláya, perceiving that his absence from it was wished for, the vanquisher, victorious over death, taking with him his repast from Uttarakuru, and having partaken thereof at the lake of Anotattho (before mid-day) on that very afternoon, being the ninth month of his buddhohood, at the full moon of the constellation pusso, unattended, visited Lanká, for the purpose of sanctifying Lanká.

It was known (by inspiration) by the vanquisher, that in Lanká filled by yakkhos, and thus the settlement of the yakkhos,—that in the said Lanká would (nevertheless) be the place where his religion would be glorified. In like manner knowing that in the centre

Sásanujjótanan ṭhanań Lańká ṇatá Jinénahi, yakkhapuṇṇáya Lańkáya, yakkhá tibbásiyáticha;
Nátówa Lankámajjhamhi gangátiré manóramé, tiyójanáyaté rammé, ékayójana witthaté,
Mahánágawanuyáné, yakkhasangámabhúmiyá, Lańkádipaṭṭhayakkhánań, maháyakkhasamágamó,
Upágató tań Sugató maháyakkhasamágamań, samágamassa majjhamhi, tattha, tésań sirópari;
Mahiyanganathúpassa ṭhánéwe, hásayań ṭithó, wuṭṭhiwátandhakárádi tésań sańwéjanań aká.
Te bhayaṭṭhá bhayań áyáchuń abhayań Jinań; Jinó abhayadó áha, yakkhé téti bhayaddité;
"Yakkhá, bhayań wo dhukkhancha harissámi, idań, ahań; tumhé nisajjaṭṭhánam mé samaggá détha nó idha.'
Ahu té, Sugatań yakkhá "déma, márisa, té imań sabbépi sakalań dipań; déhi nó abhayań tuwań."
Bhayań, sitań, tamań tésan hantwá; tań dinnabhúmiyań, chammakhandań attharitwá, tathásinó Jinó tató.
Chammakhandań pasárési ádittan tań samantató; ghammábhibhútá té bhitá thitá anté samantató.
Giridipań, tató Nátho rammań tésań idháneyi, tésú tatthá pavitthésú, yatháṭṭháné thapésicha.
Nátho tań sańkhipi chammań; tadá dewá samágamuń. Tasmiń samágamé tésań Satthá dhammadésayi.
Nékésan pánakótinań dhammábhisamayo ahú; saranésucha silésu thitá ásuń asańkhiyá.

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of Lanka, on the delightful bank of a river, on a spot three yojanos in length, and one in breadth, in the agreeable Mahanága garden, in the assembling place of the yakkhos, there was a great assemblage of the principal yakkhos in Lanká; the deity of happy advent, approaching that great congregation of yakkhos,—there, in the midst of the assembly, immediately over their heads, hovering in the air, over the very site of the (future) Mahiyangana dágoba, struck terror into them, by rains, tempests, and darkness. The yakkhos overwhelmed with awe, supplicated of the vanquisher to be released from their terror. To the terrified yakkhos the consoling vanquisher thus replied: "I will release ye yakkhos from this your terror and affliction: give ye unto me, here, by unanimous consent, a place for me to alight on." All these yakkhos replied to the deity of happy advent, "Lord, we confer on thee the whole of Lanká, grant thou comfort (in our affliction) to us." The vanquisher, thereupon, dispelling their terror and cold shivering, and spreading his carpet of skin on the spot bestowed on him, he there seated himself. He then caused the aforesaid carpet, refulgent with a fringe of flames, to extend itself on all sides;—they scorched by the flames (receding) stood around on the shores (of the island) terrified.

The saviour then caused the delightful isle of Giri to approach for them. As soon as they transferred themselves thereto (to escape the conflagration) he restored it to its former position. Immediately, the redeemer folded up his carpet, and the devos assembled. In that congregation, the divine teacher propounded his doctrines to them. Innumerable kotis of living creatures received the blessings of his doctrines: asankhyas of them attained the salvation of that faith, and the state of piety.

The chief of the devos, Sumano, of the Sélésumano mountain, having acquired the sanctification of "sótápatti," supplicated of the deity worthy of offerings, for an off
The vanquisher, out of compassion to living beings, passing his hand over his ...... bestowed on him a handful of his pure blue locks, from the growing hair of his head. Receiving and depositing it in a superb golden casket, on the spot where the divine

Sótápattiphalań patwá Sílisumanakútáké Mahásumanadéwindó pújiyáń yáchi pújiyań.
Sirań parámasitwána nílámalasiróruhé pánimatté adá kési tassa pániható Jinó.
Só tań suwannachańgótawaréńádáya, Satthunó nisinnatthánarachité nánáratanasanchayé,
Sabbató satta ratané thapetwána, siróruhé, só indanilathúpéna pidahési, namassicha.
Parinibbutamhi Sambuddhé chitakátócha, iddhiyá, ádáya ginagíwatthiń, théro Sarabhú námakó,
Thérassa Sáriputtassa sissó, ániya, chétiyé tasmińyéwa thapetwána, bhikkhúhi pariwáritó,
Chhádápetwá médawannapásánéhi mahiddhikó, thúpań dwádasahatthuchań kárápetwána, upakkami.
Dewánańpiyatissassa rańńó bhátukumárakó Uddhańchúlábhayonáma, diswá chétiyamabbhutań,
Tań chhádayitwá kárési tińsahatthuchachétiyań. Maddantó Damilé rájá tattratthó Dutthagámaní,
Asítihatthań kárési tassa kanchukachétiyań. Mahiyangana thúpóyamésó ewampatitthitó
Ewań dípamimań katwá manussárahamissaró, Uruwélamagamá dhíro uruwíraparakkamótí
Mahiyangana gamanań nitthitań.

Mahákáruniko Satthá, sabbalókahitératό, bódhito panchamé wassé, wasań Jétawané, Jinó
Mahódarassa nágassa, tathá Chúlódarassacha, mátulabhaginiyánań, manipallańkahétukań,
Diswá saparisajjánań sangámań pachchúpatthitań, Sambuddhó, chittamásassa kálapakkhé upósathé,
Pátóyéwa samádáya pawarań pattachíwarań, anukanpáya nágánań nágadípamupágami.

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teacher had stood, adorned (as if) with the splendor of innumerable gems, comprehending (all) the seven treasures, he enshrined the lock in an emerald dágoba, and bowed down in worship.

The théro Sarabhú, disciple of the théro Sáriputto, at the demise of the supreme Buddho, receiving at his funeral pile the "gíwatthi" (thorax bone relic) of the vanquisher, attended by his retinue of priests, by his miraculous powers, brought and deposited it in that identical dágoba. This inspired personage, causing a dágoba to be erected of cloud colored stones, twelve cubits high, and enshrining it therein, departed.

The prince Uddhuachulábhayo, the younger brother of king Déwánanpiatisso, discovering this marvellous dágoba, constructed (another) encasing it, thirty cubits in height.

The king Dutthagámani, while residing there, during his subjugation of the malabars, constructed a dágoba encasing that one, eighty cubits in height.

This Mahiyangana dágoba was thus completed.

In this manner, the supreme ruler, indefatigable as well as invincible, having rendered this land habitable for human beings, departed for Uruwéláya.

The visit to Mahiyangana concluded.

The vanquisher (of the five deadly sins), the great compassionating divine teacher, the benefactor of the whole world, the supreme Buddho, in the fifth year of his buddhohood, while residing at the garden of (the prince) Jeto, observing that on account of a disputed claim for a gem-set throne, between the nága Mahódaró and a similar Chulódaró, a maternal uncle and nephew, a conflict was at hand, between their respective armies; on the last day of the last quarter of the moon of the month chitta, at day light, taking with him his sacred dish and robes, out of compassion to the nagas, visited Nágadípo.

Mahódarópi só nágó tadá rájá mahiddhikó, samuddé nágabhawané, dasaddha sata yójané.
Kaniṭṭhaká tassa Kannawaddhamánamhi pabbaté nágarájassa dinási: tassa Chulódaró sutó.
Tassa mátúmahámátá manipallankamuttaman datwá, kálakatá nági, mátulena tathâhisó.
Ahósi bhagineyassa sangámó pachupaṭṭhitó: pabbatéyápi nágá té ahésunhi mahiddhiká.
Samiddhisumanó náma dewó Jétawané ṭhitan, rájáyatanamádáya attanó bhawanan subhan,
Bhuddhánomatiyáyéwa chhattákáran Jinópari dhárayantó upáganchhi ṭhanan tan pubba wuttakan
Dewóhi só Nágadípé, mannussánantaré bhawé ahósi rájáyatanan ṭhitáṭṭhane sa addasa
Pachhékabhuddhé bhunjanté diswá, chittan pasádiya, pattasódhanasákháni tesan pádási. Tená só,
Nibbatti tasmin rukkhasmin Jétúyáné manó ramé, dwárakoṭṭhakapassamhi; pachhá bahi ahosi so.
Dewátidéwó déwassa tassa wuddhimapassiya, idan ṭhanamhi, tatthancha tancha rukkhan ídhánayi.
Sangámamajjhé ákásé nisinno tattha Náyakó, taman tamanudó, tésan nágánan bhinsanan aká

At that time, this Mahódaró aforesaid was a nága king in a nága kingdom, half a thousand (five hundred) yojanos in extent, bounded by the ocean; and he was gitted with supernatural powers. His younger sister (Kidabbiká) had been given in marriage to a nága king of the Kanawaddhamáno mountain. Chulódaró was his son. His maternal grandmother having bestowed this invaluable gem-throne on him,—that nága queen thereafter died. From that circumstance, this conflict of the nephew with the uncle was on the eve of being waged. These mountain nágas were moreover gifted with supernatural powers.

The devo Samiddhisumano, instantly, at the command of Buddho, taking up the rajayatana tree, which stood in the garden of Jéto, and which constituted his delightful residence, and holding it over the vanquisher's head, like an umbrella, accompanied him to the above named place.

This devo, (in a former existence) had been born a human being in Nágadipo. On the spot where the rajayatana tree then stood, he had seen Paché Buddhos taking refection. Having seen them he had rejoiced, and presented them with leaves to cleanse their sacred dishes with. From-that circumstance, he (in his present existence) was born in that tree, which stood at the gate of the delightfully agreeable garden of Jéto. Subsequently (when the Jeta wihare was built) it stood without (it was not built into the terrace on which the temple was constructed). The devo of devos (Buddho) foreseeing that this place (Nágadípo) would be of increasing advantage to this devo (Samiddhisumano) brought this tree to it.

The saviour and dispeller of the darkness of sin, poising himself in the air, over the centre of the assembly, caused a terrifying darkness to those nágas. Attending to the prayer of the dismayed nágas, he again called forth the light of day. They, overjoyed at having seen the deity of felicitous advent, bowed down at the feet of the divine teacher. To them the vanquisher preached a sermon on reconciliation.—Both parties rejoicing thereat, made an offering of the gem-throne to the divine sage. The divine teacher, alighting on

Assásentó bhayatthí té, álókań wáyidaśsiya. Té disswá Sugatan tuṭṭhá; pádé wandinsú Satthunó.
Tésań dhammamadésési sámaggikaranań Jino. Ubhópi té patitáttan pallankań Muninó aduń.
Satthá bhumiń gato, tattha nisiditwána ásané, téhi dibbannapanéhi nágarájéhi tappitó,
Té jalatthé, thalaṭṭhécha bhujangásiti kótiyó, saranésucha siléśu patiṭṭhápési náyakó.
Mahodarassa nágassa mátulo Maniakkhiko Kalyániyan rája yuddhań kátuń tahiń gató,
Bhuddhágamamhi paṭhamé sutwá, saddhammadésanan, thitó saranasílesu: tattha yáchi Tathágatań,
"Mahati anukampá nó katá, Nátha, tayá ayań; tayá nágamané sabbé mayań bhasmíbhawámahé:
"Anukampáya mayípité wisuń hotu, mahódaya, punarágamané ettha, wásabhumiń mamágami.'
Adhiwásayetwá Bhagawá, tunhíbháwénidhágamań, patiṭṭhápési tatthéwa rájáyatanachétiyań.
Tanchápi rájáyatanań, pallankancha mahárahań, appési nágarájúnań Lókanáthó namassituń:
"Paribhógachétiyań mayhań, nágarájá, namassatha; tań bhawissati wó, tátá, hitáyacha sukháyacha"
Ichchéwamádi, Sugató, nágánań anusásanań katwá, Jétawanań sabbańgató lókánukampakóti.

Nágadípagamanań.

Tató só, tatiyé wassé, nágindó Maniakkhikó upasańkamitwá Sambuddhań, sahasańghań nimantayí.

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earth, seated himself on that throne, and was served by the nága kings with celestial food and beverage. The lord of the universe procured for eighty kótis of nágas, dwelling on land and in the waters, the salvation of the faith, and the state of piety.

The maternal uncle of Mahódaró, Maniakkhikó, the nága king of Kalyáni, proceeded thither to engage in that war. Having, at the first visit of Buddho, heard the sermon on his doctrines preached, he had obtained the state of salvation and piety. There he thus supplicated the successor of preceding Buddhos: "Oh! divine teacher, such an act of mercy performed unto us, is indeed great. Hadst thou not vouchsafed to come, we should all have been consumed to ashes." "All compassionating deity! let thy protecting mercy be individually extended towards myself: in thy future advent to this land, visit thou the place of my residence." The sanctified deity, having by his silence consented to grant this prayer in his future visit, on that very spot he caused the rajayatana tree to be planted. The lord of the universe bestowed the aforesaid inestimable rajayatana tree, and the gem-throne, on the nága kings, to be worshipped by them. "Oh! nága kings, worship this my sanctified tree; unto you, my beloved, it will be a comfort and consolation." The deity of felicitous advent, the comforter of the world, having administered, especially this, together with all other religious comforts to the nágas, departed to the garden of Jeto.

The visit to Nágadipo concluded.

In the third year from that period, the said nága king, Maniakkhikó, repairing to the supreme Buddho, supplicated his attendance (at Kalyáni) together with his disciples. In (this) eighth year of his buddhohood, the vanquisher and saviour was sojourning in the garden of Jéto, with five hundred of his disciples. On the second day, being the full moon

Bódhitó aṭṭhamé wassé; wasaṅ Jétawané, Jinó, Náthó, panchahi bhikkhúnaṅ satéhi pariwáritó;
Dutiyé diwasé, bhattakálé aróchité, Jino, rammé wesákhamásamhi puṇṇamáyan Munissaró;
Tatthéwa, párupitwána saṅgháṭiṅ, pattamádiya, agá Kalyánidésantan Maṇiyakkhikaniwésanaṅ.
Kalyánichétiyaṭṭháné katé ratanamaṇḍapé mahárahamhi pallanké sahasanghénupáwisi.
Dibbéhi khajjabhójjéhi sagaṇó saganan Jinaṅ nágarájá dammarájan santappési sumánasó,
Tattha dhammaṅ désaitwá Satthá, lókánukampakó, uggantwá Sumanékúté pádaṅ dassési náyakó:
Tasmiṅ pabbatapádamhi sahasánghó yathásukhan diwáwihárań katwána; Dighawápin upágami.
Tattha chétiyaṭhánamhi sasanghóhi nisídiya, samádhiṅ appayi Náthó ṭhánagárawapattiyá.
Tató wuṭṭháya ṭhánámha, ṭhánaṭhanésu kówidó, Mahámeghawanarámaṭhánamágá Mahámuni.
Mahábhódhi ṭhitaṭṭháné nisíditwa sasáwaké, samádhiṅ appayi Náthó; mahathúpámitó tathá;
Thúpárámamhi thúpassa ṭhitaṭṭháné tathéwacha; samádhitóthawuṭṭháya Silácbétiyaṭhánagó
Saháganté déwagaṇe gaṇí samanusásiya; tató Jétawanam Bhuddhó bhuddasabbatthagó agá.

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of the delightful month of wesákho, on its being announced to him that it was the hour of refection, the vanquisher, lord of munis, at that instant, adjusting his robes and taking up his sacred dish, departed for the kingdom of Kalyáni, to the residence of Maniakkhikó. On the spot where the Kalyáni dagoba (was subsequently built) on a throne of inestimable value, erected in a golden palace, he stationed himself, together with his attendant disciples. The overjoyed nága king and his retinue provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher, the supreme lord, having there propounded the doctrines of his faith, rising aloft (into the air) displayed the impression of his foot on the mountain Sumanakúto (by imprinting it there.) On the side of that mountain, he, with his disciples, having enjoyed the rest of noon-day, departed for Dighawápi; and on the site of the dagoba (subsequently erected) the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of "samádhi." Rising aloft from that spot, the great divine sage, cognizant of the places (sanctified by former Buddhos) departed for the station where the Méghawana establishment was subsequently formed (at Anúradhapura.) The saviour, together with his disciples, alighting on the spot where the sacred bo tree was (subsequently) planted, enjoyed the bliss of the "samádhi" meditation; thence, in like manner, on the spot where the great dagoba (was subsequently built.) Similarly, at the site of the dagoba Thuparámo, indulging in the same meditation; from thence he repaired to the site of Síla dagoba. The lord of multitudinous disciples preached to the congregated devos, and thereafter the Buddho omniscient of the present, the past and the future, departed for the garden of Jeto.

Thus the lord of Lanká, knowing by divine inspiration the inestimable blessings vouchsafed to Lanká, and foreseeing even at that time the future prosperity of the devos, nágas and others in Lanká, the all-bountiful luminary visited this most favoured

Ewań Lańkáyandíhó hitamitamatiná áyatiń pekkhamánó, tasmiń kálamhi Lanká surabhujangaganádi namattthancha passanágá tikkhattumétań atiwipuladayó lókádipó súdipan : dípó tindyamási sujanabahumato, dhammadipáwa bhásiti. *Kalyánigamanań.*

Sujanappasádasańwegatthdya kate mahawanse "Tathágatamhi gamanań nama," patthamó parichchhedó

DUTIYO PARICHCHHEDO.

Mahásammatarájassa wansajohi Mahámuni, kappassádimhi rájási Mahásammata namako
Rójócha, Wararójócha, tathá, Kalyánaká duwe, Uposathócha Mandhátá, Charakopacharáduwe
Chétiyó, Muchalóchéwa, Mahámuchalanamako, Muchalindo Sagarochéwa, Ságaródewanámako,
Bharato, Bhágirasochéwa, Ruchicha, Suruchicha, Patápócha, Mahapatápó, Panádócha, thathá duwe.
Sudassanócha Nérúcha, tathá ewań duwe, pachhimáchdti rájánó tassa puttapaputthákd
Asankhéyáyuká, ite, atthawisati bhúmipá, Kusáwatin, Rajagahań, Mithilańchápi awasuń
Tató, satancha rájánó, chhappannása, satticha, chatu asiti sahassani, chhattinsácha, tatópare
Duttinsa, atthawisácha, dwáwisati, tatopare, atthárasa, sattarasa, pancha dasa, chatuddasa,
Nawa, satta, dwádasancha, panchawisa : tatopare, dwádasaddwa, nawápicha,

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land of the world, thrice. From this circumstance, this island became venerated by righteous men. Hence it shone forth the light itself of religion.

The visit to Kalyáni concluded.

The first chapter of the Mahawanso, entitled, "the visits of the successor of former Buddhos," composed equally for the delight and affliction of righteous men.

CHAP. II.

THE great divine sage, the descendant of the king MAHASAMMATO, at the commencement of this "kappo," was himself the said king named MAHASAMMATO.

Rojo, Wararojo, in like manner two Kalyános, (Kalyáno and Warakalyáno.) Uposatho, two Mandhátós, Charáko, and Upacharáko, Chetiyo, also Muchalo, Mahamuchalo, Muchalindo, also Ságaro, and Ságaradévo, Bharato, Bhágiraso, Ruchi, Suruchi, Patápo, Mahapatápo; and in like manner two Panádos, Sudassano and Néru, likewise two of each name. These above-named kings were (in their several generations) his (Mahasammato's) sons and lineal descendants.

These twenty eight lords of the land, whose existence extended to an asankheya of years, reigned (in the capitals) Kusáwatti, Rájagaha, Mithila.

Thereafter (in different capitals reigned) one hundred, fifty six, sixty, eighty four thousand, then thirty six kings: subsequently thereto, thirty two, twenty eight, twenty two: subsequently thereto, eighteen, seventeen, fifteen and fourteen; nine, seven, twelve, twenty five, again the same number (twenty five), two twelves, and nine. Makhádévo, the first

Chaturásíti sahassáni Makhadéwádikánicha ; chaturásíti sahássani Kalárajanakádayó,
Solasayáwa Okkákapaputtárási : té imé, wisuń wisuń, puré, rajjań kámató anusásiyuń.
Okkákamukhó jetthaputtó Okkákassási bhúpati ; Nipuró, Chandimó, Chandamukhócha, Sirishanchhayó,
Wessantaramáharájá, Jalícha, Sihawáhanó, Sihassarócha ichchété tassa puttapaputtaká.
Dwé asíti sahassáni sahassarassa rájinó puttappaputta rájánó ; Jayasénó tadantimó :
Eté Kapilawatthusmiń Sakyarájáti wissutá : Sihahanu mahárájá Jayasénassa atrajó.
Jayasénassa dhitácha náménási Yasódhará: Déwadahe, Déwadahá sakkó námási bhúpati.
Anjanóchátha, Kachchánd duwé tassá sutá dwé ; mahésíchási Kachchánd raññó Sihahanussa sá,
Asi Anjanasakkassa máhési sá Yasódhará: Anjánassa duwé dhitá, Máyáchádha, Pajápati
Puttá duwé, Dandapáni Suppabhuddhócha sákiyó : pancháputtá, duwé dhitá, ásun Sihahanussatu.
Suddhódanó, Dhotódanó, Sukkódanó, Mitódanó : Amitá, Pamitáchāti ; ime pancha, imá duwé,
Suppabhuddhassa sakkassa mahési Amitá ahu ; tassá Subhaddakáchchánd, Dewadattá, duwé sutá.
Máyá, Pajápatichéwa, Suddhódanamahésiyó Suddhódanamahárañño puttó Máyáya NO JINO,
Mahásammatawańsamhi asambhinné Mahámuni, ewań pawattasanjátó, sabbakhattiya muddhani.
Siddhatthassa kumárassa Bodhisattassa sá ahu máhési Bhaddakanchánd ; puttó tassási Ráhuló.

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of eighty four thousand ; Kalárajanako, the first of eighty four thousand kings ; and the sixteen sons and lineal descendants terminating with Okkáko : these were those (princes) who separately, in distinct successions, reigned each in their respective capital.

Okkákamukho, the eldest son of Okkáko, became sovereign : Nipuro, Chandamo, Chandamukho, Sirisanchhayo, the great king Wessantaro, Jáli, Sihawáhano, and Sihassaro, in like manner : these were his (Okkákamukho's) sons and lineal descendants.

There were eighty two thousand sovereigns, the sons and lineal descendants of king Sihassaro,—the last of these was Jayaséno. These were celebrated in the capital of Kapillawatthu, as Sakya kings.

The great king Sihahanu was the son of Jayaséno. The daughter of Jayaséno was named Yasódará. In the city of Dewadaho there was a Sakya ruler named Dewadaho. Unto him two children, Anjano, then Kachchána, were born. This Kachchána became the queen of king Sihahanu.

To the Sakya Anjano the aforesaid Yasódará became queen. To Anjano, two daughters were born—Máyá and Pajápati ; and two sons of the Sakya race—Dandapáni and Suppabuddho.

To Sehahanu five sons and two daughters were born—Suddhódano, Dhotódano, Sukkódana, (Ghattitódano) and Amitódano ; Amita and Pamita ;—those five, these two. To the Sakya Suppabuddho, Amita became queen. Subhaddakachchána and Dewadatta were her two offspring.

Máyá and Pajápati both equally became the consorts of Suddhódano. OUR VANQUISHER was the son of the Maharaja Suddhódano and Máyá. Thus the great divine sage was, in a direct line, descended from the Mahasammato race, the pinnacle of all royal dynasties. To this prince Siddhatto, a Bodhisattó, the aforesaid Subhaddakachchána became queen. Ráhulo was his son.

Bimbisárócha Siddhatthakumárácha saháyaká; ubhinnań pitaróchápi saháyá ewa té ahú.
Bódhisattho Bimbisárassa panchawassádhikó ahu. Ekúnatińsó wayasá bodhisattópi nikkhami.
Padahitwana chhabbassań, BODHIN *patwá kaménacha; panchatinsówa wayasá Bimbisáramupágami.*
Bimbisáro pannarasa wassótha pitará sayan abhisittó mahapańńó patto rajjassa tassatú.
Patto solusame wassé, Satthá dhámmamadésayi. Dwápańńásé wassáni rajjań karési só pana.
Rajjé samá pannarasa pubbé Jinasamágamá: sattatińsa samátassa; dharamáné Tathágaté.
Bimbisárasutójátósattu tań ghátiyámati, rajjań dwattińsa wassáni, mahámittaddúkárayi,
Ajásattuno wassé atthamé Muni nibbuto; pachchhá só kárayi rajjań wassáni chatuwisati

Tathágato sakalagunaggatań gato, anichchatáwasma wasó upágató; itidayo bhayajananin anichchatań awékkhate, sabhawati, dukkaparagúti.

Sujanappasádasanwegatthája katé maháwansé "Mahásammatawansonama" dutiyo parichchhedo.

The princes Bimbisáro and Siddhatto were attached friends. The fathers of both those (princes) were also equally devoted friends. The bodhísattho was five years the senior of Bimbisáro. In the twenty ninth year of his age, the bodhísattho departed (on his divine mission.)

Having for six years gone through the probationary courses, and having in due order of succession attained BUDDHOHOOD, he repaired in the thirty fifth year of his age to Bimbisáro.

The eminently wise Bimbisáro had been installed himself in the fifteenth year of his age, by his father (Bhátiyo) in the sovereignty of his realm. In the sixteenth year of his reign, the divine teacher propounded his doctrines (to him). He ruled the kingdom for fifty two years: fifteen years of his reign had elapsed before he united himself with the congregation of the vanquisher,—after his conversion, thirty seven years; during which period this successor of former Buddhos still lived.

The weak and perfidious son of Bimbisáro, Ajátasattu, having put him to death, reigned for thirty two years. In the eighth year of king Ajátasattu's reign, the divine sage died. Thereafter he reigned twenty four years.

The successor of former Buddhos, who had attained the perfection of every virtue, arrived at that final death, (from which there is no regeneration by transmigration.) Thus, from this example, whosoever steadfastly contemplates terror-inspiring death, and leads a righteous life, he will be transported (after death) beyond the realms of transmigratory misery.

The second chapter in the Mahawanso, entitled, "the Mahásammatta genealogy," composed equally for the delight and affliction of righteous men.

TATIYO PARICHCHHEDO,

Pancha nettó, Jinó, pancha chattálisa samásamó, thatwá sabbáni kichchháni, katwá lokassa sabbatha,
Kusinárdyań yamakasálanamantaré, wisákha punnamayáń, só dípó lókassa nibbuto.
Sankyápathamatikkantá bhikkhu, tattha, samágatá, khattiyá, bráhamaná, wessá, suddá, dewá, tathéwacha,
Satta satasahassáni tésú pámokkhabhikkhawó, théro Mahákassapócha sanghatthéro tadá ahu
Sarirasáririkadhátu kichcháni káriya ichchhanto, só mahádthéro, dhammań Satthuchiratthitiń,
Lókanáthé dasabule sattáhaparinibbuté, dubbhásitań subhaddassa Buddhassa wachanań sarań,
Saran chiwaradánancha samatthé thapanatthatá, saddhamma thapanatthdya Muniná anuggahań katań,
Kátun saddhammasangítiń, sambuddhánumatéyati nawangasásanadhare, sabbanga, samupágate,
Bhikkhú.pancha satéyéwa Maháhhindsawé ware sammanni: ékénúnétu Anandatthérakárand.
Puna Ananda théropi bhikkhúhi abhiyachito, sammanni kátuń sangítin: sá nasakkáhi, tan wina.
Sádhukilanasattáhań sattáhan dhatupújanań, ichchaddhamásan khépetwá, sabbalokánukampaka·

CHAP. III.

The supreme incomparable, the vanquisher of the five deadly sins, who was gifted with five means of perception, having sojourned for forty five years (as Buddho); and fulfilled in the utmost perfection, every object of his mission to this world; in the city of Kusinára, in the sacred arbor formed by two "sal" trees, on the full moon day of the month of wesákho, this luminary of the world was extinguished. On that spot, innumerable priests, princes, brahmins, traders, and suddras, as well as devos, assembled. There were also seven hundred thousand priests, of whom the théro Maha Kassapo was, at that time, the chief.

This high priest having performed the funeral obsequies over the body and sacred relics of the divine teacher; and being desirous of perpetuating his doctrines for ever; on the seventh day after the lord of the universe, gifted with the ten powers, had demised; recollecting the silly declaration of the priest Subaddo, who had been ordained in his dotage; and moreover recollecting the footing of equality on which he had been placed by the divine sage, by conferring on him his own sacred robes, as well as the injunctions given by him for the propagation of his doctrines; this all-accomplished disciple of Buddho, for the purpose of holding a convocation on religion, convened five hundred priests, who had overcome the dominion of the passions, of great celebrity, versed in the nine departments of doctrinal knowledge, and perfect in every religious attribute. On account of a disqualification (however) attending the théro Anando, there was one deficient of that number. Subsequently the théro Anando also, having been entreated by the other priests to take part in the convocation, was likewise included. That convocation could not have taken place without him.

These universe-compassionating (disciples) having passed half a month,—in celebrating the funeral obsequies seven days, and in the festival of relics seven days,—and knowing

"Wassań wasantá Rájagahé, karissáma dhammasańgahań; náññéhi tatha watthabbamiti, ñatwána hich-Sókáturań, tatha, tatha, assásentó mahájanań Jambudípamhi, té therá wicharitwána chárikań: [chhayań.
Asálhi sukhapakkhamhi, sukkapakkhamhi, tatthiká upágamuń Rájagahan sampannachatupachchayań,
Tatthéwa wassúpagatá, te Mahákassapádayó thérá, thiragunapétá, sambuddhamatakówidá,
Wassánań pathamań másań sabbasénásanésupi karésuń. patisańkharanań; watwánájátasattunó,
Wihárapatisankharé nitthité áhu bhúpatin; "Idáni dhammasangitiń karisáma mayań iti" [tehi, só
"Kattabbań kinti putthassa; "nisajjatthánam" áhu te "Rájá katthdti:" puchchhitwa; wuttathánamhi
Sighań, Webhára sélassa passé, káresi mandapań Sattapaññiguhádwáré, rammań, déwasabhópamań,
Sabbathá mandaitwá, tań attharápési tatha, só, bhikkhúnań ganandyewa anagghattharanánicha.
Nissáya dakkhinań bhágań uttarámukhamuttamań, thérásanań supaññattań ási tattha maháraháń,
Tasmiń mandapamajjhasmiń, purathá mukhamuttamań, dhammásanań supaññattań ahósi, Sugatárahań.
Rájá róchayi theránań "kammań nó nitthitań" iti, thérá théramánanda mánandakaramabruwuń.
"Swé, sannipátó, Ananda; sékhéna gamanań tahiń nayuttanté, wadatthé, twań, appamatto, tató bhawa."

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what was proper to be done, thus resolved: "Keeping 'wasso' in the city of Rájagaha, let us there hold the convocation on religion: it cannot be permitted to other (priests) to be present."

These disciples making their pilgrimage over Jambudípo as mendicants, administering consolation in their affliction (at the demise of Buddho) to the vast population spread over the various portions thereof; in the month of "asala," during the increase of the moon, being the appropriate bright season, these supports of the people in their faith, reached Rájagaha, a city perfect in every sacerdotal requisite.

These théros, with Kassapo for their chief, steadfast in their design, and perfect masters of the doctrines of the supreme Buddho, having arrived at the place aforesaid, to hold their "wasso," caused, by an application to king Ajásattu, repairs to be made to all the sacred buildings, during the first month of "wasso." On the completion of the repairs of the sacred edifices, they thus addressed the monarch: "Now we will hold the convocation on religion." To him (the king) who inquired "What is requisite?" they replied, "A session hall." The monarch inquiring "Where?" in the place named by them, by the side of the Webhára mountain, at the entrance of the Sattapani cave, he speedily caused to be built a splendid hall, like unto that of the devos.

Having in all respects perfected this hall, he had invaluable carpets spread there, corresponding with the number of the priests. In order, that being seated on the north side, the south might be faced, the inestimable, pre-eminent throne of the high priest was placed there. In the centre of that hall facing the east, the exalted preaching pulpit, fit for the deity himself of felicitous advent, was erected.

The king thus reported to the théros: "Our task is performed." Those théros then addressed Anándo, the delight (of an audience) "Anándo, to-morrow is the convocation; on account of thy being still under the dominion of human passions, thy presence there

Ichchéwań chóditó théró, katwána wiriyań samań, iriyápatható muttań arahattamapápuṇi,
Wassánań dutiyé másé, dutiyé diwasé pana, ruchiré manḍapé tasmiń thérá sannipátińsu té.
Thapetwánandathérassa anuchchhawikamásanań, ásanésu nisidińsu arahańto, yathá rahań.
Thérá rahattapattiń só ṇápétuń, téhi mágamá "kuhiń Anańda thérótiȝ" wuchchamánésu kéhichi,
Nimmujjitwá paṭhawiyá, gantwá jótipathénawá, nisídi théró Anandó attanó thapitásané.
Upálithérań winayé, sésadhammé asésaké Anańdatthéramakaruń sabbé thérá dhurańdhará.
Maháthéró sakattánań winayań puchchhituń sayań, sammańnúpáli théróchá wisajjétuń namḗwatu.
Thérásané nisíditwá winayań tamapuchchhi só; dhammásané nisíditwá wissajjési taméwa só.
Winayańńúnamaggéna wissajjitakaména, té sabbé sajjháyamakaruń winayań náyakówidá.
Aggań, bahússutádínań, kósárakkhan mahésinó, sammańnitwána attánań théró dhammamapuchchhi só.
Tathá sammanni attánań dhammásanagató sayań, wissajjési tamánandathéró dhammamasésató.
Wédéhamuniná téna wissajjitakaména, té sabbé sajjháyamakaruń dhammań dhammatthakówidá.

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is inadmissible: exert thyself without intermission, and attain the requisite qualification." The théro, who had been thus enjoined, having exerted a supernatural effort, and extricated himself from the dominion of human passions, attained the sanctification of "arahat."

On the second day of the second month of "wasso," these disciples assembled in this splendid hall.

Reserving for the théro Anando the seat appropriate to him alone, the (other) sanctified priests took their places according to their seniority. While some among them were in the act of inquiring, "Where is the théro Anando"?— in order that he might manifest to the (assembled) disciples that he had attained the sanctification of "arahat"—(at that instant) the said théro made his appearance, emerging from the earth, and passing through the air (without touching the floor); and took his seat in the pulpit specially reserved for him.

All these théros, accomplished supporters of the faith, allotted to the théro Upáli (the elucidation of the) "winaya;" and to the théro Anando, the whole of the other branches of "dhamma." The high priest (Mahákassapo) reserved to himself (the part) of interrogating on "winaya," and the ascetic théro Upáli that of discoursing thereon. The one seated in the high priest's pulpit interrogated him on "winaya;" the other seated in the preaching pulpit expatiated thereon. From the manner in which the "winaya" was propounded by this master of that branch of religion, all these théros, by repeating (the discourse) in chants, became perfect masters in the knowledge of "winaya."

The said high priest (Mahákassapo) imposing on himself (that task), interrogated on "dhamma" him (Anando), who, from among those who had been his auditors, was the selected guardian of the doctrines of the supreme ruler. In the same manner, the théro Anando, allotting to himself that (task), exalted in the preaching pulpit, expatiated without the slightest omission on "dhamma." From the manner in which that sage (Anando), accomplished in the "wédého," propounded the "dhamma," all these priests, repeating his discourse in chants, became perfect in "dhamma."

Ewan sattahi másehi dhamma sangiti nitthitá, sabbalókahitatthâya sabbalókahitihi sá;
Mahákassapathéréna idań Sugatasásanań, panchawassa sahassáni samatthań wattinékatáń.
Atiwajátapamojjá, sandhárakajalantikú, sangiti pariyósáné, chhaddá kampi mahámahí.
Achchhariyánichdhésuń lóké nékáni nékadhá, théréhéwa katattácha, "thériyá" ayam paramparáá.
Pathamań sangahańkatwá, katwá lókahitań bahuń, té yáwatáyuká thatwá, thérá sabbépi nibbutá.
Thérápi té mati, padipahatandhakárá, lókandhakárahananamhi mahápadipá nibbápitá, maraṇá ghóra-mahánilena; ténápi jíwitamidań, matimá, jahéyuti.

Sujanappasádasańwégatthâya katé mahâwansé "pathamadhammasańgitináma," tatiyo parichchhédo.

Thus this convocation, held by these bénefactors of mankind for the benefit of the whole world, was brought to a close in seven months; and the religion of the deity of felicitous advent was rendered effective for enduring five thousand years, by the high priest Mahákassapo.

At the close of this convocation, in the excess of its exultation, the self-balanced great earth quaked six times from the lowest abyss of the ocean.

By various means, in this world, divers miracles have been performed. Because this convocation was held exclusively by the théros, (it is called) from generation to generation the "thériya convocation."

Having held this first convocation, and having conferred many benefits on the world, and lived the full measure of human existence (of that period), all these disciples (in due course of nature) died.

In dispelling the darkness of this world, these disciples became, by their supernatural gifts, the luminaries who overcame that darkness. By (the ravages of) death, like unto the desolation of a tempest, these great luminaries were extinguished. From this example, therefore, by a piously wise man (the desire for) this life should be overcome.

The third chapter in the Mahâwanso, entitled, "the first convocation on religion," composed equally to delight and afflict righteous men.

CHATUTTHO PARICHCHHEDO.

Ajátasattuputtó tań ghátetwá Udáyibhaddakó, rajjań sólasa wassáni káresi, mittadúbhikó.
Udáyibhaddaputtó tań ghátetwá Anuruddhakó, Anuruddhakassa puttó tań ghátetwá Mundanámakó.
Mittaddunó, dummatinó, tépi rajjamakárayun: tésań ubhinnań rajjésu atthawassáni tikkamuń.
Mundassa puttópi tarań ghátetwá Nágadásakó chatúwisati wassáni rajjań kárési pápakó.
"Pitu ghátakawańsóyam" iti kuddhátha nágará, Nágadásakarájánań apanetwá, samágata,
Susunágóti paññattań amachań sádusammatań rajjé samabhisinchinsu, sabbésań hitamánasá
Só atthárasa wassáni rájá rajjamakárayi. Kálásókó tassaputto atthawisati kárayi.
Atité dasamé wassé Kálásókassa rájinó, Sambuddhaparinibbáná ewań wassa satań ahu.
Tadá, Wesáliyá, bhikkhú anéká Wajjiputtaka, "sińgilónańcha" "dwangulancha" tathá "gámantaram-picha" "áwásánumatá" "chinnań" "amathitań" jalóhicha" "nisídanań" "adasakań" játarúpadikań" iti.
Dasawatthúni dípesun kappántiti alajjinó. Tań sutwána Yasatthéro charan Wajjisu chárikan
Chhalabhinno, balappattó, Yasó, Kákandakattrajó, tań samétun saussáho tatthágami Mahawanań.
"Thapetwápósathagge té, kańsapátiń sahodakań, kahápanádi sanghassa, dethétáhu upásake."

CHAP. IV.

Udáyibhaddako, the perfidiously impious son of Ajásattu, having put (his parent) to death, reigned sixteen years.

Anúruddhako, the son of Udáyibhaddako, having put him to death; and the son of Anúruddhako, named Mundo, having put him to death; these perfidious, unwise (princes, in succession) ruled. In the reigns of these two (monarchs) eight years elapsed.

The impious Nágadásako, son of Mundo, having put his father to death, reigned twenty four years.

The populace of the capital infuriated (at such conduct), designating this "a parricidical race," assembled, and formally deposed Nágadásako; and desirous of gratifying the whole nation, they unanimously installed in the sovereignty, the eminently wise minister bearing the (historically) distinguished appellation of Susunágo. He reigned eighteen years. His son Kálásóko reigned twenty years. Thus in the tenth year of the reign of king Kálásóko, a century had elapsed from the death of Buddho.

At that time a numerous community of priests, resident in the city of Wisáli, natives of Wajji—shameless ministers of religion—pronounced the (following) ten indulgences to be allowable (to the priesthood): viz.,* "salt meats," "two inches," "also in villages," "fraternity," "proxy," "example," "milk whey," "beverage," "covers of seats," "gold, and other coined metals." The théro Yaso having heard of this heresy, proceeded on a pilgrimage over the Wajji country. This Yaso, son of Kákandako the brahman,

* These are the opening words of the sentences descriptive of the ten new indulgences attempted to be introduced into the discipline of the Buddhistical priesthood; an explanation of which, would lead to details inconvenient in this place.

"Nakappantań máddítha" iti théró sawárayi. Paṭisáraṇiyań kammań Yasathérassa tékaruń.
Yáchitwá anudútań, só sahaténa purańgato; attanó dhammawáditań sanṇápetwána nágaré.
Anudútawachó sutwá, tam ukkhipitumágatá, parikkhipiya aṭṭhańsu gharań thérassa, bhikkhawó.
Théró uggamma nabhasá, ganatwa Kósambiyań; tató Páṭheyakáwańtikánań bhikkhúnań sańtikań lahuń
Pésési dútétu: sayań gantwáhógaṇgapabbatań; áha Sambhútathérassa nań sabbań Sánawásino.
Páṭhéyuká saṭṭi thérá, asiṭáwantikápicha, mahakhiṇásawá sabbé Áhógaṇgamhi ótaruń.
Bhikkhawó sańnipatitá sabbé tattha, tató tató, ásuń nawuti sahassáni, mantetwá, akhilápi té,
Sóréyyaréwatathérań bahussatamanásawań, tań kálapamukhań ṇatwá, passituń nikkhaminsu tań.
Thérá tań mantanań sutwá, Wesáliń gantuméwa só, ichchhańto phásugamanań, tato nikkhami tań khanań.
Páto pátówa nikkhantá, ṭhánań téna mahattaná, sáyań sáyań múpentánań sahajátiyamaddasuń.
Tattha Sambhútathéréna Yasathéró niyójitó, saddhammasawanań nétań Réwatatthéramuttamań,
Upéchcha, dasawatthúni puchchhi: théró "paṭikkhipi" sutwádhikaraṇań "tancha nisédhémáti" abruwi.
Pápápi pakkhapekkhańtá Réwatatthéramuttamań, sámanakaparikkhárań paṭiyádiya té bahuń
Sígań náwáya gańtwána, sahajáti samípagá; karentá bhatta wissaggań, bhattakálé upaṭṭhité.

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versed in the six branches of doctrinal knowledge, and powerful in his calling, repaired to that place (Wisáli), devoting himself at the Mahawana wihare to the suppression of this heresy.

They (the schismatic priests) having placed a golden dish filled with water in the apartment in which the "upósatha" ceremony was performed, said (to the attendant congregation of laymen), "Devotees, bestow on the priesthood at least a kahapanan." The théro forbade (the proceeding), exclaiming "Bestow it not; it is not allowable." They awarded to the théro Yaso (for this interference) the sentence of "patisáraniyan." Having by entreaty procured (from them) a messenger, he proceeded with him to the capital, and propounded to the inhabitants of the city, the tenets of his own faith.

The (schismatic) priests having learned these circumstances from the messenger, proceeded thither, to award to the théro the penalty of "ukkhipétan," and took up their station surrounding his dwelling. The théro (however) raising himself aloft, proceeded through the air to the city of Kósambiyá: from thence speedily dispatching messengers to the priests resident in Pathéya and Awanti, and himself repairing to the Ahóganga mountain (mountain beyond the Ganges), reported all these particulars to the théro Sambúto of Sána.

Sixty priests of Pathéya and eighty of Awanti, all sanctified characters who had overcome the dominion of sin, descended at Ahóganga. The whole number of priests who had assembled there, from various quarters, amounted to ninety thousand. These sanctified personages having deliberated together, and acknowledged that the théro Réwato of Soréya, in profundity of knowledge and sanctity of character, was at that period the most illustrious, they departed thither for the purpose of appearing before him.

The said théro having attended to their statement, and being desirous (on account of his great age) of performing the journey by easy stages, departed at that instant from thence, for the purpose of repairing to Wisáli. On account of the importance of that mission,

Sahajátiń áwasanto Sálhathéró wichińtiya Páthéyyaká dhammawádi; iti passi anáwasó.
Upéchcha tań Mahábrahmá "dhammé tiṭṭháti" abruwi: nichchań dhammé ṭhitattań só attanó tassa abruwi.
Té parikkháramádáya Réwatatthéramaddasuń. Théró naganhitań, pakkhań páhisissań panámayi.
Wésálíń té tató gańtwá, tató Pupphapurań gatá, wadinsu Káláśókassa narindassa alajjinó:
"Satthussa nó gandhakúṭiń, gópayantá mayań tahiń Maháwanawiháramiń wasáma Wajjabhúmiyań."
"Gańhissáma wiháranti gámawásika bhikkhunó, ágachchhańti, Mahárája, paṭisédhaya te iti."
Rájá tań duggahitańté katwá, Wésálimágamuń, Réwatatthéramulamhi sahajátiyamétthatuń.
Bhikkhú sata sahassáni ékádasa mágatá nawutiń cha sahassáni áhu tań watthusańtiya.
Mulatthéhi winá watthú samanańnéwa róchayi; thérá sabbépi bhikkhú té Wésálimagamu tató.
Duggahitórha só rájá tatthá machché apésayi: mulhádewánubháwéna aṇṇattha agamińsu té.
Pésetwá té mahipáló; rattiń tań supinéna só apassi sakamańtánań pakkhittań Lóhakumbhiyá.
Atibhíto áhu rájá: tamassásétumágamá bhaginínandathéritu ákáséna anásawá:

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departing each morning at dawn, on reaching the places adapted for their accommodation, they met together again (for consultation) in the evenings.

At a place (where they had so assembled), the théro Yaso, under the directions of the chief priest Sambhútó, at the close of a sermon, addressing himself to the celebrated théro Réwato, inquired what the ten (unorthodox) indulgences were. Having examined those rules, the théro pronounced them "inadmissible;" and said, "Let us suppress this (schism.)

These sinners with the view to seducing the renowned théro Réwato to their party, collecting a vast quantity of priestly offerings, and quickly embarking in a vessel arrived at the place where the principal priests were assembled; and at the hour of refection, set forth the chant of refection. The théro Sálhó, who was resident at that selected place, and had overcome the dominion of sin, reflecting whether the doctrine of the Pathéya priests was orthodox, it appeared to him to be so. The Maha-Brahma (of the world Sudháwasá) descending unto him (Sálhó) addressed him thus: "Adhere to that doctrine." He replied,—that his adherence to that faith would be steadfast.

Those who had brought the priestly offerings presented themselves to the eminent théro Réwato. The théro declined accepting the offerings, and dismissed the pupil of the sinful fraternity (who presented them).

These shameless characters departing thence for Wisáli, and from thence repairing to the capital Pupphápura, thus addressed their sovereign Kálásóko: "We, the guardians of the dwelling of our divine instructor, reside there, in the land of Wajji, in the Maháwana wiháre." "The priests resident in the provincial villages are hastening hither, saying, 'Let us take possession of the wihare.' Oh, Maha-rája, prevent them." They having (thus) deceived the king, returned to Wisáli.

In the (aforesaid) selected place where the (orthodox) priests had halted, unto the théro Réwato, for the purpose of suppressing the schismatic indulgences, eleven hundred and ninety thousand priests congregated. He had decided (however) not to suppress the

"Bhárikanté katań kammań: dhammikayyé khamápaya: pakkhé tésań bhawitwá, twań kuru sásanapaggahań."
"Ewań katé sotthituyhań hessatíti" apakkami. Pabhátéyéwa Wisáliń gantuń nikkhami bhúpati.
Gantwá Mahâwanan bhikkusańgań só sańnipátiya; sutwá ubhinnań wádańcha, dhammapakkhancha róchiya.
Khamápetwá dhammiké té bhikkhú sabbé mahipati, attanó dhammapakkhattań watwá; "tumhé yathá ruchin."
"Sampaggahań sásanassa karóthátícha" bhásiya; datwácha tésań árakkhań ágamási sakań purań.
Nichchhituń táni watthúni sańghó sańnipati tadá: anaggáni tattha bhassáni sańgamajjhé ajáyisuń.
Tató só Rewatatthéró sáwetwá, sańgamajjhagó, ubbáhikáya, tań watthuń samétuń nichchhayań akú.
Páchinakecha chaturó, chaturo Páthéyya' épicha, ubbáhikáya sammańti bhikkhúnań watthú santiyá.
Sabbakámicha, Sálhócha, Khujjasóbhitanámako. Wásabhágámikóchâti, therá Páchinaká imé.
Réwato, Sánasambhútó, Yaso Kákandakattrajó, Sumanóchâti, chattáro therá, Páthéyyaká ime.
Samétuń táni watthúni appasaddań, anákulań, agamuń Wálukárámań aṭṭhattherá anáwawa.

heresy at any place but that at which it had originated. Consequently the théros, and all these priests repaired to Wisáli. The deluded monarch dispatched his ministers thither. Misguided however, by the interposition of the gods, they proceeded in a different direction.

The sovereign having (thus) deputed these ministers (to the priesthood), in the night, by a dream, he saw that his soul was cast into the Lóhokumbiyá hell. The king was in the greatest consternation. To allay that (terror) his younger sister, the priestess Anandı, a sanctified character, who had overcome the dominion of sin, arrived, travelling through the air: "The act thou hast committed is of the most weighty import: make atonement to the orthodox ministers of the faith: uniting thyself with their cause, uphold true religion. By adopting this course peace of mind will be restored unto thee." Having thus addressed him, she departed.

At the very dawn of day, the monarch departed to proceed to Wisáli. Having reached the Maháwana wihare, he assembled the priesthood; and having examined the controversy by listening to both parties, he decided in favour of the cause of true religion. The sovereign having made atonement to all the ministers of true religion, and having avowed his adherence to its cause, he said: "Do ye according to your own judgment, provide for the due maintenance of religion;" and having extended his protection to them, he departed for his capital (Pupphápura.)

Thereupon, the priesthood assembled to inquire into these indulgences: there in that convocation (however) endless and frivolous discussions arose. The théro Réwato himself then advancing into the midst of the assembly, and causing to be proclaimed the "ubbáhikáya" rules, he made the requisite arrangements for the purpose of suppressing this heresy.

By the ubbáhikáya rules, he selected, for the suppression of the sacerdotal heresy, four priests of Páchína and four of Páthéya. These were the Páchína priests,—Sabbakámi, Sálho, Kujjasóbhito, and Wásabhagámiko. These were the four Páthéya priests,—Réwato, Sambúto of Sána, Yaso the son of Kákondako, and Sumano. For the purpose

Tésu watthusu ékéka kamato Réwató maháthéro thérá Sabbakámiń puchchhi puchchhásu kowido.
Sabbakámi maháthéro téna puṭṭhósi wiyákari; "sabbáni táni watthúni nakapantíti suttató."
Niharitwádhikaraṇań tań té tattha yáthákkamań; tatthéwa sańghamajjhamhi puchchhá wissajjanań karuń.
Niggahańpápabhikkhúnań dasawatthúkadípinań tésań dasasahassánań maháthérá akańsu té,
Sabbakámi puthuwiyá sańghatthéro tadá ahu, só wisan wassasatiko tadási upasampadá.
Sabbakámicha, Sálhócha, Réwató, Khujjasóbhitó, Yasókákandakasutó, Sambhúto Sáṇawásikó,
Chha thérá Anańdathérassa ìté saddhiwihárinó, Wásabhagámikóchéwa, Sumaṇócha duwé pana.
Théránuruddhathérassa ìté saddhiwihárinó. Aṭṭhathérápi paṇṇá té diṭṭhapubbá Tathágatań.
Bhikkhú satasahassáni dwádasásuń samágatá: sabbésań Réwatatthéró bhikkhúnań pamukhó tadá.
Tadá só Réwatatthéró saddhammaṭṭhitiyá chirań kárétuń dhammasańgítiń sabbabhikkhusamúható.
Pabhinnatthádiṇaṇánań piṭakattayadhárinań satáni satta bhikkhúnań arahattáni muchchini.
Té sabbé Wálukáramé Kálásókéna rakkhitá, Réwatatthérapámokkhá, akaruń dhammasańgahań.

of examining into these (controverted) indulgences, these eight sanctified personages repaired to Wálukaráma wihare, a situation so secluded (that not even the note of a bird was heard), and free from the strife of men. The high priest Réwato, the chief of the interrogating party, questioned the théro Sabbakámi in due order, on these indulgences, one by one. The principal théro Sabbakámi, who had been thus interrogated by him (Réwato), declared: "By the orthodox ordinances, all these indulgences are inadmissible." There (at the Wálukaráma wihare), having in due form rejected this heresy, in the same manner in the midst of the convocation at Maháwana wihare (to which they returned), they again went through the interrogations and replies.

To the ten thousand sinful priests, who had put forth the ten indulgences, these principal orthodox priests awarded the penalty of degradation.

Sabbakámi was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of "upasampada."

Sabbakámi, Sálho, Réwato, Kujjasóbhito, Yaso the son of Kákondako, and Sambúto, a native of Sána,—these six théros were the disciples of the théro Anando. Wasabhagámiko and Sumano,—these two théros were the disciples of the théro Anuradho. These eight pious priests, in aforetime, had seen the deity who was the successor of former Buddhos.

The priests who had assembled were twelve hundred thousand: of all these priests, the théro Réwato was at that time the leader.

Thereupon, for the purpose of securing the permanency of the true faith, this Réwato théro, the leader of these priests, selected from those who were gifted with the qualifications for sanctification, and were the depositories of the doctrines contained in the three "pitakas," seven hundred sanctified disciples (of Buddho, for the purpose of holding the convocation on religion). All these théros having Réwato for their chief, protected by king Kálásóko, held the convocation on religion at the Wálukaráma wihare.

Pubbé katań tathá éwa dhammań puchchhówa, bhásitań ádáya titthapésańtań etań másehi atthahi.
Ewań dutiyasangitiń katwá, tépi mahdyasá thérá dósakkhayań pattá pattákálina nibbutiń.
Iti paramamatinań pattipattabbakánań tibhawahitakaránań lókanáthórasánań sumariya; maranań tań sańkhatásárakańtań pariganiyamasésań, appamattó bhawéyáti.

Sújanappasádasańwégajananatthdya katé Mahawańsé "dutiyasangitináma" chatuttho parichchhédo.

PANCHAMO PARICHCHHEDO.

Yá Mahákassapádihi mahátheréhi áditó katá saddhammasangiti, thériyáti pawuchchati.
Ekówa thérawádó só ádiwassa saté ahu · anná chariyawádátu tató órań ajáisuń.
Téhi sangitikáréhi théréhi dutiyehi, té niggahitá pápabhikkhu sabbé dassahassaká.
Akańsácharíyáwádań Mahásańghika námikań: tató Gókuliká játá Ekabbyóháriká picha.
Gókulikéhi, Pannatti wádá, Báhuliká picha Chetiya wádá: té swécha bhikkhú. Sabbatthawádino Dhamm guttika bhikkhúcha játá, khalu imé duwé.

to the form observed in interrogation and illustration on the former occasion, conducting this meeting precisely in the same manner, it was terminated in eight months.

Thus these théros who were indefatigable in their calling, and absolved from all human afflictions, having held the second convocation on religion, in due course attained "nibbuti."

Hence, bearing in mind the subjection to death of the disciples of the saviour of the universe, who were endowed with the sanctification of "arahat,"—who had attained the state of ultimate beatitude,—and had conferred blessings on the beings of the three "bhawas," recollecting also the liability of the rest of mankind to an interminable transmigration, let (the reader) steadfastly devote himself (to a life of righteousness.)

The fourth chapter in the Mahawanso, entitled, "the second convocation on religion," composed equally to delight and afflict righteous men.

CHAP. V.

The convocation which was held in the first instance by the principal théros, having Mahákassapo for their chief, is called the "Thériya Sangiti."

During the first century after the death of Buddho, there was but that one schism among the théros. It was subsequent to that period that the other schisms among the preceptors took place.

The whole of those sinful priests, in number ten thousand, who had been degraded by the théros who had held the second convocation, originated the schism among the preceptors called the Mahásangika heresy.

Thereafter arose the Gókulika and Ekabbyóhárika schisms.

Játá Sabbatthawádiká Kassapiyá tató pana: játá Saṅkantiká bhikkhu Suttawádaṅ tató pana.
Thérawádéna sahati hońti dwádasamépicha: pubbé wuttá chhawádárha iti atthárasákhilá.
Sattarasápi dutiyé játá wassa saté iti: aññáchariyawádátu tató oramajáyisuṅ.
Hémawatá, Rájagiriyá, tathá Siddhattikápicha: Pubbaséliyabhikkhucha, tathá Aparaséliká,
Wádariyá. Chha é téhi Jambudípamhi bhinnaká: Dhammaruchiyá, Ságaliyá, Láṅkádípamhi bhinnaká.
Achariyakulabhédó.

Kálásokassa puttátu ahésuṅ dasa bhátiká; dwáwisatin té wassáni rajjaṅ samanusásiyuṅ.
Nawabhátaró tató ásuṅ, kaménéwa narádhipá télpi dwáwisa wassáni rajjaṅ samanusásiyuṅ.
Moriyánaṅ kattiyánaṅ waṅsejátaṅ siridharaṅ "Chandaguttóti" páññattan Chánakko bráhmano tato.
Nawamaṅ Dhananańdaṅ taṅ ghátetwá, chandakódhasá, sakalé Jambudípasmiṅ rajjé samabhisinchi so.
Só chatuttiṅsawassáni rájá rajjamakárayi. Tassá puttó Bindusáró atthawisati kárayi.
Bindusárasutá ásuṅ sataṅ ékócha wissutá: Asókó ási tésantu punnatéjamahiddhikó.
We mátiké bhátaré só hańtwá ékúnakaṅ sataṅ; sakalé Jambudípasmiṅ ékárajjamapápuni.

From the Gókulika schismatics the Pannatti, as well as the Báhulika and Chétiya heresies proceeded. Those priests, again, gave rise to the schisms of the Subbattha and the Dhammagúttika priesthood. These two (heresies) arose simultaniously. Subsequently, from the Subbattha schismatics, the Kassapo schism proceeded. Thereafter the Sankantıka priesthood gave rise to the Sutta schism. There were twelve théra schisms: together with six schisms formerly noticed, there were eighteen inveterate schisms.

Thus, in the second century (after the death of Buddho), there arose seventeen schisms. The rest of the schisms of preceptors were engendered subsequently: viz., Hémawatá, Rájagiriyá, as also Siddhattiká, in like manner (that of) the eastern Séliyá, the western Séliya priesthood, and the Wádariyá. These six secessions (from the true faith) took place in Jambudípo; the Dhammaruchiyá and Ságaliyá secessions in Lanká.

The schismatic secessions of the preceptors concluded.

Kálásóko had ten sons: these brothers (conjointly) ruled the empire, righteously, for twenty two years. Subsequently there were nine: they also, according to their seniority, righteously reigned for twenty two years.

Thereafter the brahman Chánakó, in gratification of an implacable hatred borne towards the ninth surviving brother, called Dhana-nando, having put him to death, he installed in the sovereignty over the whole of Jambudipó, a descendant of the dynasty of Moriyan sovereigns, endowed with illustrious and beneficent attributes, surnamed Chandagutto, He reigned thirty four years.

His son Bindusáro reigned twenty eight years. The sons of Bindusáro were one hundred and one, the issue of (sixteen) different mothers.

Among them, Asóko by his piety and supernatural wisdóm, became all-powerful. He having put to death one hundred brothers, minus one, born of different mothers,

Jinanibbánato pachchhá, puré tassábhisékató, aṭṭhárasań wassa satań dwayańnéwań wijániyań.
Patwá chatuhi wasséhi ékarajjamaháyasó, puré Púṭaliputtasmiń attánamabhiséchayi.
Tassábhiséké samakálań ákásé bhúmiyań tathá ; yójané yójané áná nichchań patthaṭá ahú.
Anótattódaké káji aṭṭhánésuń diné, diné, déwadéwó aká téhi sańwibhágajanassacha.
Nágalatá dantakaṭṭhuń ánésuń Himawańtató anékésań sahassánań, dewáéwa páhónakań,
Agadámalakańchéwa tathágadaharitakań: tátówa ambapakkancha waṇṇagańdharasuttamań.
Pańcha waṇṇániwattháni hatthapunchanapaṭṭakań pítańcha, dibbapánańcha Chaddańtadaható marú.
Marantá nagaré tasmiń migasúkarapakkhinó ágańtwana mahánasmiń sayaméwa maranticha.
Gáwo tattha charápetwá wajamánenti dípiyó ; kettawatthu talákádi pálenti migasúkará.
Sumanań pupphapaṭṭakań asuttań, dibbamuppalań, wilépanań, anjanańcha nágá nágawimánató
Sáliwáha sahassani nawutińtu suwápana Chhaddańtadahatóyéwa áharińsu diné diné.
Té sáli nitthusakarané akhańḍétwána taṇḍulé akańsu músiká téhi bhattań rájakulé ahú.
Akańsu satatań tassa madhuni madhu makkhiká ; tathá kammárusálásu achchhá kúṭá nipátayuń.
Kurawíká sákuniká manuṇṇamadhurassará akańsu tassá gańtwána raṇṇó madhurawassikań.

reigned sole sovereign of all Jambudípo. Be it known, that from the period of the death of Buddho, and antecedent to his installation, two hundred and eighteen years had elapsed. In the fourth year of his accession to his sole sovereignty, this illustriously endowed ruler caused his own inauguration to be solemnized in the city of Pátaliputtó. At the instant of his inauguration, the establishment of his supremacy was (miraculously) proclaimed, from yójana to yójana, throughout the air above, and over the surface of the earth.

The devos caused to be brought daily eight mens' loads of water from the lake Anótatto; from which (supplies) the devo of devos (the king) caused the people also to be provided. They also procured from the regions of Himáwanto, "nágalatá" teeth-cleansers, sufficient for several thousand persons. From the same quarter, the invaluable medicinal "malakan;" the precious medicinal "haritakan;" from the same regions the "amba" fruit, superlatively excellent in its color and flavor.

The devos (procured) also cloths of five different colors, and cloths for hand towels of the color of gold, as well as the sacred beverage, from the waters of the Chadanta lake. The elk, wild hog, and winged game, slaughtered in that city (for the king's household), resorting to the royal kitchen, of their own accord, there expire. There, tigers having led forth herds of cattle to graze, reconduct them into their pens. Elk and wild hog watch over fields, gardens, tanks, &c. The nágas (brought) fine cloths of the color of the "sumana" flower, wove without seams; the heavenly "muppalan" flower; also ointment for the body; and medicinal drugs, from the nága wilderness. Parrots brought nine hundred thousand loads of hill paddy daily, from the marshes of Chadanta. Mice, husking that hill paddy, without breaking it, converted it into rice. Therefrom the rice dressed for the royal household was prepared. For him (the king), bees constantly

Rájábhisittó sósókó kumáraṅ Tissayawhayaṅ kaniṭṭhaṅ saṅ sódariyaṅ uparajjébhisécheyi.
Dhammásókábhisékó niṭṭhitó.

Pitá saṭṭhi sahassáni bráhmaṇé bráhmapakkhiké bhójéti; sópi téyéwa tíni wassáni bhójayi.
Diswánupasamá tésaṅ Asókó pariwésané wicheyyadánaṅ dassántu amachché sanniyójiya.
Anápayitwá mabimá náná pásaddhiké wisuṅ wímaṅsitwá, nisajjáyabhójápetwá wisajjayi.
Kálé wátáyanagató santaṅ rachchháya taṅ yatiṅ Nigródhasámaṇéraṅ só diswá chittampasádayi.
Bindusárassa puttánaṅ sabbésaṅ jeṭṭhabhátunó Sumanassa kumárassa puttó sóhi kumárakó.
Asókó pitará dinnaṅ rajjamújjéniyaṅhi só hitwá, gato Pupphapuraṅ, Bindusáré gilánaké,
Katwá puraṅ sakáyattaṅ, mate pitari bhátaraṅ, ghátetwá jeṭṭakaṅ rajjaṅ aggahési puré wáré.
Sumánassa kumárassa déwi taṅ námiká gátá gabbhiní nikkhamitwána páchína dwárato bahi.
Chaṇḍálagámamagamá tattha Nigródhadéwatá tamálapiya náména, mápetwá gharakaṅ adá.
Tadahéwacha naṅ puttaṅ wijáyitwá, sutassa sá "Nigródhóti" áká námaṅ déwatánuggahá gatá.

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deposited honey. In like manner, in his arsenals, bears worked with hammers, and singing birds of delightful melody, repairing to the monarch, sang sweet strains.

The inaugurated sovereign Asóko then installed his full younger brother, prince Tisso, in the dignity of sub-king.

The installation of Dharmásóko concluded.

The father (of Asóko) being of the brahmanical faith, maintained (bestowing daily alms) sixty thousand brahmans. He himself in like manner bestowed them for three years.

Asóko noticing from the upper pavilion of his palace the despicable proceedings of these persons, enjoined his ministers to bestow alms with greater discrimination. This wise (monarch) caused to be brought to him the ministers of all religions separately; and having seated them, and discussed their tenets, and given them alms, allowed them to depart. At a moment when he was enjoying the breeze in his upstair pavilion, observing the sámanéro Nigródho passing the palace square, he was delighted with his sanctified deportment. This royal youth was the son of prince Súmano, the eldest of all the sons of Bindusáro.

Asóko on hearing that Bindusáro was on his death bed, left the kingdom of Ujjénia, which had been bestowed on him by his father, and proceeded to Pupphapura. As soon as his sire expired, seizing the capital for himself, and putting to death his eldest brother (Súmano) in that celebrated city, he usurped the sovereignty.

The consort of prince Súmano, bearing the same name, who was then pregnant, proceeding out of the western gate, departed; and repaired to a village of chandálas (outcastes.) There, the déwetá Nigródho addressed her by name; and having caused an habitation to spring up, conferred it on her. She who was thus protected by the déwetá, giving birth on that very day to her son, bestowed on the child the name "Nigródho." The chief of the chandálas seeing her (in this condition) and venerating her as his own mistress, served her faithfully seven years.

Diswá tań jeṭṭhachaṇḍáló attanó sáminińwiya maṇṇantu tań upatthási sátta wassáni sádhukań.
Tań Mahávaruṇatthéró taddáiswá kumárakań upanissaya sampannań arahá puchchhi mátarań.
Pabbájési khuraggé, só arahattamapápuni dassaná yópagachchhanto só tató mátu déwiyá.
Dhakkhinénacha dwár éna pawisitwá puruttamań, tań gámagami maggéna yáti rájaṇgané tadá.
Santáya iriyáyasmiń pasídiya mahipati, pubbé wasanniwásena pémań tasmiń ajáyathá.
Pubbé kira tayó ásuń bhátaró madhuwánijá; ekó madhuń chikkináti, áharanti madhuń duwé.
Ekó pachchékasambuddhó wanarógáturó ahú, aṇṇo pachchékasambuddho tadatthań madhuatthikó.
Piṇḍachárikawatténa nagarań páwisi tadá, titthań jalatthań gachchhanti ekáchéṭitamaddasa.
Puchchhitwá madhukámattań ṇatwá, hatthéna ádisi, "esó madhupano, bhanté, táttha gachchhátimabbruwí."
Tattha pattassa buddhassa wanijo só pasádawá wissandayanto mukható pattapurań madhuń adá.
Punnancha, uppatantancha, patitancha mahítalé, diswa madhuń pasanno só ewań panidahí tadá.
"Jambudípé ékarajjań dánenánéna hotu mé, ákásé yójané áná bhúmiyań yójanéticha."
Bhátaré ágaté áha "edisassa madhuń adań; anumódatha tumhé tań tumhákancha yathá madhuń."
Jeṭṭho áha atuṭṭho só "chaṇḍálo nuna sósiyá niwásentihi chaṇḍálá kásáyáni sadá iti."

The théro Maha Waruno seeing this infant born with the attributes requisite for the sanctification of "arahat," applied to the mother for him, and ordained him a priest. In the act of shaving his head (for admission into the priesthood) he attained arahathood. Thereafter while on his way to see his princess-mother, entering the capital by the southern gate, at the moment he was passing through the palace square on his road to the village (of outcastes), the sovereign struck with the extreme propriety of his deportment, as if he had been previously intimate with him, an affection arose in his breast towards him.

In a former existence there were three brothers, dealers in honey; one was the seller, two were the providers. There was also a pachché buddho who was afflicted with sores. Another pachché buddho on his account, was solicitous of procuring some honey. In his sacerdotal character, begging his subsistence for the day, he entered the city (of Báránesi.) At that moment, a young woman, who was proceeding to fetch water, at the watering place of the city, observed him. Having made inquiry, and ascertained that he was solicitous of getting some honey, she said, pointing out the direction with her hand, "Lord, there is a honey bazar, repair thither." The dealer well pleased, filled the begging dish of the pachché buddho, who presented himself there, with honey to overflowing. Observing the filling, the overflowing, and the streaming on the ground of the honey, he (the dealer) then formed the following wishes: "By the virtue of this offering, may I establish an undivided dominion over Jambudípo: my authority (being recognised) from yójana to yójana through the air and over the earth." To the brothers, who (subsequently) arrived, he thus spoke: "To such a personage (describing him) I have made offerings of honey. According to your shares in that honey, participate ye in the benefits." The eldest brother incensed, thus replied: "Surely he must be an outcaste; at all times the outcastes wear yellow cloths." The second said: "Send that pachché buddho to the farther side of the ocean." (Subsequently) having listened to the youngest brother's



Majjho "pachchékabuddhań tań khipa pdrańnawé" iti: pattiddnań wachó tassa sutwá téchánumódiyuń.
Apanddésikd sdtu déwittań tassa patthayań adissamdna sandhicha rúpań atimanóramań,
Asókó madhudo; Sandhimittd déwitu chetikd; chaṇḍdlawddi Nigródho; Tissó só pdrawddikó.
Chaṇḍdlawddi chaṇḍdlagdme dsiyatótu, só patthési mokkhań, mokkhańcha satta wassówa pápuni.
Niwiṭṭhapémó tasmiń só rdjdtituritó, tató pakkosdpési tań, sótu sańtiwutti updgami.
" Nisída, táta, anurúpé dsanétdha " bhúpati: adiswá bhikkhumańṇań-só sihdsanamupágami.
Tasmiń pallańkamdyańté rájá iti wichińtayi " addhdyań sámanéró mé gharé hessati sdmikó."
Alambitwá kárań raṇṇó só pallańkań samáruhi, nisídi rdjapallańké sétachchhattassa heṭṭható.
Diswá tathá nisańnań tań Asókó só mahípatí, sambhdwetwánagunató tutthótiwa tadá ahú.
Attanó paṭiyatténa khajjabhojjéna tappiya, sambuddhábhasitań dhammań sámaṇérań apuchchhi tań.
Tassappamddawaggań só sdmanéró abhásatha, tań sutwá bhúmipdló só pasańno Jinasdsané.
" Atthate nichcha bhattáni dammi tátáti" áha tań " upajjhdyassá mé rájá táni dammiti " áha só.
Puna aṭṭhasu dińnesu tánaddchariyassa só, puna aṭṭhasu dińnésu bhikkhusańghassa tánadá.

discourse on the benefits derived from offerings, they also accepted the promised blessings. She who had pointed out the honey dealer's bazar, formed the wish of becoming his (the honey dealer's) head queen (in his character of sovereign), and that she should be endowed with a form so exquisitely moulded, that the joints of her limbs should be ("asandhi") imperceptibly united. (Accordingly) the donor of the honey became Asóko. The young woman became the queen Sandhimittá. He who blasphemously called him (the pachché buddho) "an outcaste," became Nigródho. The one who wished him transported, became Tisso (Déwánanpiatisso). From whatever circumstance (it had been the fate of) the outcaste blasphemer to have been born in a village of outcastes, he nevertheless formed the wish to attain "mokkha," and accordingly in the seventh year of his age, acquired "mokkha" (by the sanctification of arahat.)

The said monarch (Asóko) highly delighted, and conceiving the greatest esteem for him. (Nigródho) thereupon caused him to be called in. He approached with decorous self-possession. The sovereign said to him, "My child, place thyself on any seat suited to thee." He seeing no other priest (present) proceeded towards the royal throne.

While he was in the act of approaching the royal throne, the king thus thought: "This sámanéro will this very day become the master of my palace." Leaning on the arm of the sovereign, he ascended and seated himself on the royal throne, under the white canopy (of dominion.) The ruler Asóko, gazing on the personage who had thus taken his seat, influenced by the merits of his own piety, he thereupon became exceedingly rejoiced. Having refreshed him with food and beverage which had been prepared for himself, he interrogated the said sámanéro on the doctrines propounded by Buddho. The sámanéro explained to him the "appamádawaggo" (section on non-procrastination.) The sovereign having heard the same, he was delighted with the religion of the vanquisher. He said unto him: "Beloved, I will constantly provide for you food for eight." "Sire," he

Puna aṭṭhasu diṅnésu adhiwásési buddhimá. Dwattiṅsa bhikkhu ádáya dutiyé diwasé gató,
Sahatthátappitó raṇṇá dhammaṅ désiya bhúpatiṅ saraṇésucha silésu ṭhapésicha mahájanaṅ.
Niggrodhasámaṇéradassanaṅ.

Tató rájá pasanno só diguṇéna diné diné bhikkhu satthi sahassáni anupubbénupaṭṭhahi.
Titthiyánaṅ sahassánaṅ nikkaḍḍhiṭwána saṭṭhi só, saṭṭhi bhikku sahassáni gharé nichchamabhójayi.
Satthi bhikkhu sahassani bhójétuṅ turitóhi só, paṭiyádápayitwána khajjabhojjaṅ maháraháṅ;
Bhusápetwána nagaraṅ, gaṅṭwá saṅghaṅ nimaṅtiya, gharaṅ netwána, bhojetwá, datwá sámaṇakaṅ bahuṅ;
"Satthárá désitó dhammó kittakóti" apuchchhatha, wyákási Moggaliputto Tissathéro tadassanaṅ.
Sutwána chaturásíti dhammakkhaṅdháni; sobruwí "pujémi téhaṅ pachchékaṅ wihárénáti" bhúpati.
Datwá tadá chhannawuti dhanakótiṅ mahipati purésu chaturasiti sahassésu mahitalé,
Tattha tatthéwa rájuhi wiháré árabhápayi: sayaṅ Asókárámaṅtu kárápetuṅ samárabhi.

replied, "that food I present to the superior priest who ordained me." On another eight portions of rice being provided, he gave them to his superior who had instructed him. On the next eight portions being provided, he gave them to the priesthood. On the next eight portions being provided, the piously wise (Nigródho) accepted them himself.

He who was thus maintained by the king having propounded the doctrines of the faith to the monarch, established the sovereign and the people in those tenets, and the grace to observe the same.

The history of Nigródho concluded.

Thereafter, this king, increasing the number from day to day, gave alms to sixty thousand buddhist priests, as formerly (to the brahman priests.) Having dismissed the sixty thousand heretics, he constantly maintained in his palace sixty thousand buddhist priests. He being desirous that the sixty thousand priests should (on a certain occasion) be served without delay, having prepared costly food and beverage, and having caused the city to be decorated, proceeded thither; invited the priesthood, conducted them to the palace, feasted them, and presenting them with many priestly offerings, he thus inquired: "What is the doctrine propounded by the divine teacher?" Thereupon, the théro Tisso, son of Moggali, entered into that explanation. Having learned that there were eighty four thousand discourses on the tenets of that doctrine, "I will dedicate," exclaimed the monarch, "a wiháro to each." Then bestowing ninety six thousand kotis of treasure on eighty four thousand towns in Jambudípo, at those places he caused the construction of temples to be commenced by the (local) rajahs; he himself undertook the erection of the Asókaráma (in Pupphapura). He bestowed daily, from his regard for the religion, a lac separately to the "ratanattya," to Nigródho, and to infirm priests.

From the offerings made on account of Buddho, in various ways, in various cities, various festivals were constantly celebrated in honor of "thupas."

Ratanattaya Nigródhagilánánañti sásané pachchékañ satasahassañ só addpési, diné diné.
Dhanéna buddhadiññéna thúpapúja anékadhá anékésu wihárésu anéké akaruñ sadá.
Dhanéna dhammadinnéna pachchayé chaturo waré dhammadharánañ bhikkhúnañ upanésuñ sadá nará.
Anótattódakájésuñ sañghassa chaturó adá, té pitakánañ théránañ saṭṭhiyékañ diné diné.
Ekañ Asañdhimittáya déwiyátu adápayi; sayañpana duwéyéwa paribuñji mahipati.
Saṭṭhi bhikkhu sahassánañ dañtakaṭṭhañ diné diné, solasitthi sahassánañ adá nágalatáwhayañ.
Athéka diwasañ rájá chatusambuddhadassanañ kappáyukañ Mahákálanágarájañ mahiddhikañ.
Sunitwána; tamánétuñ sonnasañkhalibañdhanañ pésayitwá, tamánetwá, setachchhattassa heṭṭható,
Pallañkamhi nisidetwá; nánápupphéhi pújiya; solasitthi sahasséhi pariwáriya, abrawí,
"Saddhammachakkawattissa sabbaññussa mahésino rupañ anantañánassa dasséhi mama bho" iti.
Dwattiñsa lakkhanúpetañ, asíti byenjanújjalañ, byámappabhápárikkhittañ, kétumáláhi sóbhitañ.
Nimmáyi nága rájá só buddharúpañ manóharañ. Tañ diswáti pasádassa wimhayassachu pújitó.
"Eténa nimmitañ rúpañ idisañ, kídisañ nukhó Tathágatassa rúpañti," ási pituññatuññatá.

From the offerings made on account of the religion, the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion.

From the loads of water brought from the lake Anótatto, he bestowed daily four to the priesthood generally; one to the sixty accomplished maintainers of the "tripitika;" one to the queen Sandhimittá. The great monarch reserved for his own consumption, two.

To the sixty thousand priests, and sixteen thousand females of the palace, he gave the teeth-cleansers called "nágalatá."

On a certain day, having by inquiry ascertained that the supernaturally-gifted Mahakálo, nága king, whose age extended to a kappo, had seen the four Buddhos (of this kappo); for the purpose of bringing him, having sent a golden chain and having brought him, he placed him under the white canopy of dominion, seated on the royal throne. Making to him many flower-offerings, and surrounded by the sixteen thousand women of the palace, he thus addressed him: "Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the chakkawatti of the doctrine, the maha-irsi." The nága king caused to appear a most enchanting image of Buddho, gifted with the thirty attributes of personal beauty, and resplendent with the eighty charms of corporeal perfection, surrounded by the halo of glory, and surmounted by the lambent flame of sanctity.

Gazing on this (apparition), overjoyed and astonished, he made offerings thereto, and exclaimed, "Such is the image created by this personage: what must not the image have been of the deity himself of happy advent!" (meditating thus) his joy became greater and greater.

The illustrious and powerful monarch (Asóko) then caused a great festival to be solemnized for seven successive days, known as the festival of "sight offering," (the miraculous figure of Buddho being visible during that period).

Akkhi pújanti sannátan tań sattáhań nirańtarań mahámahań mahárájá kárápési mahiddhikó.
Ewammahánubháwócha saddhócháti mahípati thérócha Moggaliputtó diṭṭhapubbé wasíhité.
Sásanappawésó niṭṭhitó.

Dutiyé sangahé théra pekkhańtánágatańhi té sásanópaddawań tassa rańńo kálamhi addasuń.
Pekkhantá sakalé lóké tadúpaddawaghátikań Tissabráhmánumaddakkhuń achiraṭṭháyi jíwitań;
Te tan samúpasańkamma ayáchińsu mahámatiń manussésu papajjitwá tadúpaddawaghátakań.
Adápaṭinań tésań só sásanújjótanatthiko. Siggawań, Chaṇḍawajjíncha awóchuń daharé yati.
" Aṭṭhárasádhiká wassa satá upari hessâti upaddawó sásanassa: nasambhossáma tań mayań.
"Iman tumhádhikaranan nópaganchhittha bhikkhawó daṇḍakammá rahá tasmá daṇḍakammamidanhi wó.
" Sásanujjótanattháya Tissabrahmá mahámati Moggallabráhmanagharé paṭisandhiń gahessati.
" Kálena tumhésú étań pabbájétu kumárakań ekó; sambuddhawachanań uggańhápétu sádhukań."
Ahú Upáli thérassa thérasaddhiwihárikó, Dásakó; Sónakó tassá; dwé té saddhiwihárika.
Ahú Wésáliyań pubbé Dásakonáma sotthiko tisissa sata jeṭṭhó só wasań ácháriyantiké.

Thus, it was foreseen by the priests of old (who had held the second convocation on religion) that this sovereign would be superlatively endowed, and of great faith; and that the son of Moggali would become a théro.

The conversion (of Asóko) to the religion (of Buddho) concluded.

The théros who held the second convocation, meditating on the events of futurity, foresaw that a calamity would befal their religion during the reign of this sovereign. Searching the whole world for him who would subdue this calamity, they perceived that it was the long-lived Tisso, the brahman (of the Brahma lóka world). Repairing to him, they supplicated of the great sage to be born among men for the removal of this calamity. He, willing to be made the instrument for the glorification of religion, gave his consent unto them. These ministers of religion then thus addressed Siggavo and Chandavo, two adult priests: " In eighteen plus one hundred years hence, a calamity will befal our religion, which we shall not ourselves witness. Ye (though) priests failed to attend on the occasion (of holding the second convocation on religion): on that account it is meet to award penalties unto you. Let this be your penance. The brahman Tisso, a great sage, for the glorification of our religion, will be conceived in a certain womb in the house of the brahman Moggali. At the proper age, one of you must initiate that noble youth into the priesthood. (The other) must fully instruct him in the doctrines of the supreme Buddho."

The théro Dásako, was the disciple of Upáli (the disciple of Buddho himself). Sónako was [illegible] disciple. The aforesaid two priests (Siggavo and Chandavo) were his disciples.

In aforetime (at the termination of the first convocation on religion), in Wisáli a brahman of the tribe of Sotthi, named Dásako, the superior of three hundred pupils,

Dwádassa wassikóyéwa wédapáragató charań, sasissó Wálikárámé wasańtań latasangahań.
Upálithéram passitwá nisiditwá tadańtiké, wédésu gaṇṭhiṭṭhánáni puchchhi só táni wyákari.
"Sabbadhammánapatitó ékadhammóhi, mánawa, sabbadhammá ótarańti ékadhammóhi kónusó." ?
Ichchdha námań sandháya théró Mánawakótu só nanńási. Puchchhi "kómantó"? "Buddhamantóti" bhásitó.
"Déhíti" áha, só áha, "déma nó wésadhárinó," Guruń ápuchhi mantatthań, mátarań pitarań tathá.
Mánawánań satéhésatihi thérassa santiké pabbajitwána káléna upasampajja mánawó.
Khínásawasahassán só Dásakatthérajéṭṭhakań Upáli théró wáchési sakalań piṭakattayań.
Ganańá witiwattá té sésáriya puthujjaná piṭakánuggahitáni sóhi thérassa santiké.
Kásísu Sónakó náma satthawáhasutó ahu, giribbajań wanijjáya gato mátá pituhi só.
Agá Wélúwanań pancha dasawassó kumárakó mánawá pańchapanńása pariwáriya tań gato.
Saganań Dásakań thérań tattha diswá pasídiya, pabbajjań yáchi: só áha "tawápuchchha guruń" iti.
Bhattattayamabhunjitwá Sónakó só kumárakó, mátá pituhi káretwá pabbajjánunnamágato.

dwelt with his preceptor. In the twelfth year of his age, having achieved the knowledge of the "vehédo," and while he was making his pilgrimage attended by his own pupils, he met with the théro Upáli, who had held the first convocation, sojourning at the temple Wálukáramo (in Wisáli.) Taking up his residence near him, he examined him on the abstruse passages of the "vehédo." He (Upáli) explained those passages.

The théro, with a certain object in view, thus addressed him (the brahman): "There is a branch of the doctrine superior to all other branches, which perfects the knowledge of the whole doctrine. What branch of the doctrine is it?"

The brahman was ignorant of it, and inquired, "What doctrine is it?" He replied, "Buddho's doctrine." "Impart it to me," said the one. "Only to him who has been admitted into our order can I impart it," rejoined the other.

Thereupon, returning to his native land, he applied for permission from his preceptor (to become a buddhist priest), in order that he might acquire a knowledge of that doctrine; in like manner from his father and mother.

This brahman, together with three hundred of his brahman followers, was admitted into the buddhistical priesthood in the fraternity of that théro: and in due course was raised to the upasampada order.

The théro Upáli propounded the whole "pitakattaya" to his thousand pupils, who had subdued in themselves the dominion of sin, of whom Dásako was the senior.

The other priests of the fraternity of the said théro, who had not attained the sanctification of arahat (which comprised inspiration), and were incapable of acquiring a knowledge of the "pitaka," were innumerable.

In the land of Kási, there was a caravan chief's son, by name Sónako, who came to the mountain-girt city (Rájagaha) on trade, together with his parents, attended by a retinue of fifty five brahmanical devotees who had accompanied him thither. The chief of fifteen years of age repaired to Wélúwana wihare. Becoming acquainted there with the théro

Sadhiń tehi kumárèhi Dásakatthèrasantike, pabbajja upasampajja ugganhi pitakattayań.
Khiṇásawasahassassa thèrasissagaṇassa só ahósi pitakadhárissa jetṭhakó Sónakó yati.
Ahósi Siggawó náma purè Pátalinámakè paññawá machchatanayo atthárasa samótu só
Pásádesu wasantisu chhaladdha utusátusu amachchaputtań áddya Chandawajjin sahayakań.
Purisánań dasadhèhi satèhi pariwáritó, gańtwána Kukkutárámań Sónakatthèra maddasuń:
Samápatti samápannań nisinnań sanwutindriyań wanditè nálapantań tań ṇatwá sanghamapuchchhi tań.
"Samápatti samápanná nálapantiti?" áha tè, "kathańnúwutthahantiti wuttá" áhansu bhikkhawó,
" Pakkósanáya Satthussa, sanghapakkósanáyacha, yathákálaparichchhèdá, áyukkhaya wasénacha,
"Wutthahantiti," watwána; tèsań diswápanissayań páhèsuń sanghawachana; wutthdya satahiń agá.
Kumáró puchchhi "kiń, bhantè, nálapitthátí!" áha só, "bhunjimhabhunji tabbanti," "áha; bhojètha nó"? api.
Aha "amhádisè játè sakká bhójayituń" iti: mátá pitu anunṇáya só kumárótha Siggawó.
Chandawajjicha tè pańcha satáni purisápicha pabbajitwápasampajja Sónatthèrassa santikè.

Dásako as well as with his disciples, overjoyed, he solicited to be admitted into the priesthood. He replied thus: "Ask thy superiors (first.)" The young chieftain Sónako, having fasted for three days, and obtained the consent of his parents to enter into the priesthood, returned. Together with these noble companions, becoming a priest, then an "upasampada," in the fraternity of the théro Dásako, he acquired a knowledge of "pitakattaya."

This Sónako became the superior of a fraternity of a thousand theros, who had overcome the dominion of sin, and acquired a perfect knowledge of the "pitakattaya."

In the city of Patili, there was one Siggavo aged eighteen years, the son of the minister (Siriwadhó), highly gifted with wisdom. He had three palaces for his residences, adapted for all the seasons of the six irtús. Bringing with him his friend Chandawajji, the son of a minister, and attended by a retinue of five hundred men, having repaired to Kukkutaráma wihare, they saw there the théro Sónako, seated absorbed in the "samápatti" meditation, with the action of his senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point. These priests replied, "Those absorbed in the samápatti meditation, do not speak." He then asked of these informants, "Under what circumstances does he rise (from his meditation)?" Replying, "He rises at the call of the divine teacher: at the call of the priesthood: at the termination of the period previously resolved on: at the approach of death:" and observing their predestined conversion, they (the priests) set forth the call of the priesthood. He (Sónako) rising, departed from hence. The young chief addressing Sónako, asked: "Lord, why art thou silent?" "Because," replied he, "I am partaking of that which I ought to partake." He thereupon rejoined, "Administer the same to me." "When thou hast become one of us, it will be permitted thee to partake of it." Thereupon the chiefs Siggavo and Chandawajji and their retinue of five hundred, obtaining the consent of their parents, repaired to the fraternity of the théro Sónako, and being admitted into the priesthood

Upajjhdyantiké yéwa té duwé piṭakattayan uggahétwdwa káléṇa chhalabhiṇṇan pápuṇiṅsucha.
Natwá Tissassa paṭisandhin; tató pabhuti Siggawó théró sósattawassáni tań gharań upasankami.
"Gachchháti" wachanamattampi sattawassáni nólabhi: alattha atthamé wassé "gachchháti" wachanań "tahiń."
Tań nikkhamantań pawisantó diswá Moggalibráhmaṇó "kinchiladdhań ghare nóti?" puchchhi: "ámáti" sóbrawi
Gharań gantwána puchchhitwá dutiyé diwasé, tató musáwádéna niggańhihi thérań gharamupágatań.
Thérassa wachanań sutwá, só pasannamanó dijó attanó pákaténassa nichchań bhikkhań pawattayi,
Kaménassa pasidinsu sabbépi gharamánusá: bhojápési dijó nichchań nisídápiya tań gharé.
Ewań kaména, gachchhanté kálé, solasawassikó, ahu, Tissakumáró; só tiwédá dadhi párago.
Théró katháṣamuṭṭhánań hessatéwanti tań gharé ásanáni nadassési thapetwá mánawásanań.
Brahmalóká ágatattá suchikámo ahósi só, tasmá só tassa pallankań wásaitwá lagiyati.
Aṇṇásanań apassanto thité théró sasambhamó tassa tań ásanan tassa paṇṇápesi ghare janó.
Diswá tatha nisinnań tań ágammácharíyantiká. kujjahitwá mánawó wáchań pharusaya udirayi.

became upasampada priests. These two, residing with the priest-superior who had ordained them, having acquired a perfect knowledge of the "pitakattaya," in due course attained the mastery of the six departments of doctrinal knowledge.

This théro Siggavo, perceiving (by inspiration) the conception of Tisso; during seven years from that date repaired (constantly for alms) to the dwelling in which (he the brahman was conceived.) For that period of seven years, even the word "begone" had not been addressed to him. In the eighth year, at length, he was told (by a slave girl) "Depart hence."

The brahman Moggali, who was returning home, observing him departing, inquired, "Hast thou received any thing at our house?" "Yes," he replied. Going to his house, and having ascertained (that nothing had been given;) on the second day, when the priest visited the dwelling, he upbraided him for his falsehood. Having heard the théro's explanation, (that he only alluded to the slave's reproach, "Depart hence,") the brahman pleased thereat, gave alms to him constantly from the meal prepared for himself. By degrees all the inmates of that house became attached to him. The brahman himself, having made him also an inmate of the house, constantly fed him. In this manner time passed away. and the youth Tisso attained his twentieth year, and succeeded in traversing the ocean of the trivéhedo (of the brahmans.)

The théro (knowing by inspiration) that a discussion would be produced thereby, (by a miracle) rendered all the seats in the house invisible, reserving only the carpet of this young brahman devotee.

As he had descended from the brahma lóka world, he was scrupulously rigid in preserving his personal purity. On this account he (always) folding his carpet, hung it up. Not finding any other seat, while the théro was standing, the people in the house in great confusion, spread for him that carpet of his. The young brahman, on returning from his preceptor, seeing him so seated, enraged, addressed him in opprobrious language.

The théro replied, "Young brahman, what knowledge dost thou possess?" The youth

Théró, "mánawa, kiń mantań jánásiti?" tamabbrawí: taméwa puchchhań thérassa pachchárochési mánawó.
Jánámiti paṭinṇá té thíré théran apuchchhi só gaṇṭiṭṭhánáni wédésu tassa thérótha wiydkari.
Gahaṭṭhóyéwa théró só wédapáragató ahu, nabbyákareyya kiń tassa pabhinna paṭisambhidó.
"Yassa chittan upajjati, naniruṇjhati: tassa chittan nirujjhassati, nuppajjissati: yassawápana chittań,
nirujjhissati, nuppajjissati, naniruṇjhati, ti."
Tań chitta yamaké puchchhi, puchchhi, théró wisáradó, andhakárówiya ahu, tassa só tamawócha só.
"Bhikkhu kónamamantóti?" "buddhamantóti" sobbrúwi: "déhiti wutté?" "no wésadhárinó dammitań" iti.
Mátá pitúhi nunṇátó mantatthdya sapabbaji, kammaṭṭhánamadá théró pabbájetwá yathá rahań.
Bháwanań anuyunjanto, achiréna mahámati sotápatti phalań pattó théró ṇatwána tań tathá.
pesési Chaṇḍawajjissa thérasantikamuggahań.
Upasampadáyitwa tań kálé só Siggawó yati winayan uggahápési puna sésaddwayampicha.
Tató só Tissa daharó árabhitwá wipassanań, chhalabhinṇó áhu, kálé thérabhdwancha pápuni.

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instantly retorted the same question on the théro. When the théro was in the act of replying, "I do possess knowledge," he interrogated the said théro on the abstruse passages of the "vehédos." The théro instantly explained them.

This théro was thus, even while sojourning in the domicile of a layman, accomplished in the "vehédos." Having attained the perfection of sacerdotal sanctity (in the buddhistical creed) why should he not be able to explain them?

"An idea is conceived in the mind of some (rahat saint) which does not vanish from it: (nevertheless) the idea of that individual will vanish (on his attaining nibbuti), and will not be regenerated. Again, the idea of some other person shall vanish, shall not be regenerated, and yet it does not vanish."*

The théro of perfect self-possession called on the youth for the solution of this paradoxical question on the operations of the mind. He became, as it were, involved in perfect darkness, and inquired of him, "Priest, what parable is this?" He replied, "Buddho's parable." On his exclaiming "Impart it to us;" he rejoined, "Only to those do I impart it who have assumed our garb." Obtaining the permission of his parents, he entered into the priesthood for the sake of this parable. The théro having initiated him into the priesthood, he imposed on him, according to the orthodox rules, the task of duly qualifying himself.

This superlatively gifted person having attained that qualification, in a short time arrived at the sanctification of "sotápatti." The théro having ascertained that fact, dispatched him, for the purpose of being instructed, to the théro Chandawajji.

In due course, the priest Siggavo having made him an upasampada, taught him the "vinaya;" subsequently the other two branches of religion. Thereafter the youth Tisso attaining the "vipassanan" sanctification, acquired the mastery of the six

* This passage is interpreted in various ways with the aid of circumlocution. The above is only intended as a literal translation, with the additions sanctioned by the commentary.

Atiwa pákaṭo ási chandówa suriyówa só; kó tassa wáchá maṇṇi, Sambhuddhassa wachówiya?
Moggali putta théródayó niṭṭhitó.

Ekáhaṅ uparájá só addakkhi migawaṅ gató, kílán manté migéraṇṇé diswa, étaṅ wichintayi:
"Migápi éwaṅ kílanti áraṇṇe tinagóchará: nakílissanti kiṅ bhikkhú sukhähárawiháriṅó?"
Attanó chintitaṅ raṇṇo áróchési gharan gató: saṇṇápétuntu sattáhan rájjan tassa adási, só.
"Anubhósi, imaṅ rajjaṅ, sattáhantu, kumáraka: tató taṅ ghátayissámi:" ichcháwócha mahípati.
Aháti tamhi sattáhé "twan kénási kisó iti?" "maraṇassa bhayénáti" wutté: rájáha taṅ puna,
"Sattá háhaṅ marissanti twaṅ nakíli: imé kantan kílissanti yati, táta, sadá maraṇasaṅṅino"
Ichchéwaṅ bhátará wuttó, sásanasmin pasídi só; kálena migawaṅ gantwá théraṅ addakkhi saṇṇataṅ,
Nissinnaṅ rukkhamúlasmiṅ só Mahádhammarakkhitaṅ, sálasákháya nágéna wíjántamanásawaṅ.
"Ayaṅ théró wiyáhampi pabbajja Jinasásané, wiharissaṅ kadá raṇṇé?" iti chintayi mánawó.
Théró tassa pasádatthaṅ, uppamitwá wiháyasá, gantwá Asókárámassa pokkharaṇṇójalé thitó;
Akásé ṭhapayitwána chíwaráni waráni só, ógáhitwá pokkharaṇin gattáni parisinchatha,

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branches of doctrinal knowledge, and ultimately he was elevated to a théro. He became as celebrated as the sun and moon. Who has heard his eloquence, without considering it the eloquence of the supreme Buddho himself!

The matters concerning the théro Moggali concluded.

The sub-king (Tisso) on a certain day, at an elk hunt, saw in a forest, a herd of elk sporting. Observing this, he thus meditated: "Elks, browsing in a forest, sport. Why should not priests lodged and fed comfortably in wihares, also amuse themselves?" Returning home he imparted this reflection to the king, who conferred the sovereignty on him for seven days to solve this question,—addressing him thus: "Prince, administer this empire for seven days: at the termination of that period I shall put thee to death." At the end of the seventh day, he inquired of him, "From what cause hast thou become so emaciated?" when he answered, "From the horror of death." The monarch thereupon rejoined, "My child, thou hast ceased to take recreation, saying to thyself,—'in seven days I shall be put to death.' These ministers of religion are incessantly meditating on death; how can they enter into frivolous diversions?"

He who had been thus addressed by his brother, became a convert to that religion. After the lapse of some time, going to an elk hunt, he perceived seated at the foot of a tree, and fanned by an elephant with the bough of a sal tree, the théro Mahádhammarakkhito, perfect in piety, having overcome the dominion of sin. The royal youth indulged in this reflection: "When shall I also, like unto this théro, initiated into the priesthood, be a dweller in the forest?"

The théro, to incline his heart (to the faith), springing aloft, and departing through the air, alighted on the surface of the tank of the Asókarámo temple; and causing his robes to remain poised in the air, he dived into the tank,* and bathed his limbs.

Tań iddhiń uparájá só diswáttwa pasídiya "ajjéwa pabbajissanti" buddhimákáti buddhimá.
Upasankamitwá rájánan pabbajjań yáchi sádaro. Niwáritu masakkontó, tamádáya mahípati,
Mahatá pariwáréna wiháramagamá sayan: pabbaji só Mahádhammarakkhitattthérasantiké.
Saddhiń ténéwa chatu satan sahassáni narápicha, anu pabbajitánantu ganandnań nawijjati.
Bháginéyyó narindassa Aggibrahmátiwissutó ahósi rańńo dhitáya Sanghamittáya sámikó.
Tassá tassa sutóchápi Sumańo námanámako yáchitwa sópi rájánań uparájéna pabbaji.
Uparájassa pabbajjá tassásókassa rájinó chatuthé ási wassamhi mahájanahitódaya.
Tatthéwa upasampannó sampanna upanissayó ghatentó uparájá só chhalabhińńó rahá ahu.
Wiháré té samáraddhé sabbé sabbapurésupi sádhukań tíhi wasséhi niṭṭhápésuń manóramé.
Thérassa Indaguttassa kammádhitthháyakassatu iddhiyáchásu niṭṭhási Asókarámasawhayó.
Jinéna paribhuttésu ṭhanésucha, tahiń, tahiń, chétiyáni akárési ramaníyáni bhúpati.
Puréhi chaturásíti sahasséhi samantató, lékhé ékáham ánésuń wiháré niṭṭhitá Iti.
Lékhé sutwá, mahárájá, mahátéjiddhiwikkamó, kátu, kámo sakinyéwa sabbá ráma mahámahań,

The superlatively wise sub-king upon seeing this miracle, overjoyed thereat, resolved within himself, "This very day will I be ordained a priest." Repairing to the king, the zealous convert supplicated for permission to become a priest. Unwilling to obstruct his wish, the sovereign, conducting him himself, with a great concourse of attendants, proceeded to the temple. He (the under king) was ordained by the théro Mahádhammarakkhito. On the same occasion with himself, one hundred thousand persons (were ordained.) There is no ascertaining the number of those who became priests from his example.

The renowned Aggibráhma was the son-in-law of the king, being the husband of Sanghamittá the sovereign's daughter. Her and his son, prince Sumano, having obtained the sanction of the king, was ordained at the same time as the sub-king.

It was in the fourth year of king Asóko's reign that, for the spiritual happiness of the people, the ordination of the sub-king took place. In the same year this sub-king, gifted with wisdom, became upasampadá; and exerting himself, by virtue of his former piety, became sanctified with the six supreme attributes.

All these individuals in different towns, commencing the construction of splendid wihares, completed them in three years. By the merit of the théro Indagutto, and of that of the undertaker of the work, the wihare called Asókarámo was also completed in that time. At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid dágobas to be constructed. From eighty four thousand cities (of which Pupphapura) was the centre, dispatches were brought on the same day, announcing that the wihares were completed. Having heard these dispatches read, the glorious, the superlatively gifted, the victorious sovereign, having resolved on having a great festival of offerings at all the temples at the same moment, caused to be published by beat of drums, through the capital,—"On the seventh day

Purabhériń charápési "sattamé diwasé itó sabbárámamaho hótu sabbadésésu ékadá:"
" Yójané yójané dentu mahádánan mahitalé. Karontu gámárámánan maggánancha wibhúsanań:"
" Wihárésúcha sabbésú bhikkhusańghassa sabbathá mahádánáni, wattentu yathá kálań yathá balań."
" Dípamálá pupphamálá lańkárécha, tahiń, tahiń, turiyéhicha sabbéhi upahárań anékadhá."
" Upósathangá ádáya sabbé dhammań sunantucha, pújáwisésé nékécha karontu tadahúpicha."
Sabbé, sabbattha, sabbatthá, yathá nantádhikápicha pújá sampaṭiyá désuń déwalóka manóramá.
Tasmiń diné mahárájá sabbálańkárabhúsitó sahóródhó saháma chchó, balóghapariwárító,
Agamási sakáráman, bhindantówiya médiniń: sańghamajjhamhi aṭṭhási, wanditwá sańghamuttamań.
Tasmiń samágamé ásuń asíti bhikkhu kóṭiyó; ahésuń sata sahassań tésu khíṇásawá yati.
Nawuṭi sata sahassáni ahú bhikkhuniyó tahiń; khíṇasawá bhikkhuniyó sahassan ásu tásutu.
Lókawiwaranan náma páṭihírań akánsu té khíṇásawá pasádatthań Dhammásókassa rájinó.
Esásókóti ṇáyittha puré pápéna kammuná, Dhammásókóti ṇáyittha pachchhá puńṇéna kammuná.
Sammuddapariyantań só Jambúdípań samantató passi sabbé wihárécha náná pujáwibhúsité.

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from hence, throughout all the kingdoms in the empire, let there be a great festival of offerings held on the same day. Throughout the empire, at the distance of each yójana, let there be great offerings bestowed. Let there be decorating of the roads to villages as well as temples. In all the wihares, let almsgiving to the priesthood be kept up in every respect, as long as practicable, and liberally as means will allow. At those places, decorated with festoons of lamps and garlands of flowers in various ways, and joyous with every description of music, let a great procession be celebrated. And let all persons duly prepared by a life of righteousness, listen to the doctrines of the faith; and let innumerable offerings be made on that day."

Accordingly, in all places, all persons, in all respects, as if they were the felicitous Déwaloka heavens, each surpassing the other, bestowed offerings.

On that day, the king, decorated with all the insignia of royalty, and surrounded by his ministers mounted on elephants and horses, with all the pomp and power of state, proceeded, as if cleaving the earth, to the temple built by himself. Bowing down to the chief priest, he took up his station in the midst of the priesthood.

In that congregation there were eighty kotis of priests. Among them there were one hundred thousand ministers of religion who had overcome the dominion of sin. There were also ninety lacs of priestesses, of whom a thousand priestesses had overcome the dominion of sin. These sanctified persons, for the purpose of gratifying king Dhammásóko, performed a miracle for the manifestation to the world, of the truth of their religion.

On account of his former sinful conduct (in having murdered his brothers), he was known by the name of Asóko. Subsequently, on account of his pious character, he was distinguished by the name of Dhammásóko. (By the power of a miracle) he saw all the wihares situated in every direction throughout the ocean-bound Jambudipo, resplendent with these offerings. Having thus beheld these wihares, exceedingly overjoyed, he

Atiwatuṭṭho té diswá sańgań puchchhi nisídiya: "kassa, bhanté, parichchágó mahásugatasásané?"
Théró Moggaliputtó só raṇṇo paṇṇahań wiyákari: "dharamánépi Sugaté natthichági tayá samó."
Tań sutwá wachanań bhiyótuṭṭhó rájá, apuchchhi tań "buddhasásanadáyádó hoti khó mádisó iti?"
Thérótu rájaputtassa Mahindassúpanissayań, tathéwa rájadhitáya Sańghamittáya pekkhiya;
Sásanassábhiwuddhincha tań hétukamawekkhiya, pachchhá bhásatha rájánań só sásanadhurandharó:
"Tádisópi maháchágı dáyákó sásanassatu pachchayadáyakóch'éwa wuchchaté manujádhipa."
"Yótu puttań dhitarańwá pabbajjápési sásané; só sásanassa dáyádó hóti, nó dáyakó ápi."
Atha sásanadáyádabháwamichchhań mahípati Mahindań Sanghamittancha thité tattra apuchchhatha:
"Pabbajissatha kiń tátá, pabbajjá mahatí matá?" pitunó wachanań sutwá pitarań té abhásiuń.
"Ajjéwa pabbajissáma, saché twań, déwa, ichchhasi; amhancha lábhó tumhancha pabbajjáya bhawissati."
Uparájassa pabbajjań kálató pabhutihi, só sáchápi Aggibrahmassa, pabbajjá kata nichchhayá.
Uparajjań Mahindassa dátukámópi bhúpati, tatópi adhikáyáti pabbajjańyéwa róchayi.
Piyańputtań Mahindancha buddhirúpabalóditań, pabbajjápési samahań Sańgamittancha dhitarań.
Tadá wísati wassó só Máhindó rájanandakó, Sańghamittá rájadhitá aṭṭhárasasamá tadá.

inquired of the priesthood: "Lords! in the religion of the deity of felicitous advent, whose act of pious bounty has been the greatest?" The théro, the son of Moggali, answered the sovereign's inquiry: "Even in the life-time of the deity of happy advent a donor of offerings equal to thee did not exist." Hearing this announcement, the king greatly pleased, again thus inquired of him: "Can a person circumstanced as I am, become a relation of the religion of Buddho?" The théro perceiving the perfection in piety of Mahindo the son, and of Sanghamittá the daughter, of the king, and foreseeing also that it would be a circumstance tending to the advancement of the faith, this supporter of the cause of religion, thereupon thus addressed the monarch: "Ruler of men! a greater donor and benefactor to the faith even than thou art, can be called only a benefactor; but he who causes a son or daughter to be ordained a minister of our religion, that person will become not a 'benefactor,' but a 'relation' of the faith."

Thereupon, the sovereign desirous of becoming the "relation of the faith," thus inquired of Mahindo and Sanghamittá, who were present: "My children, it is declared that admission into the priesthood is an act of great merit. What (do ye decide), will ye be ordained?" Hearing this appeal of their father, they thus addressed their parent: "Lord, if thou desirest it, this very day will we be ordained. The act of ordination is one profitable equally to us and to thee." Even from the period of the ordination of the sub-king and of the Aggibráhma, he and she had been desirous of entering the priesthood. The king who had resolved to confer the office of sub-king on Mahindo, attached still more importance to his admission into the priesthood. He with the utmost pomp celebrated the ordination of his beloved son Mahindo, distinguished by his wisdom and his personal beauty, and of his daughter Sanghamittá. At that period this Mahindo, the delight of the monarch, was twenty, and the royal daughter Sanghamittá was eighteen years old. His ordination and (elevation to) the upasampadá took place

Tadahíwa ahú tassa pabbajjá upasampadá; pabbajjá sikkhadánancha tassácha tadahú ahú.
Upajjháyó kumárassa ahu Moggali sawhayo; pabbájési Mahádéwathéro; Majjhantikó pana
Kammawáchań akű: tasmiń sópasampadamaṇḍalé, arahattań Mahindo só pattó sapaṭisambhidań.
Sańghamittáyupajjháyá Dhammapáláti wissuta, áchriyá Ayupáli, kálé sási andsawá.
Ubhó sásanapajjótá Lańkádípópakarinó chhaṭṭhé wassé pabbajińsu Dhammásókassa rájinó.
Mahá Mahindó wassèhi tíhi dípappasádakó, piṭakattayamuggaṇhi upajjháyassa santiké.
Sá bhikkhuní chandalékha Mahindo bhikkhusuriyo Sambuddhasasandkásań té sadá sobhayuń tadá.
Puré Páṭaliputtamhá wané wanacharó charań, kuntakinnariyá saddhiń sanwásań kappáyi kira.
Téna sanwásamanwáya sá putté janayí duwé; Tissojeṭṭhótu, kaniṭṭhotu Sumittonáma námako.
Mahdwaruṇa thérassa kálé, pabbajasantiké, arahattań pápuṇińsu, chhalabhiññá guṇań ubhó.
Pádé kítawisénási puṭṭhójeṭṭhó sawédanó áha puṭṭhó kaniṭṭhena "bhésajja pasatań ghatań."
Raññó niwédanań, raññó gilánapachchayépicha sappi, atthancha charaṇań pachchhábhattań paṭikkhipi.

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on the same day. Her ordination and qualification (for upasampada, not being eligible thereto at her age) also took place on the same day. The théro named Moggali, was the preceptor "upajjháyo" of the prince. The théro Mahadévo initiated him into the first order of priesthood. The théro Majjhantiko performed the "kammawáchan." In that very hall of upasampada ordination, this Mahindo, who had attained the requisites for the priesthood, acquired the sanctification of "arahat." The priestess Dhammapati became the upajjháyá, and the priestess Ayupáli the instructress of Sanghamittá. In due course she overcame the dominion of sin (by the attainment of arahat.) Both these illuminators of the religion were ordained in the sixth year of the reign of Dhammásóko, the benefactor of Lanká. The great Mahindo, the illuminator of this land, in three years learnt from his preceptor the "pitakattaya."

As the moon and sun at all times illumine the firmament, so the priestess (Sanghamittá) and Mahindo shone forth the light of the religion of Buddho.

Previously to this period, a certain pilgrim departing from Patiliputto, and while wandering in a wilderness, formed a connection with a young female kuntikinnaryá (a fabulous animal.) By her connection with him, she brought forth two children,—the elder was called Tisso, and the younger Sumitto. In due course of time, these two having entered into the priesthood under the tuition of the théro Maha Waruno, and having acquired the six perfections of religious knowledge, attained the sanctification of "arahat." Tisso, the elder, was suffering from an ulcer in his foot, occasioned by the puncture of a thorn. The younger having inquired (what would alleviate him), he replied, "A palm-full of clarified butter, to be used as medicine;" but he (Tisso) interdicted his want being made known to the king; its being supplied from the allowances granted by the king to infirm priests; or that for the sake of clarified butter, he should proceed in search of it (at an unorthodox time) in the afternoon. "If in thy (orthodox forenoon) pilgrimage to beg thy (daily) alms, thou shouldst receive some clarified butter, that thou mayst bring."

"Piṇḍáyachí charaṅ sappiṅ labhasí twaṅ tamáhara" ichcháha Tissathéró só Sumittaṅ thíramuttamaṅ.
Piṇḍáya charataṅ téna naladdháhaṅ pasataṅ ghataṅ, sappikumbhasaténápi wiyádhijátó asddhiyó.
Teníwawiyádhiná théró pattó áykkhayantikaṅ ówaditwáppamádéna nibbátuṅ mánasaṅ aká.
Akásamhi nisíditwá téjó dhátuwaséna só, yathàruchin, adhiṭṭháya saríraṅ parinibbutó.
Jálá sarírá nikkhamma nimmansaṅ chhárikan ḍhahi thérassa sakalaṅ káyaṅ aṭṭhikánitu nó dahi.
Sutwá nibbutimétassa Tissathérassa, bhúpati agamási sakárámaṅ janógha pariwáritó.
Hatthi kandhé ṭhitó rájá tánaṭṭhináwaróhayi káretwá dhátusakkáraṅ tassa wiyddhim apuchchhi taṅ.
Taṅ sutwá játasaṅwégó puradwárésu káriya sudhàchitaṅ pokkharaṇiṅ bhésajjánancha púriya.
"Pápési bhikkhusaṅghassa bhésajjáni diné diné, máhotu bhikkhusaṅghassa bhésajjaṅ dullabhaṅ" iti.
Sumittathéró nibbáyi chaṅkamantówa chaṅkamé; pasídi sásanétíwa téndpicha mahájanó.
Kuntiputtá duwé thérá té lókahitakárinó nibbáyinsu Asókassa raṇṇó wassamhi aṭṭhamé.
Tatópabhuti saṅghassa lábhotiwamahá ahu; pachchhá pasannácha janá yasmá lábhaṅ pawáttayuṅ.
Pahínalábhasakkárá titthiyá lábhakáraṇá, sayaṅ kásáyam ádáya wasinsu sahabhikkhuhi.

Thus the exalted théro Tisso instructed the théro Sumitto. A palm-full of clarified butter not being procurable by him in his alms-pilgrimage, a disease was engendered which could not be subdued by a hundred caldrons of clarified butter. By this very disease, the théro was brought to the close of his existence. Preaching to others on "non-procrastination," he prepared his mind for "nibbuti." Seated, poised in the air, pursuant to his own wish, he consumed his corporeal substance by the power of flames engendered within himself, and attained "nibbuti." From the corpse of the théro flames issuing, it was converted into fleshless ashes; but they did not consume any of the bones in the whole of his corpse.

The sovereign hearing of the demise of this théro Tisso, attended by his royal retinue, repaired to the temple built by himself. The king causing these relics to be collected, and placing them on his state elephant, and having celebrated a festival of relics, he inquired of what malady he died. Having heard the particulars, from the affliction created in him, he caused to be constructed at (each of the four) gates of the city a reservoir made of white chunam, and filled it with medicinal beverage, saying, "Let there not be a scarcity of medicines, to be provided daily for the priesthood."

The théro Sumitto attained "nibbuti" while in the act of performing "chankman," (taking his walk of meditation) in the chankman hall. The world at large, in consequence of this event, became greatly devoted to the religion of Buddho. These two théros descended from the kuntikinnaryá, attained "nibbuti" in the eighth year of the reign of Asóko.

Thenceforward, the advantages accruing to the priesthood were great. By every possible means the devoted populace kept up these advantages.

The heretics who had been deprived of the maintenance (formerly bestowed on them by the king), in order that they might obtain those advantages, assuming the yellow robes (without ordination), were living in the community of the priesthood. These persons,

Yathá sakancha té wádan buddhawádóti dipayuń; yathá sakancha kiriyań akarińsu yathá ruchiń.
Tató Moggali puttó só thérô thiraguṇódayó sásanabbudamuppannań diswá tam atikkhalań;
Tassópasamané kálań díghadassi awekkhiya: datwá Mahińdathérassa mahabhikkhuganań sakań,
Uddhagangáya ékówa Ahógangamhi pabbaté wihási sattawassáni wiwékamanubrúhayań.
Titthiyánań bahuttácha, dubbachattácha, bhikkhawó tésań kátuń nasakkhińsu dhamména patisédhanań.
Ténéwa Jambudípamhi sabbárámésu bhikkhawó satta wassáni nákansu upósathapawáraṇań.
Tań sutwána mahárájá Dhammásókó maháyasó ékań amachchan pésési Asókarámamuttamań.
"Gantwádhikaraṇań étań upasamma upósathań, káréhi bhikkhusańghéna mamárámé tuwań iti."
Gantwána sannipátetwá bhikkhusańghań sadummati "upósathań karóthâti" sáwési rájasasanań.
"Upósathań titthiyéhi nakaroma mayań" iti; awócha bhikkhusańgho tań ámachchań mulhamánasan.
Só machchó katipáyánań thérânań paṭipáṭiyá achchhindi asiná sísań "káremi nań upósathań."
Rájabhátá Tissuthéró tań diswá kiriyań, lahuń gantwána tassa ásanné ásanańhi nisídi só.

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whenever (they set up) a doctrine of their own, they propounded it to be the doctrine of Buddho. If there was any act of their own (to be performed), they performed it according to their own wishes (without reference to the orthodox rules.)

Thereupon, the théro, son of Moggali, of increasing piety and faith, observing this dreadful excrescence on religion, like unto a boil, and having, by examining into futurity, ascertained by his profound foresight, the period at which the excision of this (excrescence would take place;) transferring his fraternity of numerous disciples to the charge of the théro Mahindo, he sojourned for seven years in solitude, indulging in pious meditation, at the Ahóganga mountain (beyond the Ganges), towards the source of the river.

In consequence of the numerical preponderance, and the schisms of these heretics, the buddhist priests were incapable of regulating their conduct according to the rules of the orthodox faith. From this very cause, in all the buddhistical temples in Jambudípo, the priests were incapable of observing the rites of "upósatho" and "pawáranan" for a period of seven years (as none but orthodox ministers could be admitted to those rites.)

The superlatively-gifted great king Dhammásóko, hearing of this (suspension of religious observances for seven years), dispatched a minister to the chief temple Asókoráma, with these orders: "Having repaired thither, do thou, adjusting this matter, cause the ceremony of "upósatho" to be performed by the priesthood at my temple."

This ignorant minister having repaired thither and assembled the priests, thus shouted out the commands of the sovereign: "Perform ye the ceremony of upósatho." The priesthood thus replied to the embicile minister: "We will not perform the ceremony of 'upósatho' with the heretics." The minister exclaiming, "I will have the 'uposatho' performed," with his own sword decapitated several of the théros in the order in which they sat. The théro Tisso, the younger brother of the king, perceiving this proceeding, rushing close to him (the minister), placed himself on the seat (of the théro last slaughtered). The minister recognizing that théro, repairing (to the palace) reported the whole of the

Thêran diswá amachchó só, gantwá raṇṇo niwêdayi sabbań pawattiń. Tań sutwá, jâtaddho mahîpati,
Sighań gantwá, bhikkhusańghań puchchhi ubbiggamânasó "ewań katina kammêna kassa pâpań siyâ?" iti.
Têsań apaṇḍitâ kêchi "pâpań tuyihantu;" kêchitu "ubhinnanchâtu;" dhańsu "natthi tuyihańti" paṇḍitâ,
Tań sutwâna mahârajâ "samattho atthi bhikkhunó, wimatiń mê winódetwa, kâtuń sâsânapaggahań?"
"Atthi Moggali puttó só Tissatthêró, rathêsaha!" ichchâha sańghó râjânań râjâ tatthâsi sâdaro.
Wisuń bhikkhú sahassêna chatuhi pariwâritê thêrê, narasahassêna amachchê chaturó tathâ,
Tadahêyêwa pêsêsi attanó wachanêna só thêrań ânêtumê; têhi tathâ wuttê: anâgami.
Tań sutwá, puna, aṭṭhaṭṭha, thêrê, machchêcha pêsayi, wisuń sahassa purisê; pubbêwiya anâgami.
Râjâ puchchhi "kathań thêró âgachchêya nukhó?" iti: bhikkhu dhańsu thêrassa tassâgamaṇa kâraṇań:
'Hohi, bhantê,' upatthambhó kâtuń sâsanapaggahań 'iti wuttê,' mahârâjâ, thêró êhiti só" iti.
Punópi thêrê machchêcha râjâ sólasa sólasê wisuń sahassa purisê tathâ watwâna pêsayi.
"Thêró mahallakattêpi nârohissati yânakań; thêrań gangâya nâwâya ânêthâticha" abbruwi.
Gantwâ tê tań tathâ wóchuń; só tań sútwâwa uṭṭhahi; nâwâya thêrań ânêsuń râjâ; pachchuggami tahiń.

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occurrence to the king. Hearing this event, the king, deeply afflicted, and in the utmost perturbation, instantly repairing (to the temple), inquired of the priesthood: "By the deed thus done, on whom will the sin fall?" Among them, a portion of the ill-informed declared, "The sin is thine:" another portion announced, "Both of you:" the well informed pronounced, "Unto thee there is none."

This great king having heard these (conflicting) opinions (exclaimed), "Is there, or is there not, any priest of sufficient authority (among you) who alleviating my doubt, can restore me to the comforts of religion?" The priesthood replied to the sovereign; "O, warrior king! the thêro Tisso, the son of Moggali, is such a person." The king instantly conceived a great veneration for him. On that very day, in order that the thêro might be brought on his invitation, he dispatched four thêros, each attended by one thousand priests; in like manner four ministers, each attended by a thousand followers. On the message being delivered by these persons, (the thêro) did not accept the invitation.

Hearing this result to the mission, he dispatched eight thêros and eight ministers, each with a retinue of one thousand followers. As in the former instance, he again declined coming. The king inquired, "What can the cause be that the thêro does not come?" The priests informed him what could procure the attendance of that thêro, thus: "Illustrious monarch, on sending him this message, 'Lord! vouchsafe to extend thy aid to restore me to the faith,' the thêro will come."

Again another time, the king adopting that very message, sent sixteen thêros and sixteen ministers, each with a retinue of a thousand persons. He thus instructed (the mission): "The thêro on account of his great age will not be disposed to mount a conveyance; do ye therefore transport the thêro in a vessel by the river." They having repaired thither, delivered their message. He, in the very act of hearing the message, rose. They conveyed the thêro in a vessel. The king (on his approach) went out to meet him.

Jánumattań jalań rájá gahetwá dakkhiṇań karań, náwáya otarantassa thérassádá sagárawó.
Dakkhiṇań dakkiṇéyó só karań raṇṇónukampakó álambitwánukampáya théró náwáya otari.
Rájá thérań nayitwána, uyánań Ratiwaddhanań thérassa pádé dhówitwá makkhetwácha nisídiya
Samattha bháwań thérassa wimańsantó mahípati "daṭṭhukámó aham, bhanté, paṭihíranti," abruwi. [chhasi?
"Kinti?" wutté: "mahikampań," áha: tań punaráha só "sakaláyékadésáya?" "Tań kampań daṭṭhumich-
"Kó dukkaróti?" puchchhitwá "ékadésáyakampanań dukkaranti" sunitwána "tań daṭṭhukámatábruwi."
Rathań, assań, manussácha, pátińchódakapúritań, théró yójanasímáya antaramhi chatuddisé,
Thapápetwá tadangéhi sahatań yójanań mahi chalési iddhiyá tattra nisinnassacha dassayi
Tenámachchéna bhikkhúnań maraṇénattanópicha pápassatthi natthittań thérań puchchhi mahípati.
"Patichchakammań natthiti kiliṭṭhań chétańnań winá" théró bodhési rájánań, watwá "tittira" játakan.
Wasańtó tattha sattáhań rájúyyáné manóramé sikkhápési mahipálań sambuddhasamayań subhań.
Tásmiń yéwacha sattáhé duwé yakkhé mahípati pésetwá, mahiyań bhikkhú asésé sannipátayi.
Sattamé diwasé gantwá sakárámań manóramań, kárési bhikkhusańghassa sannipátamasésató,

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The monarch (proceeding into the river) till the water reached his knees, with the profoundest respect offered the support of his right shoulder to the disembarking théro. The benevolent théro, worthy of every offering, out of compassion, accepting the proffered right arm of the sovereign, disembarked from the vessel. The king conducting the théro to the pleasure garden Ratiwaddhane, bathing his feet and anointing them, caused him to be seated. The sovereign, with the view of trying the supernatural power of the théro, said to him: "Lord, I am desirous of witnessing a miracle." On being asked what (miracle)? He replied, "an earthquake." (The théro) again asked, "the earthquake thou wishest to see, is it to be of the whole earth, or of a limited space?" Inquiring which is the most miraculous, and learning that "an earthquake confined to a limited space was the most miraculous," he declared that he was desirous of witnessing that.

The théro within a boundary—the four sides of which were a yójano in extent—having placed (on each side) a chariot, a horse, a man, and a vessel filled with water, by his supernatural power he caused the half of those things, together with the ground within the boundary, to quake (the other half, placed beyond the boundary, not being affected). He manifested this miracle to him who was there seated.

The king inquired of the théro whether a sin had or had not been committed, on account of the sacrilegious murder of the priests, by his own minister. The théro propounding to the king the játaka called "tittira," consoled him by declaring, "Excepting there be wilful intention, there can be no sin." Sojourning in that delightful royal pleasure garden for seven days, he made the sovereign conversant with the inestimable doctrines of the supreme Buddho.

The king within those seven days having sent two yakkhos, caused all the priests in Jambudípo to be assembled. On the seventh day going to the splendid temple built by himself, he directed the whole priesthood, without any omission, to assemble. Seated

Thérénasaha ékanté nisinnó sáni antaré, ékékań laddhiké bhikkú pakkasitwána santikań,
"Kiń, wádi Sugató bhanté?" iti puchchhi mahipati; té sassatádikan diṭṭhiń wiyáharińsu yathá sakań.
Té michchhádittiké sabbé rájá uppabbajápayi, sabbé saṭṭhi sahassáni ásuń uppabbajápitá.
Apuchchhi dhammiké bhikkhú "kiń wádi Sugato?" iti: "wibhajja wáditáhańsu:" tań thérań puchchhi bhúpati.
"Wibhajja wádi Sambuddhó hóti, bhantéti?" áha; só théró "ámáti;" tań sutwá rájá tuṭṭhamáno, tadá,
"Sanghówa sódhitó yasmá, tasmá sańghó upósathań, karótu, bhanté;" ichchéwa watwá thérassa, bhupati,
Sanghassa rakkhań datwána nagarań páwisi subhań. Sańghó samaggo hutwána tadákási upósathań.
Théro anékasańkhamhi bhikkhusańghé wisáradé, chhalabhiññé, tépitaké, pabhinnapaṭisambhidé,
Bhikkhu sahassań uchchini, katuń saddhammasangahań. Téhi Asókárámamhi aká saddhammasaṅgahań.
Mahákassapathérócha Yasatthérócha kárayuń yathá té; dhammasangitiń Tissatthérópi tań yathá.
Katha watthuppakaraṇań parawádappamaddanań abhási Tissatthérócha tasmiń sangitimaṇḍalé.
Ewan bhikkhu sahasséna rakkhdyás kardjinó ayań nawahi máséhi dhammasangiti nitthitá.
Raññó sattarasé wassé, dwásattatisamó isi, mahápawáraṇáyań só sańgitiń tań samápayi.

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together with the théro within the curtain, and calling up to him, one by one, the heretic priests: "Lord," inquired the sovereign, "of what religion was the deity of felicitous advent?" Each, according to his own faith, propounded the "sassata," and other creeds (as the religion of Buddho). The king caused all those heretic priests to be expelled from the priesthood. The whole of the priests thus degraded were sixty thousand. He then asked the orthodox priests, "Of what religion is the deity of happy advent?" they replied, "The religion of investigated (truth)." The sovereign then addressed the théro: "Lord! is the supreme Buddho himself of that 'vibhajja' faith?" The théro having replied "yes," and the king having heard that answer, overjoyed, "Lord," he exclaimed, "if by any act the priesthood can recover their own purity, by that act let the priesthood (now) perform the "upósatho." Having thus addressed the théro, and conferring the royal protection on the priesthood, he re-entered the celebrated capital. The priesthood restored to unanimity of communion, then held the "upósatho."

The thero from many asankya of priests, selected a thousand priests of sanctified character—possessing the six perfections of religious knowledge, and versed in the "tépitika," and perfect in the four sacerdotal qualifications— for the purpose of holding a convocation. By them the convocation on religion was held: according as the théros Mahákassapo and Yasso had performed the convocations (in their time), in like manner the théro Tisso (performed) this one. In that hall of convocation, the théro Tisso preached a discourse illustrative of the means of suppressing doubts on points of faith.

Thus, under the auspices of king Asóko, this convocation on religion was brought to a close in nine months by these priests.

In the seventeenth year of the reign of this king, this all-perfect minister of religion, aged seventy two years, conducted in the utmost perfection this great convocation on religion, and the "pavaranan."

Sádhukáran dadantiwa sásanaṭṭhitikáraná sangítipariyósáné akampittha mahámahi.
Hitwá seṭṭhabrahmawihárampi manuṇṇań jéguchchhań sásanahéto naralókań
ágammamaká sásanakichchań; katakicho kónámańṇo sásanal:ichchamhi pamajjéti?

Sujanappasádasańwégatthdya katé mahawańsé "tatiyadhammasangítináma" pańchamó parichchhédo.

CHATTHO PARICHCHHEDO.

Wangésú Wanganagaré Wangarájá ahu puré: Kálingarańṇo dhitási mahési tassa rájino.
So rájá déwiyá tassá ékań alabhi dhitarań: némittá wiyákarúń tassá sańwásań migarájinó.
Atiwa rúpini ási, atiwa kámagiddhini; déwéna déwiyácháp lajjáyási jiguchchhitá.
Ekákini sá nikkhamma sérichára sukhatthiní, satthéna saha ańńátá agá Magadhagámina.
Laḷaraṭṭhé aṭṭawiyá sihó satthambhiddhawi aṇṇanttha, sésá dhawinsu, sihágatadisantu sá.
Gańhitwá gócharań sihó gachchhań diswá tamáraká ratto upágaldlento, langulań pattakannako,

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At the conclusion of the convocation, on account of the re-establishment of religion, the great earth, as if shouting its "sádhu!" quaked.

The instrument of this mission having left his supreme residence in the brahma loka world, and descended to this impure human world, for the advancement of religion,—who, capable of advancing the cause of religion, would demur?

The fifth chapter in the Mahawanso, entitled, "the third convocation on religion," composed alike to delight and afflict religious men.

CHAP. VI.

In the land of Wango, in the capital of Wango, there was formerly a certain Wango king. The daughter of the king of Kálinga was the principal queen of that monarch.

That sovereign had a daughter (named Suppadewi) by his said queen. Fortune-tellers predicted that she would connect herself with the king of animals (the lion). She grew up lovely in person, and was ardently inflamed with amorous passions. By both the king and queen, a degrading sense of shame was felt.

This (princess) while taking a solitary walk, unattended and disguised, decamped under the protection of a caravan chief who was proceeding to the Magadha country.

In a wilderness in the land of Lála, a lion chased away the caravan chief. The rest fled in opposite directions: she (advanced) in that in which the lion approached.

The lion, prowling for prey, observing her approaching from a distance, inflamed with passion, wagging his tail and lowering his ears, approached her. She observed him; and

Sá tań diswá, saritwána némittawachanań sutań, abhítá tassa angáni, ranjayanti, parámasi.
Tassá phassína atirittó, pitthiń áropiydsutań síhó sakaguhań netwá, táya sańwásamáchari.
Téna sańwásamanwáya kálína yamaké duwé, puttancha dhitaranchási rájadhítá janési sá.
Puttassa hatthapádásu síhákárá, tato aká námena Síhabáhuń, tań dhitarań Síhasíwaliń.
Putto sólasawassó só, matarań puchchhi sańsayań "twań pitácha nó, amma, kasmá asadisí" iti?
Sá sabbamabrawí tassa, "kinnuyámáti?" sobrawí "guhań thakéti, tátá, té pásánéndti," sábrawí.
Maháguháyathakanań tań khandénádáya só aká ékáhénéwa pańnása yójanáni gatágatań;
Gócharáya gaté síhé, dakkhinasminhi mátarań, wámé kanitthiń katwána, tató sighań apakkami.
Niwásetwána sákhanté, pachchhantagámamágamuń; tatthási rájadhitáya mátalassa sutó tadá,
Sénápati Wangaranno thito pachchantasádhaná, nisinnó watamúlé só, kammań tań sańwidhápayań,
Diswá té puchchhi; tań wóchuń, "atawiwásino mayań" iti: só ádapayí tésań watthání, dhajanípati.
Tánáhésuń ulárání; bhattań pannésu ádapayí, sowannabhájanánásuń tesan puńńena tánicha.
Téna só wimhitó puchchhi, "ké tumhéti?" chamúpati: tassa sá játi gottáni rájadhítá niwédayi.

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recollecting the prediction she had heard of the fortune-tellers, freed from all fear, exciting him, caressed him. By her having thus fondled him, his passion being roused, the lion placed her on his back, and conveying her to his den, he lived with her. In due course of time, by her connection with him, this princess gave birth to twins—a son and a daughter. They partook of the nature of the lion in the formation of their hands and feet. She consequently called him by the name of Síhabáhu, and the daughter Síhasíwali.

This son, in his sixteenth year, inquiring of his mother regarding a doubt raised in his mind, "My mother," said he, "from what circumstance is it, that between thyself, our father and ourselves, there is a dissimilarity?" She disclosed all to him. "Why then do we not depart?" replied he. "Thy father," she rejoined, "closes up the mouth of the den with a stone."

He taking that which closed the mouth of the great den on his shoulders, proceeded and returned a distance of fifty yójanas on the same day. When the lion had gone to prowl for prey, placing his mother on his right shoulder and his sister on the left, he quickly departed.

Covering their nakedness with leaves, they proceeded to a provincial village. At that time (prince Anuro) the son of the princess's maternal uncle was there. This minister, standard-bearer of the king of Wango, was present at this provincial village, superintending cultivation, seated under a wató tree. The royal standard-bearer seeing their condition, made inquiries. They replied, "We are the inhabitants of the wilderness." He bestowed clothing on them, which (clothes) by the virtue of their piety, became of the greatest value. He gave dressed rice in leaves, which became vessels of gold.

The minister astonished by this (miracle), inquired of them, "Who are ye?" The princess narrated to him her birth and lineage. This royal standard-bearer, taking

Pituchchhádhitaraṅ taṅ só ádáya dhajantpati, gantwána Wanganagaraṅ saṅwásaṅ táya káppayi.
Siho sighaṅ guhan gantwá, té adiswá tayó jané, addhitó puttasókéna, nachakkhádi. nachápiwi.
Dáraké té gawésantó agá pachchantagámaké ubbáhiyati só sócha yaṅ yaṅ gámamúpéti só.
Pachchantawásinó gantwá raṅṅo taṅ paṭiwédayuṅ: "siho piléti té raṭṭhaṅ taṅ, déwa, paṭisédhaya."
Alabhaṅ nisédhakaṅ tassa hatthikkhandhagataṅ, puré "adétu sihadáyiti" sahassaṅ sópacháraṅyi.
Tathéwa dwé sahassáni tinichápi narissaró. Dwisú wárésú warési mátá sihabbhujaṅhi taṅ.
Aggahi tatiyé wáré ápuchchhitwáwa mátaraṅ; dápésiti sahassaṅ taṅ ghátétuṅ pitaraṅ sakuṅ.
Raṅṅo kumáraṅ dassésuṅ; taṅ rájá idamabruwi: "gahité yadi sihé té dammi raṭṭhaṅ tadéwa té."
Só taṅ gantwá guhádwáraṅ, sihaṅ diswáwa áraká, éntaṅ puttasinéhéna wijjhintuṅ taṅ saraṅ khipi.
Saró nalátamáhachchamétta chitténa tassatu, kumárapádamúléwa niwatto pati bhumiyaṅ.
Tathásiyáwa tatiyaṅ; tató kujjhi migádhipó, tató khittó saró tassa káyaṅ nibbijja nikkhami.
Sakésaraṅ sihasisaṅ ádáyasapuraṅ agá; matassa Wangarájassa sattáhání tadá ahu.
Raṅṅo aputtakattácha, patitáchassa kammuná, sutwáwa raṅṅo nattuttaṅ, sajánitwáwa mátaraṅ,

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with him this daughter of his father's (younger) sister, conducted her to the city of Wango, and made her his wife.

The lion soon returning to his den, and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. Seeking these children, he entered the provincial villages; and whatever villages he visited, he chased away the people. The inhabitants of the villages repairing to (the capital), thus implored of the king: "A lion is laying waste thy country: sovereign lord, arrest this (calamity)." Not being able to find any person to slay him, placing a thousand pieces (of money) on the back of an elephant, he proclaimed through the city, "Let it be given to the captor of the lion." In the same manner, the king successively (offered) two thousand and three thousand pieces. The mother on two of these occasions prevented the lion-born youth (from undertaking the enterprise). On the third occasion, without consulting his mother, he accepted the offer; and a reward of three thousand pieces was (thus) bestowed on him to put his own father to death. (The populace) presented this prince to the king. The monarch thus addressed him: "On the lion being destroyed, I bestow on thee that country." He having proceeded to the door of the den, and seeing at a distance the lion approaching, impelled by his affection for his child,—to transfix him, he (Sihabáhu) let fly his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort, it was the same. Then the king of animals losing his self-possession (by which the charm that preserved his life was destroyed), the impelled arrow, transpiercing his body, passed through him. (Sihabáhu) returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Wango.

The monarch having left no sons, and his virtuous ministers exulting in this exploit (of

Amachchá sannipatitá, akhilá, ékamánasá Síhabáhu kumárassa "rájáhóhíti" abruwuń.
Só rajjań sampatichchhitwá; datwá mátúpatissa tań; Síhasíwalimádáya játabhumiń gató sayań.
Nangarań tattha mápési ahu Síhapuranti tań, araññe yójana saté gámécháp niwésayi.
Lálaratthé puré tasmiń, Síhabáhu narádhipó rajjań kárési, katwána mahésiń Síhasíwaliń.
Mahési sólasakkhattuń yamakécha duwé duwé putté janayi, kálé, sá; Wijayó náma jetthakó,
Sumitto náma dutiyó; sabbé dwattińsa puttaká; kálena Wijayań rájá uparajjébhisécháyi.
Wijayó wisamáchdro asi; tań parisápicha sáhasáni anékáni dussaháni karińsu té.
Kujjhó mahájano rańńó tamatthań patiwédayi rájá té sańńapetwána, puttań ówadi sádhukań.
Sabbań tathéwa dutiyań ahósi, tatiyampana, kujjhó mahájanó áha: "puttań ghátéhi té" iti.
Rájátha Wijayań tańcha pariwárancha tassa tań satta satáni purisé, káretwá addhamundaké,
Náwáya pakkhipápetwá, wissajjápési ságaré, tathá tésancha, bhariyáyó, tathéwacha kumáraké,
Wisuń, wisuń. Té wissattá purisitthíkumáraká, wisuń, wisuń, dípakasmiń okkaminsu wasinsucha.
Naggadípóti ńayittha kumárókkantadípakó bhariyókkantadípótu Mahindadípakó iti.
Suppáraképatthanamhi Wijayó pana okkami: parisá sáhasénetthahito nawań punáruhi.

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the prince), having ascertained that he was the grandson of the king, and recognized his mother (to be the king's daughter) they assembled, and with one accord, intreated of the prince Síhabáhu, "Be thou king." He having accepted the sovereignty, and conferred it on (Anuro) the husband of his mother, taking with him Síhasíwali, he himself departed for the land of his nativity. There he founded a city which was called Síhapura. In a wilderness a hundred yójanas in extent, he formed villages (in favorable situations for irrigation). In that capital of the land of Lála, making Síhasíwali his queen consort, the monarch Síhabáhu administered the sovereignty. This queen in due course, gave birth on sixteen occasions to twin children. The eldest was named Wijayo, the second was named Sumitto;—altogether thirty two children. At the proper age, the sovereign installed Wijayo in the office of sub-king.

Wijayo became a lawless character, and his retinue were the same: they committed numberless acts of fraud and violence. The nation at large incensed at this proceeding, represented the matter to the king. He censured them (the prince's followers) and his son he severely reprimanded. In all respects the same occurred a second time. On the third occasion, the nation enraged, thus clamoured: "Execute thy son." The king compelling Wijayo and his retinue, seven hundred in number, to have the half of their heads shaved, and having them embarked in a vessel, sent them a drift on the ocean. In the same manner (in a second vessel) their wives. In like manner their children (in a third). These men, women, and children, drifting in different directions, landed and settled in different countries. Be it known, that the land in which the children settled is Naggadípo. The land in which the wives settled is Mahindo. Wijayo himself landed at the port of Suppáraka (in Jambudípo), but (dreading the hostility of the natives) on account of the lawless character of his band, he re-embarked in his vessel. This

Lańkáyań Wijayasandmakó kumáró otiṇṇo tithinamati Tambapaṇṇi dípé, sálánań yamakagunánamantarasmiń nibbánuń sayita diné Tathágatassati.

Sujanappasádasańwégatthdya kate mahdwańsé "Wijaydgamanannámá" chatthó parichchhédó.

SATTAMO PARICHCHHEDO.

Subbalókahitań katwá, patwá santiń khaṇań, parań, parinibbánamanchamhi nipannó, lókanáyakó,
Déwatá sannipátamhi mahantańhi, Mahámuni, Sakkań tattra samípatthań awócha wadanań warań.
"Wijayó Lálawisayá Síhabáhu narindajó ékó Lańkamanúppattó, sattá machchasatánugó.
Patiṭṭhissati, déwinda, Lańkáya mamasásanań; tasmá sapariwárań tań rakkha Lańkancha, sádhukań."
Tathágatassa déwindó waché sutwá wisárado, déwassúppalawannassa Lańkárakkhań samappayi.
Sakkéna wattamattó só Lańkamágamma, sajjukań paribbájakawéséna rukkhamúlamúpáwisi.
Wijayappamukhá sabbé tań apéchcha apuchchhisuń; "ayam, bho, kónu dípóti?" "Lańkádípóti;" iha só iti Watwá kundikáyań téjalénabhisinchiya.

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prince named Wijayo, who had then attained the wisdom of experience, landed in the division Tambapanni of this land Lanká, on the day that the successor (of former Buddhos) reclined in the arbor of the two delightful sal trees, to attain "nibbánan."

The sixth chapter in the Mahávanso, entitled, "the arrival of Wijayo," composed equally to delight and to afflict righteous men.

CHAP. VII.

The ruler of the world, having conferred blessings on the whole world, and attained the exalted, unchangeable nibbána; seated on the throne on which nibbána is achieved, in the midst of a great assembly of devatás, the great divine sage addressed this celebrated injunction to Sakko, who stood near him: "One Wijayo, the son of Sihabáhu, king of the land of Lála, together with seven hundred officers of state, has landed on Lanká. Lord of dévos! my religion will be established in Lanká. On that account thoroughly protect, together with his retinue, him and Lanká."

The devoted king of devos having heard these injunctions of the successor (of former Buddhos), assigned the protection of Lanká to the devo Uppulwannó (Vishnu). He, in conformity to the command of Sakko, instantly repaired to Lanká, and in the character of a paribájako (devotee) took his station at the foot of a tree.

With Wijayo at their head, the whole party approaching him, inquired, "Pray, devotee, what land is this?" He replied, "The land Lanká." Having thus spoke, he blessed them

Suttancha tésań hatthésú lagetwá, nabhaságamá. Dassési sónirúpéna parichárika yakkhini.
Ekó tań wárayantópi rájaputténa, anwagá "gámamhi wijjamánamhí bhawanti sunakhá" iti.
Tassácha sámini tattha, Kúwéni náma yakkhini, nisídi rukkhamúlamhi, kantanti, tápasíwiya,
Diswána só pokkharanińnisinnań tancha tápasiń, tattha nahátwá, piwitwa, ádáyacha muláláyó,
Wárincha pokkharéhéwa; sá utthâyi tamabrawi: "bhakkhósi mama; titthâti:" atthábaddhówa só naró:
Parittasúttatéjéna bhakkétuń sá nasakkhuni yâchiyantópi tań suttań nádá yakkhiniyá naró.
Tań gahetwá suruńgáyań rudantań yakkhini khipí: ewań ékéka sá tattha khipí satta satánipi,
Anáyantésú sabbésú Wijayo bhayasańkitó, naddhapanchâyudhó gantwa, diswá pokkharaniń subhań,
Apassi muttinnapadań, passi tańchéwa tápasiń "imáya khalu bhachchá mé gahitannúti" chintiya:
"Kiń napassasi bhachché mé, bhóti, twań?" "iti áha: tań "kiń rájaputta bhachchéhi? piwa naháyáti" áha sá.
"Yakkhini táwajánáti mama játinti?" nichchhito; sighań sanámań sáwetwá, dhanuńsandháyupágato,
Yakkhiń ádáya gíwáya nárâchawalayéna, só, wámahatthéna késésu, gahetwá dakkhinénatu,
Ukkhipitwá asiń áha: "bhachché mé déhi, dási! tań márémíti;" bhayatthá sá jíwitań yáchi yakkhini;
"Jíwitań déhi mé, sami, rajjań dajjámi té; ahań karissámitthikichchancha, aññań kinchi yathíchchhitań."

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by sprinkling water on them out of his jug; and having tied (charmed) threads on their arms, departed through the air.

A menial yakkhini (named Káli) assuming a canine form, presented herself. One (of the retinue) though interdicted by the prince, followed her, saying, "In an inhabited village (alone) are there dogs." There (near a tank) her mistress, a yakkhini named Kuwéni, was seated at the foot of a tree spinning thread, in the character of a devotee.

Seeing this tank and the devotée seated near it, he bathed and drank there; and while he was taking some (edible) roots and water from that tank, she started up, and thus addressed him: "Stop, thou art my prey." The man, as if he was spell-bound, stood without the power of moving. By the virtue of the charmed thread, she was not able to devour him; and though intreated by the yakkhini, he would not deliver up the thread. The yakkhini then cast him bellowing into a subterraneous abode. In like manner, the seven hundred followers also, she one by one lodged in the same place.

All these persons not returning, Wijayo becoming alarmed, equipping himself with the five weapons of war, proceeded after them; and examining the delightful pond, he could perceive footsteps leading down only into the tank; and he there saw the devotee. It occurred to him: "My retinue must surely have been seized by her." "Pray, why dost thou not produce my ministers?" said he. "Prince," she replied, "from ministers what pleasures canst thou derive? Do drink and bathe (ere) thou departest." Saying to himself, "even my lineage, this yakkhini is acquainted with it," rapidly proclaiming his title, and bending his bow, he rushed at her. Securing the yakkhini by the throat with a "narâchana" ring, with his left hand seizing her by the hair, and raising his sword with his right hand, he exclaimed, "Slave! restore me my followers, (or) I will put thee to death." The yakkhini terrified, implored that her life might be spared. "Lord! spare my life; on thee I will confer this sovereignty; unto thee I will render the favors of my sex; and every other

Adúbhayatthdya sapathań só tań yakkhiń akdrayi; "dnéhi bhachché sighanti" wuttemalldwa sdnayi.
"Imé chhátdti" wuttá sá, tanduldli winiddisi, bhakkhitánań wdnijánań náwatthań wiwidhań bhahuń.
Bhachchá té sddhayitwdna, bháttdni wiyanjandnicha; rdjaputtań bhójayitwá, sabbéchápi abhunjiyuń.
Ddpi tań rdjaputténa bhattań bhutwdtirittakań, pinitd mdpayitwd sd wasań sólasikań sakań.
Anék dramalankárabhúsitanga Máranganá, samdgantwa narindassa, ganhanti, sá lahuń manań;
Sumdpayí punékasmiń rukkhamúlé mahagghiyań sayanań sánipdkdrasahitań sasugandhikań.
Diswá tań Wijayó, sabbamdyatimphalamattano, apékkhamáno só tdya séyyań kappési rattiyań.
Nipajjińsu tató tassa bhachchá sattasatá tadá báhiré sánipákdré pariwariya bhupatiń.
Sutwá yakkhiniyá saddhiń nipannó bhúmipo tahiń, gítawdditasaddantamapuchchi puna yakkhiniń.
Tató sá sakalań rajjań ddtukamá sasámino "manussánamimań Lańkań kahámiti" wiyákari.
"Nagaré bhútapó atthi Siriwatthawhayo idha, atthi yakkhádhipo yakkhanagaré; tassa dhitarań,
"Anayitwána; tammátá áwdhatthdya dhitarań idhádhipatino déti; tahiń yakkhasamdgamé,
"Mahantammangalań hoti; mahayakkhasamdgamó, sattáhamanúpachchhinnań, pawattaticha tań chhanań.
"Tattra mangalaghósóti; punidikkhasamdgamó nasakká laddhumajjéwa yakkhé máréhi, bhúmipa!"

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service according to thy desire." In order that he might not be involved in a similar difficulty again, he made the yakkhini take an oath. (Thereafter) while he was in the act of saying, "instantly produce my followers," she brought them forth. Declaring "These men must be famished," she distributed rice and a vast variety of other articles (procured) from the wrecked ships of mariners, who had fallen a prey to her.

The followers having dressed the rice and victuals, and having served them to the prince, the whole of them also feasted thereon. She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself (into a girl) of sixteen years of age; and decorating her person with innumerable ornaments, lovely as Máránga herself, and approaching him, quickly inflamed the passion of the chief. Thereupon, she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There, his seven hundred followers on that night slept, outside the curtain, surrounding their sovereign. This (destined) ruler of the land, while reposing there with the yakkhini, hearing the sounds of song and music, inquired of the yakkhini regarding the same. Thereupon, she being desirous of conferring the whole sovereignty on her lord, replied, "I will render this Lanká habitable for men. In the city Siriwattha, in this island, there is a yakkho sovereign (Kálaséno), and in the yakkha city (Lankápura) there is (another) sovereign. Having conducted his daughter (Pusamittá) thither, her mother (Kondanámiká) is now bestowing that daughter at a marriage festival on the sovereign there (at Siriwattha). From that circumstance there is a grand festival in an assembly of yakkhos. That great assemblage will keep up that revel, without intermission, for seven days. This revel of festivity is in that quarter. Such an assemblage will not occur again; Lord! this very day extirpate the

Tassá tań wachanań sutwá, narindo só tamabrawi; "adissamamé yakkhé té kathammár émi, kámadé."
"Ahań karómi saddanté, thatwá yakkhánamantaré, téna sańńápaténéwa, pahárań déhi, khattiya;
Mamánubháwató tésań sariré gańhatibrawi." Katwá tathéwa só yakkhé wilayantési khattiyo.
Hantwá yakkhapatiń, rájápilandhassá pilandhanań; pilandhińsúcha sésánań sésá machchá pilandhanań.
Nikkhamma yakkhanagará, katipáhachchayéna, só Tambapańńawhayań katwá, nagarań tattra sańwasi.
Agatá rájapamukhá tató satta satá nará, bhassitá náwató bhúmin, gélańńénábhimadditá,
Dubbalá, bhumiyań hatthapánimhi upalimpitá nisidińsú; tató tésań "Tambapańńatthapańńiyó."
Téna tań káranénéwa kánanań "Tambapannití" laddhábhidhéyań; ténéwa lakkhitań dípamuttamań.
Síhabáhu narindó só yéna sihań samággahí; tena tassattrajánattá "Síhaláti" pawuchcharé.
Síhaléna ayań Lańká gahitá, téna, wásiná, ténéwa "Sihalan" náma sańńitań Sihalańtuná.
Tató rájakumárassa bhachchá gámań tahiń tahiń mápisuń sakalé tamhi Síhalé attanattanó.
Kadambanadiyá tíré Anúráddhawhayań warań gámań; tassúttaré bhágé gambhíranadiyantiké,
Upatissa dwijáwasamupatissawhayań, warań gamamatthúruwélancha Wijitań; dutiyampurań.
Ewań témattanó námań katwá janapadań bahuń, samágamma tató machchá rańńo rajjéna yáchayuń.

yakkhos." Hearing this advice of hers, the monarch replied to her: "Charmer of my affections, how can I destroy yakkhos, who are invisible?" "Prince," replied she, "placing myself in the midst of those yakkhos, I will give a shout. On that signal fall to with blows: by my supernatural power, they shall take effect on their bodies." This prince proceeding to act accordingly, destroyed the yakkhos. The king having put (Kálaséno), the chief of the yakkhos, to death, assumed his (court) dress. The rest of his retinue dressed themselves in the vestments of the other yakkhos. After the lapse of some days, departing from the capital of the yakkhos, and founding the city called "Tambapanni," (Wijayo) settled there.

At the spot where the seven hundred men, with the king at their head, exhausted by (sea) sickness, and faint from weakness, had landed out of the vessel, supporting themselves on the palms of their hands pressed on the ground, they sat themselves down. Hence to them the name of "Tambapanniyo," (copper-palmed, from the color of the soil). From this circumstance that wilderness obtained the name of "Tambapanni." From the same cause also this renowned land became celebrated (under that name).

By whatever means the monarch Síhabáhu slew the "sího" (lion), from that feat, his sons and descendants are called "Síhalá," (the lion slayers). This Lanká having been conquered by a Síhalo, from the circumstance also of its having been colonized by a Síhalo, it obtained the name of "Síhalá."

Thereafter the followers of the prince formed an establishment, each for himself, all over Síhala. On the bank of the Kadamba river, the celebrated village called (after one of his followers) Anurádho. To the north thereof, near that deep river, was the village of the brahmanical Upatisso, called Upatissa. Then the extensive settlements of Uruwéla and Wijito; (each) subsequently a city.

Samána kulajátáya natthitáya mahésiyá, rájá rájabhisékettha tadáchási. upékkhakó.
Ussáhajátá sabbé té kumarassábhisóchané pésisuṅ Dakkhinaṅ Madhuraṅ manippabhuti pábhataṅ.
Gantwá té, Pandawaṅ diswá, datwá pábhatamáha taṅ, sásanancha niwédésuṅ, "rájakaññatthiká," naru,
"Síhabáhuttarajó Laṅkaṅ wijayí Wijayawhayó, tassabhisèchanatthaya, dètha nó dhitarantu" té.
Mantetwá Pandhawó rájá sahamachchéhi, attanó, dhitaraṅ Wijayiṅ tassámachchánanchápi tassa só,
unasatta satámachchadhitarancha apésayi.
"Pésétu kámá pésettha dhitaré Síhalíwaraṅ, samalaṅkáritwá saddwáré thapápessantu té, lahuṅ."
Datwá pituṅnaṅ bahukaṅ dhanaṅ táyo samánayi.
Dhitaraṅ sabbasówannamitthágárína bhúsitaṅ katwa, dápési, dáyajjaṅ hatthassarathadásiyó.
Atthárasahi machchéhi panchasatthikúléhicha, saddhiṅ táyodhapésési paṅṅaṅ datwána maṅtiyo.
Sabbé té náwamáruyha, yénettha bahuká janá satiṅṅatammahátitthaṅ patthanaggáma saṅṅitaṅ.
Wijayassa wijáyitwá dhitaramputtakantubhó wasanté samayé yakkhiṅ ságá Pandawadhitaraṅ.

Thus these followers having formed many settlements, giving to them their own names; thereafter having held a consultation, they solicited their ruler to assume the office of sovereign. The king, on account of his not having a queen consort of equal rank to himself, was indifferent at that time to his inauguration.

All these chiefs, incited to exertion by their anxiety for the installation of the prince, sent to the southern Madhura (a deputation with) gems and other presents.

These individuals having repaired thither, obtained an audience of (king) Panduwó, and delivering the presents, they announced their mission, thus addressing him: "It is for a royal virgin. The son of Síhabáhu, named Wijayo, has conquered Lanká: to admit of his installation, bestow thy daughter on us."

The king Panduwó having consulted with his ministers, (decided that) he should send to him (Wijayo) his own daughter Wijayi; and for the retinue of that (king) one less than seven hundred daughters of his nobility.

"Those (said he, among you) who are willing to send your daughters to renowned Síhala, send them.—Let them be quickly ranged before their doors decorated in their best attire." Having bestowed many presents on their fathers, he, with their concurrence, assembled the maidens (at the palace), and causing his own daughter to be decorated with every description of gold ornaments befitting her sex and exalted rank, he bestowed on her, as dowry, elephants, horses, chariots, and slaves. With eighteen officers of state, together with seventy five menial servants (being horse keepers, elephant keepers, and charioteers), the monarch dispatched these (maidens), bestowing presents on them. All these persons having embarked in a vessel, from the circumstance of great concourses of people landing there, the port (at which they debarked) obtained the name of Mahátittha.

This daughter of Panduwó arrived when the yakkhini, by her connection with Wijayo, had borne him two children,—a son (Jíwahatto) and a daughter (Disála).

Sutwáchágamanań tassá kumáró rájaputtiyá nasakká ékató watthuń yakkhiyá rájadhitarań.
Mańtwá Kuwéniyáwócha "rájitthi bhírújátiyá: téna twań gachchha géhá mé, putté katwá mamantiké."
"Bhdyámi yakkhé; yakkhá té hatá mé tanakáraṇá, ubhatóáání natthóhań, kahań sáyámitibrawí?"
"Yattra michchhasi ṭamańṇattra yakkhéhi, wijité mama, sahassabalikamména pósáyissámi tań ahań."
Wárentiwa panéwan sá ródantáádya dáraké, gátá yattrámanussanań nagarań tamamánusi.
Dáraké yakkhanagará nisiádpiya bahiré; antówisantiń yakkho tań diswá wasdhasópagá.
"Punápinópanókása mé sayantidha mágatánatiko" túhalé yakkhé yakkho sáhasikopana,
Kuddhó pánippahárena wiyalantayi yakkhiniń; tassátu mátaló yakkhó nikkhamma nagarábahi,
Diswá té dáraké, puchchhi "tumhé kassa sutá?" iti.
"Kuwéniyáti" sutwáha "mátá té máritánidha tumhépi diswá máréyuń, paláyatha lahuń" iti.
Aguń Sumanakúṭańté paláyitwá tató lahuń, wásań kappési jeṭṭhó só wuddhó táya kaniṭṭhiyá.
Puttadhítáhi waḍḍhitwá rájánuṇṇáya té wasuń, tatthéwa Malayé ésó pulindánańhi sambhawó.
Paṇḍurájassa dútá té paṇṇakárań samappayuń Wijayassa kumárassa rájadhitáhikáwatá.

The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess could live with him at the same time with the yakkhini, he thus explained himself to Kuwéni: "A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house." She replied, "On thy account, having murdered yakkhos, I dread these yakkhos: now I am discarded by both parties, whither can I betake myself?" "Within my dominions (said he) to any place thou pleasest, which is unconnected with the yakkhos; and I will maintain thee with a thousand bali offerings." She who had been thus interdicted (from reuniting herself with the yakkhos) with clamourous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Lankápura) of inhuman inhabitants. She left her children outside the yakkha city. A yakkho who detested her, recognizing her in her search for a dwelling, went up to her. Thereupon another fierce yakkho, among the enraged yakkhos (asked): "Is it for the purpose of again and again spying out the peace we enjoy that she is come?" In his fury he killed the yakkhini with a blow of his open hand. Her uncle, a yakkho (named Kumáro) happening to proceed out of the yakkha city, seeing these children outside the town, "Whose children are ye?" said he. Being informed "Kuwéni's," he said, "Your mother is murdered: if ye should be seen here, they would murder you also: fly quickly." Instantly departing thence, they repaired to the (neighbourhood of the) Sumanta mountain. The elder having grown up, married his sister, and settled there Becoming numerous by their sons and daughters, under the protection of the king, they resided in that Malayá district. This person (Jíwahatto) retained the attributes of the yakkhos.

The ambassadors of king Panduwo presented to prince Wijayo the princess and other presents.

Katwá sakkárasammánań dútánań Wijayó pana; adá yathárahań kaññá amachchhánań, janassacha.
Yathá widhincha Wijayań sabbé machchá samágatá rájjéna samabhisinchińsu, karinsucha maháchhanań.
Tató só Wijayó rájá Pandurájassa dhitarań mahatá pariharéna mahésittébhisichayi.
Thána tadá amachchánań addsi, sasurassatu anuwassań sańkhamuttań satasahassadwayárahań.
Hitwána pubba charitań wisamań saména dhamména Lańkamakhilań anusásamáno só, Tambapanninagaré,
Wijayó narindo rajjań akárayi samá khalú atthatińsati.

Sujanappasádasańwégatthdya katé Mahawańsé "Wijayábhiséko námó," sattamó parichchhedó.

ATTHAMO PARICHCHHEDO.

Wijayó só mahá rájá wassé antimaké thito, iti chintayi; "uddhohań, nacha wijjati mé sutó;
Kichchhéna wásitań ratthań nasséyitha mamachchayé? ánápéyiyań rajjahétuń Sumittań bhátarań mama."
Athámachchéhi mantetwá lékhań tattha wisajjayi, lékań datwána Wijayó nachiréna diwangató.
Tasmiń maté amachchá té pikkhantá khattiyágamań Upatissagámé thatwána ratthań samanusásayuń.

Wijayo paid to the ambassadors every mark of respect and attention. According to their grades or castes, he bestowed the virgins on his ministers and his people.

All the nobles having assembled, in due form inaugurated Wijayo into the sovereignty, and solemnized a great festival of rejoicing.

Thereafter the monarch Wijayo invested, with great pomp, the daughter of king Panduwó with the dignity of queen consort.

On his nobles he conferred offices: on his father-in-law (king Panduwó) he bestowed annually chanks and pearls, in value two lacks.

This sovereign Wijayo, relinquishing his former vicious course of conduct, and ruling with perfect justice and righteousness over the whole of Lanká, reigned uninterruptedly for thirty eight years in the city of Tambapanni.

The seventh chapter in the Maháwanso, entitled, "the inauguration of Wijayo," composed equally to delight and to afflict righteous men.

CHAP. VIII.

This great monarch Wijayo when he arrived at the last year of his existence, thus meditated: "I am advanced in years, and no son is born unto me. Shall the dominion acquired by my exertions, perish with my demise? For the preservation of the dynasty, I ought to send for my brother Sumitto:" thereupon, consulting with his ministers, he dispatched a letter of invitation thither; and shortly after having sent that letter, he went to the world of the devos.

On his demise, these ministers waiting for the arrival of the royal personage (who had been invited by the late king), righteously governed the kingdom, residing at Upatissa.

Maté Wijayarájamhi khattiyágamanáá purá, ékaṅ wassaṅ ayaṅ Laṅkádípó ási arájikó.
Tasmiṅ Síhapuré tassa Síhabáhussarájino achchayéna, Sumittó só rájá tassa sutó ahu.
Tassa puttá tayó ásuṅ Maddarájassa dhituyá dutá. Síhapuraṅ gantwá, raṇṇo lékhaṅ adaṅsu té.
Lékhaṅ sutwána só rájá, putté ámantayi tayó, "ahaṅ mahallakó, tatá, ekó tumhésu gachchhatu,"
Laṅkaṅ nékagunaṅ Lantaṅ, "mama bhátussa santikaṅ; tassachchayé chatutthéwa rajjaṅ kárétu sobhanaṅ."
Kaniṭṭhako Paṇḍuwásadéwó rájakumárako gamissamiti chintétwá ṇatwá sotthi gatampicha,
Pitará samanuṇṇáto, dwattiṅsámachchadárake ádáya, áruhi náwaṅ paribbájikaliṅgawá.
Mahákandaranajjá té mukhadwáramhi óturuṅ, té paribbájaké diswá, janó sakkari sádhukaṅ.
Puchchhitwá nagaraṅ éttha upayantá, kaména té Upatissagámaṅ sampattá déwatá paripálitá.
Amachchánumató machchó puchchhi némittakaṅ; bahi khattiyágamanaṅ tassa só wiyákási parampicha.
"Sattamé diwaséyéwa ágamissati khattiyó, buddhasásanamétassa waṅsajówa ṭhapessati."
Sattamé diwaséyéwa té paribbájaké tahiṅ, patté; diswána, puchchhitwá amachchá té wijániya.
Taṅ Paṇḍuwásadéwaṅ té Laṅkárajjéna appayuṅ; mahésiyá abhdwá só natáwa abhisékhayi.

From the death of king Wijayo, and prior to the arrival of that royal personage, this land of Lanká was kingless for one year.

In the city of Síhapura, by the demise of king Síhabáhu, his son Sumitto was the reigning sovereign. By the daughter of the king of Madda, he had three sons. The ambassadors (of Wijayo) having reached Síhapura, delivered their letter to the king. The monarch having heard the contents of the letter (read), thus addressed his three sons; premising many things in praise of Lanká: "My children, I am advanced in years: go one of you to the land of my elder brother. On his demise, rule over that splendid kingdom, as the fourth monarch (of the Síhalá dynasty founded by me.")

The youngest, prince Panduwásadéwo, foreseeing that it would be a prosperous mission, decided within himself, "I will go." Receiving the approval of his parent, and taking with him thirty two noble youths, (disguised) in the character of paribbájika (devotees), he embarked in a vessel. They landed (in Lanká, at Gónagámakatittha, at the mouth of the Mahákundura river. The inhabitants of that place seeing these devotees, they rendered them every assistance. These travellers, here inquiring for the capital, protected by the dévatás, in due course reached Upatissa.

By the desire of the ministers (regent) a chief (not associated in the regency) had previously consulted a fortune-teller, who announced to him the arrival of a royal personage from abroad, and his lineage; and, moreover, (thus prophesied): "On the seventh day from hence, the royal personage will reach the capital; and a descendant of his will establish the religion of Buddho (in this island.)" Accordingly on the seventh day the devotees arrived there. The regents having seen them, made due inquiries, and identified them; they invested the said Panduwásadéwo with the sovereignty of Lanká. So long as he was withouta royal consort, he abstained from solemnizing his inauguration.

Amitódanasakkassa Paṇḍusakkó sutó ahu ; Wiḍúḍhabhassa yuddhamhi dádya sakań janań,
Gantwá aṇṇápadéséna gaṇgápárań ; tahiń purań mápetwá, tattha kárési rajjań ; satta suté labhi :
Dhitá kaniṭṭhiká ási Bhaddakachchána námiká, suwannawanna itthichasurúpá abhipatthitá
Tadatthań satta rájáno paṇṇákáré mahárahé pesésuń rájino tassa ; bhito rájúbhi só pana ;
Natwána sotthigamanań abhisékaphalampicha sahadwattińsa itthihi nawań áropiyá sutań.
Gangáyakhipi, "ganhantupahú mé dhitarań" iti "gahétuń" té nasakkhińsú. Náwá sá pana sighawá,
Dutiyé diwasé yéwa Gónagámaka paṭṭanań pattá; pabbajitákárań sabbá tá tattha otaruń.
Puchchhitwá nagarań éttha tá, kaménópayantiyó Upatissagámań sampattá, déwatá paripálitá.
Némittakassa wachanań sutwá ; tattha gatá tathá, diswá, amachché puchchhitwá ñatwá, rańńo samappyi.
Tań Paṇḍuwásudéwań té amachchá suddhabuddhino rajjé samabhisinchińsú, punnasabbamanórathań.
Subhaddakachchánamanómarúpiniń mahésibhábé abhiséchayattanó, saháagata táya padási attaná-
Saháagatánań ; wasi bhúmipó sukhanti.

Sujanappasádasańwégatthaya katé Maháwańsé "Paṇḍuwásadéwábhisékó" náma aṭṭhamo parichchhédo.

The Sakya prince Amitódano (the paternal uncle of Buddho) had a son, the Sakya Pandu : on account of the wars of prince Widudhabhasso, taking his own people with him, but alleging some other plea (than that of yielding to the power of his enemy), he (Pandu) retired beyond the river (Ganges). There founding a settlement, he ruled over that country.

He had seven sons, and a daughter named Bhaddakachchána, the youngest of the family: her complexion had the tint of gold, and her person was endowed with female charms of irresistible fascination. On her account, seven kings sent valuable presents to this sovereign ; who becoming alarmed at (the competition of) these royal suitors, and having ascertained (by consulting fortune-tellers) that the mission would be a propitious one, as well as that an investiture of royalty would ensue, embarked his daughter with thirty two attendant females in a vessel. Proclaiming, " Let him who is able to take my daughter, take her ;" he launched her into the river (Ganges). They (the suitors) failed in the attempt. The vessel being swift, they reached the port of Gónagamaka on the twelfth day, and all these females landed there in the disguise of devotees. There inquiring for the capital, these travellers in due course, protected by the dévatás, reached Upatissa.

The ministers having already consulted the fortune-teller (Kálawélo), and having waited on the females who had arrived (at Wijitta), in fulfilment of that prediction, having also made inquiries (there) regarding them and identified them, they presented them to the king (at Upatissa.)

These ministers, in the plenitude of their wisdom, installed in the sovereignty this Panduwásadéwo, who had thoroughly realized every wish of his heart.

This sovereign of the land having elevated the lovely Bhaddakachchána to the station of queen consort, and bestowed her followers on his followers, reigned in prosperity (at Wijittapura).

The eighth chapter in the Maháwanso, entitled, "the inauguration of Panduwásadéwo," composed both to delight and afflict righteous men.

NAVAMO PARICHCHHEDO.

Mahési janayi putté dasa, ékanchadhitarań; sabbajeṭṭhóbhayo náma, Chittánáma kaniṭṭiká.
Passitwá tań wiyákunsú bráhmaná mantapáragá, "rajjahétu sútó assá ghátayissati mátulé."
"Gátessáma kaniṭṭhinti" nichchhité; bhátarábhayó wárési. Kálé wásésuń gihé tań ékathúnike,
Raṇṇócha sirigabbhéna tassa dwáramakárayuń; antó ṭhapésuń ékancha dásiń, nara satań bahi.
Rúpénummádayi naré diṭṭhamattáwa, sáyató tató "Ummádachittáti" námań sópapadań labhi.
Sutwána Lańkágamanań Bhaddakachchána déwiyá, mátará choditá, puttá, ṭhapetwékancha ágamuń.
Diswána té Paṇḍuwásudewalańkindamágatá, diswána tań kaniṭṭhincha, roditwá sahatáyacha.
Raṇṇá sukatasakkárá, raṇṇánuṇṇáya chárikań charińsu Lańkádípamhi niwásancha yatháruchiń.
Ráména wasitaṭṭhánań Rámagónanti uchchati; Uruwelánurádhánań niwásáchu, tathá, tathá.

CHAP. IX.

The queen gave birth to ten sons and one daughter. The eldest of them all was Abhayo; the youngest their sister Chittá.

Certain brahmans, accomplished in the "mantras," and endowed with the gift of divination, having scrutinized her, thus predicted: "Her (Chittá's) son, will destroy his maternal uncles, for the purpose of usurping the kingdom."

Her brothers proposed, in reply, "Let us put our sister to death." But Abhayo (doubting the truth of the prediction) prevented them.

In due course (when she attained nubile years) they confined her in an apartment built on a single pillar: the entrance to that room they made through the royal dormitory of the king, and placed a female slave attendant within, and (a guard of) one hundred men without. From her exquisite beauty, the instant she was seen, she captivated the affections of men by her fascination. From that circumstance she obtained the appropriate appellation of Ummáda-Chittá (Chittá, the charmer).

The sons of (the Sakya Pandu) having fully informed themselves of the nature of the mission of the princess Baddakchchána to Lanká, and being specially commissioned by their mother (Susimá), they repaired hither, leaving one brother (Gámini with their parents).

Those who had thus arrived, having been presented to Panduwásadéwo, the sovereign of Lanká, they commingled their tears of joy with her's, on their meeting with their sister.

Maintained in all respects by the king, under the royal protection they (travelled) over Lanká, selecting settlements for themselves according to their own wishes. The settlement called Rámagóna was occupied by the prince (who thereby acquired the appellation of) Rámo. In like manner the settlements of Urawélo and Anurádho (by princes who thereby acquired those names). Similarly the villages Wijitto, Díghâyu,

Tathá Wijita-Dighâyu-Róhanánań niwásaká, Wijitagámi Dighâyu Róhananticha wúchcharé,
Káresi Anurádhé só wápiń, dakkhinató tató, kárápetwá rájagéhań; tattha wásamakappayi,
Mahárájá Panduwásadéwo jetthasutań sakán Abhayan, uparajjamhi, kálé, samabhisichayi.
Dighâwussa kumárassa tanayó Dighagámani, sutwá Ummádachittań tań, tassá játakutúhalo,
Gantwápatissagámań tań apassi manujádhipan ádá sahóparájéna rájúpatthánamassa só.
Gawakkhábhimukhatthánć tań upechcha thitátu sá diswána Gámanin, Chitta rattachittáha dásikań
"Kó ésóti?" tató sutwá, "mátulassa sutó" iti. dásiń tattha niyójési. Sandhiń katwána, só tató,
Gawakkhamhi wasápetwá, rattiń kukkutayantakań druyiha, chhindayitwána kawátań, téna páwisi.
Táyasaddhiń wasitwána pachchuséyéwa nikkhami; ewań nichchań wasi tattha, chhiddábháwá apákatá.
Sá téna aggahi gabbhań, gabbhó parinató tató, mátudróchayi dási, mátá puchchhi sadhitarań.
Rańńo árochayi. Rájá ámantetwá sutébruwi "pósiyó sópi amhéhi; déma tasséwa tań" iti.

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and Róhana, having been selected for settlements, conferred appellations on Wijitto, Díghayú, and Róhano.

This maharája Panduwásadévo formed a tank at Anurádho. To the southward thereof, he built a palace. In due course, he installed his eldest son Abhayo, in the dignity of sub-king, and established him there.

Díghagámini, the son of prince Digháyu, having heard of (the transcendent beauty of) Ummáda-Chittá, and conceiving an ardent passion for her, proceeded (attended by two slaves, Gópakachitto and Kálawélo) to Upatissa, and presented himself before the sovereign. He (the king) assigned to him, conjointly with the sub-king, the charge of the royal household.

The aforesaid Chittá, who was in the habit of taking up her station near the door (of her pillared prison) which faced the royal dormitory, having watched this Gámini, inquired of her slave attendant, "Who is that person?" She replied, "The son of thy maternal uncle." Having ascertained this point, she employed the slave in carrying on an intrigue (by sending the prince presents of betel leaves, and receiving from him fragrant flowers and other gifts.)

Subsequently, having made his assignation, desiring that the entrance facing the royal dormitory should be closed; in the night, ascending by an iron ladder, and enlarging a ventilating aperture, by that passage he obtained admission into the apartment. Having passed the night with her, at the very dawn of day, he departed. In this manner he constantly resorted thither. The aperture in the wall remained undetected. By this (intercourse) she became pregnant. Thereupon, her womb enlarging, the slave disclosed the circumstance to the mother. The mother satisfied herself of the fact from her own daughter, and announced the event to the king. The king consulting his sons, said: "He (Gámini) is a person to be protected by us. Let us bestow her on himself.

"Puttó ché mdrayissáma tanti;" Tassa adansu tań. Pasútikálé sampatté sútigéhancha páwisi.
Sańkitwá Gopakachittań Káláwélancha ddsakań tasmiń kammé nissáyáti Gámaniparichdraké,
Té patiṇṇań adanté té rájaputtá aghátayuń. Yakkhá hutwána rakkhinsú ubhó gabbhakumárakań.
Aṇṇań upawijaṇṇań sá sallakkhápési dásiyá Chittá; sá janayi puttań; sá itthipana dhitarań.
Chittá sahassań dápetwá tassáputtań sukampicha, ánápetwá dhitaran tań nipajjápési santiké,
"Dhitá laddháti" sutwána rájá puttá sutá ahuń; mátácha mátumátácha, ubhopana kumárakań.
Mátámahassa námancha jéṭṭhassa matulassacha ékań katwá namakaruń Paṇḍukábhayanámakań.
Lańkápáló Paṇḍuwásadéwó rajjamakárayi tińsa wassáni játamhi mató só Paṇḍukábhayo.
Tasmiń matasmiń manujádhipasmiń, sabbé samágamma narinduputtá tassábhayassábhayadassa bhátu-
rájábhisékań akaruń uláranti.

Sujanappasádasańwégatthdya katé Mahawańsé "Abhayábhisékó" náma nawamó parichchhédó.

Should it (the child in the womb) prove to be a son, we will put him to death." They (on this compact) bestowed her on him.

When the time for her delivery arrived, she retired to the apartment prepared for her confinement.

The princes doubting whether the slaves Gópakachitto and Kálawélo, who were the adherents of Gámini, could be trusted in this matter, and would give information (as to the sex of the infant), put them to death.

These two persons, transforming themselves into yakkhos, watched over the destiny of the unborn prince.

Chittá had (previously) by the means of her slave, searched out a woman, who was near her confinement. She gave birth to a son, and that woman to a daughter. Chittá entrusting her own son and a thousand (pieces) to her, (sent her away); and causing her daughter to be brought, she reared her in her own family. The princes were informed that a daughter was born; but the mother and maternal grandmother both (knew) that the infant was a prince; and uniting the titles of his grandfather and eldest maternal uncle, they gave him the name of Pandukábhayo.

The protector of Lanká, Panduwásadévo reigned thirty years, dying at the period of the birth of Pandukábhayo.

At the demise of this sovereign, the sons of that monarch having assembled, they installed her (Chittá's) brother Abhayo, who had been her preserver, in this renowned sovereignty.

The ninth chapter in the Mahawanso, entitled, "the installation of Abhayo," composed both to delight and to afflict righteous men.

DASAMO PARICHCHHEDO.

Ummádachittáyánantá dási ádáya dárakań samuggé pakkhipitwána Dwáramandalakań agá.
Rájaputtácha migawań gatá Tumbarakandaré diswá dasiń: "kuhiń yási?" "kimétanticha?" puchchhisuń.
"Dwáramandalakań yámi dhitu mé gulapúwakań," ichcháha "órópéhiti" rájaputtá tamabrawuń.
Chittócha, Kálawélócha tassa rakkháyaniggatá, mahantań súkarań wésań, tań khanańyéwa, dassayuń.
Té tań samanubandhinsú. Sá tamádáya tattragá, dárakancha sahassancha áyuttassa adá rahó.
Tasminyéwa diné tassa bhariyá janayi sutań; "yamaké janayi putté bhariyáméti;" saposítań.
Só sattawassikóchápi tań wijániya mátulá hantuń sarasikílanté dárakécha payójayuń.
Jalatthań rukkhasusirań jalachchháditachhiddakań nimujjamánó chhiddéna pawisitwá, chirań thitó.
Tató tatthacha nikkhamma, kumáro sésadáraké. upéchcha puchchhiyantópi, wanchitań, géwachóhi, só.
Manussá tattha gantwána, tań sarań pariwáriya. Agatéhi naréhéwa, niwá—
sétwána watthakań, kumáró, wárimogayiha, susiramhi thito ahu.
Watthakáni ganetwána; máretwá sésadáraké, ganwá áróchayuń, "sabbé dáraká máritá," iti.

CHAP. X.

At the desire of Ummádachitta, the slave girl (Kumbokatá), taking the infant and placing it in a basket-cradle, departed for the village Doramadala.

The princes who were elk hunting, meeting the slave at Tumbakandura, inquired of her, "Whither art thou going? What is this?" "I am going to Doramadala," she replied, "with some cakes for my daughter." "Set it down," said the princes. At that critical moment, Chitto and Kálawélo, who had attended her for the protection of the prince, presented to the (princes') view the form of a great wild boar. They eagerly gave chase to the animal. She, taking the infant and the thousand pieces, proceeded to the destined place of concealment, and secretly gave them to the person intended to have the charge of them.

On that very day, the wife of this herdsman brought forth a son. Giving it out, "My wife has given birth to twin sons," he took charge of him (the prince) also.

When he attained his seventh year, his uncles having ascertained his existence, ordered the boys who resorted to a certain marsh (in his vicinity) for amusement, to be destroyed.

There was a hollow tree growing in the waters (of that marsh), having an aperture under water. He was in the habit of diving and entering by this aperture, and of taking up his station frequently there. And when this young prince emerged from thence, on being accosted and questioned by the other boys, he, artfully concealing the deception practised, accounted in some other manner for his (absence).

The people (sent by the princes) having come to that place, surrounded the marsh. The young prince, at the instant these men came, putting on his clothes, and diving under water, placed himself in the hollow of the tree. Counting the number of the clothes (left on the bank), and putting to death the rest of the boys, returning, they reported to the uncles, "All the boys are destroyed." When they had departed, he (the prince) returned to his

Gatésú tésú, só gantwá, dyuttakagharań sakań wasań, assásikó téna. ahu dwádasa wassikó.
Puna sutwána jíwantań kumarań tassa mátulá, tattha gópálaké sabbé márétuń sanniyójayuń.
Tasmiń ahání gópálá laddhań ékań chatuppadań, aggiń dharituń, gámań pésésuń, tań kumárakań.
Só gantwá gharamáyuttaputtakań yéwa pésayí "pádárujanti mé; néhi, aggiń gópálasántikań."
"Tattha angáramańsancha khádissasi tuwań" iti; nési só; tańwachasosutwá aggiń gópálasántikań.
Tasmiń khaṇé pésitá té parikkhipiya márayuń sabbé gópé, márayitwá mátulánań niwédayuń.
Tató sólasawassan tań wijánińsucha mátulá. Mátá sahassanchádási tassa rakkhancha ádisiń,
Ayuttó mátusandésań sabbań tassa niwédiya, datwádisiń, sáhassancha pésési Paṇḍulantikań.
Paṇḍulabráhmanó náma bhógawá, wédapáragó, dakkhinasmiń disábhágé wasi Paṇḍulagámaké.
Kumáró tattha gantwána passi Paṇḍulabráhmanań: "twań Paṇḍukábhayo, táta;" iti puchchhiya; wyákaé.
Tassa katwána sakkárań áha "rájá bhawissasi; samasattati wassáni rajjań twań karayissasi;"
"Sippań uggaṇha, tátá ti," sippuggahanamakárayi, Chandéna tassa putténa khippań sippań samápitań.

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home, the house of the confidential herdsman; and living under his protection, attained his twelfth year.

At a subsequent period, hearing that the prince was in existence, his uncles again gave orders to destroy all the herdsmen in the village (Doramadala). On the day (appointed for the massacre) the herdsmen having succeeded in killing a wild quadruped, sent this prince to the village, to bring some fire. He going home and complaining, "I am leg-wearied," and saying, "take some fire to the herdsmen, there thou wilt eat roasted meat;" sent the confided herdsman's own son. That youth on being told this story, carried the fire to the place where the herdsmen were. At that instant, the men who had been sent surrounding them, put them to death. Having destroyed all the herdsmen, they reported the same to the uncles.

Thereafter the uncles again obtained information regarding him in his sixteenth year.

The mother sent one thousand pieces (of money) for his use, with written directions (regarding her son). The confided herdsman having explained to him the contents of his mother's letter, and putting him in possession of the thousand pieces and of the written instructions, (pursuant to these instructions) consigned him to the guardianship of Pandulo.

The said Pandulo, who was a wealthy brahman, and a proficient in the "vehédos," resided to the southward, in the village Pandulo. The prince having proceeded thither, presented himself to that brahman Pandulo: he inquired, "Child, art thou Pandukábhayo?" On being answered (in the affirmative), receiving him with every mark of attention, he thus predicted (his fate): "Thou wilt be king. Thou wilt reign full seventy years;" and adding, "My child, thou shouldest acquire every accomplishment," he taught him those (his acquirements) simultaneously with his (the brahman's) son Chando, and he rapidly perfected his education.

Adá satasahassań só yodhasangáhakáraṇá, yodhésu sangahí tésu téna puncha satésú. Só,
"Siyuń ydya gahítáni paṇṇáni kanakáni, tań mahésiń kuru; Chandanchá mamaputtań puróhitan,"
Iti watwá, dhanań datwá, sayódhań níhari; tató só námań sáwayitwána, tató nikkhamma puṇṇawá.
Laddhabaló nagaraké Kásapabbatasantiké sattasatáni purisé sabbésań bhójanánicha.
Tato narasahasséna dwísaténa kumárakó Harikaṇḍapabbatańnáma, agamá pariwáritó.
Harikaṇḍusíwó náma Paṇḍukábhayamátuló tań Paṇḍuwásudéwéna dinnań bhunjati désakań.
Tadá karísasatań pakkań só lápayati khattiyó; tassa dhítá rúpawati Páli námási khattiyá.
Sá mahápariwáréna yánamáruyha sóbhaná, pitubhattań gáhayitwá láwakánancha gachchhati,
Kumárassa manussánan diswá tattha kumárikań, árochésuń kumárassa: kumáró sahaságato,
Dwédhá tań parisań katwá, sakań yánamapésayi, tadantikań, "saparisó kattha yásiti?" puchchhi tań.
Táya wutté sasabbasmiń, tassá só rattamánasó, attanó sańwibhágatthań bhatténáyachi khattiyó.
Sá samóruyha yánamhá adá sowannapátiyá, bhattań nigródhamúlasmiń rájaputtassa khattiyá.
Ganhi nigródhapaṇṇáni bhójétuń sésaké jané. Sówaṇṇabhájanánásuń táni paṇṇáni tań khaṇé.

For the purpose of enlisting warriors, he (the brahman) bestowed on him (the prince) one hundred thousand pieces. When five hundred soldiers had been enlisted by the latter, he (the brahman) having thus addressed him: "Should the leaves touched by any woman be converted into gold, make her thy queen consort, and my son Chando your 'puróhitto' minister;" and having bestowed this treasure upon him, sent him forth with his warriors. Thereupon this fortunate prince, causing his name to be proclaimed, departed from thence.

At a town near the Kása mountain, the prince having been reinforced by seven hundred men, to all of whom (he issued) provisions and other necessaries, from thence, attended by his army of one thousand two hundred men, he advanced to the Harikunda mountain. Harikundasívo, the uncle of Pandukábhayo, was governing that territory; having obtained it from Paduwásadévo. At that time, this prince was superintending the reaping of a harvest of one hundred "karissa" of land: his daughter, named Páli, was a lovely princess. She, radiant in beauty, attended by a great retinue, and reclining in a palanquin, was on her way, taking a prepared repast for her father and the reapers. The followers of the prince having discovered this princess, reported it to the prince. The prince quickly approaching her, parting her retinue in two, caused his palanquin to be conveyed close to her's. He inquired of her, "Where art thou going, together with thy retinue?" While she was giving a detailed account of herself, the prince became extremely enamoured of her; and in order to satisfy himself (in regard to the prediction), he begged for some of the prepared repast. The princess descending from her palanquin at the foot of a nigródha tree, presented the prince with rice in a golden dish. To serve refreshment to the rest of the people, she took the leaves of that nigródha tree. Those leaves instantly became golden vessels. The royal youth, seeing

Táni diswá rájaputtó, saritwá dijabhásitań, "mahésibháwayoggá mé kaṇṇá laddháti," tussi só.
Sabbé bhójápayité tań, sá, nakhiyittha bhójanań, ékassa patiwinsówa gahito tattha dissatha.
Ewań puṇṇagunupétá sukumári kumáriká "Sowannapáli" námėna tatóppabhuti ási sá.
Tań kumárių gahetwána yánamáruyha khattiyó, mahabbalaparibbulhó, anussańki, apakkami.
Tań sutwána pitá tassá naré sabbé apésayi: té gantwá, kalahań katwá, tajjitá téhi, pakkamuń.
Kalahanagarakannáma gámó, tattha kató ahu; tań sutwá bhátará tassá panchá yuddháyupágamuń.
Sabbé té Paṇḍulasutó Chandóyéwa aghátayi; "Lóhitawáhakaṇḍóti," tésań yuddhamahí ahu.
Mahatá balakáyéna tató só Paṇḍukábhayó gangáyapárimé tíré Doḷapabbatakań agá.
Tattha chattáriwassáni wasitań tattha matulá sutwá, thapetwá rájánań, tań yuddhatthamupágamuń.
Khandháwárań niwásetwá Dhúmarakkhágasantiké bháginéyyéna yujjhińsu. Bhágineyyótu mátulé,
Anúbandhi, óragangań palápetwá, niwattiya, tésancha khandháwáramhi duwé wassáni só wasi.
Gantwápatissagámań té, tamatthań rájinóbrawuń. Rájá lékhań kumárassa rahassancha sapáhiṇi,
"Bhunjassu páragangań twań: mága órantutó," iti. Tań sutwá tassa kujjhińsu bhátaré nawa rájinó.

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these things, and recollecting the prediction of the brahman, thus exulted: "A damsel has been found worthy of being a queen consort to me."

She feasted the whole party: the refreshments scarcely diminished in quantity. It appeared as if the repast of one person only had been taken therefrom.

Thus this princess, a pure virgin, endowed with supernatural good fortune and merit, from henceforth obtained the name of Sowanapáli (the golden Páli).

The prince, powerful by the strength of his army, taking this princess with him, and ascending his palanquin, departed undaunted. Her father having heard of this event, dispatched all his men (after them). They went, engaged, and being defeated by them (the prince's army), that place was afterwards called Kalahánagara (the town of conflict). Her five brothers hearing of this (defeat) departed to make war. All these persons, Chando, the son of Pandulo, himself slew. The field of battle obtained the name Lóhitawákado (the field of bloodshed).

This prince Pandukábhayo, together with his great force, crossing the river (Mahawelliganga) advanced to the Doló mountain. He kept his position there for four years. His uncles obtaining information of this circumstance, leaving the king (in the capital), repaired thither for the purpose of attacking him.

Throwing up fortifications near the Dhúmarakkho mountain, the uncles made war against the nephew. The nephew expelling the uncles therefrom, chased them across the river. Taking possession of their fortification, he held that position for two years.

They, repairing to Upatissa, reported the result (of their campaign) to the king. The monarch secretly sent a letter to the prince, saying, "Rule over the country beyond the river; advance not beyond the opposite bank." The nine brothers having heard of this overture, and being highly incensed against the king, thus upbraided him: "It is

" Upatthambhó twaméwási chirantassa: iddnitu raṭṭhań dassasi: tasmá twań márèssámáti" abrawuń.
Só tèsańrajjamappèsi. Tè Tissannáma bhátarań sabbéwa sahitdkańsu rajjassa pariṇáyakań,
Esó wisati wassáni Abhayóbhayadáyakó, tatthó patissa gámamhi rájá rajjamakárayi.
Wasanti Dhúmarakkhágè sarè Tumbariyangaṇè Chetiyá námikárúpá yakkhini wálawámukhi.
Ekó diswána sètangań rattapádań manóramań áróchèsi kumárassa; " waḷawetthidisi " iti.
Kumáró rajjúmádáya, gahètuń tań, upágami. Pachchhato ágatań diswá, bhitá tèjéna tassa, sá,
Dháwinantaradháwitwá. Dháwantimanubandhi só; dháwamáná sarań tań sá sattakkhattuń parikkhipi.
Tań sarań puna tikkhattuń parikkhipi; tató puna, gangań Kachchhakatitthèna tań samótari tahińtu só,
Gahèsi táń wáladhismiń tálapantincha tóyagań; tassapuńńánubháwèna sá ahósi mahá asi.
Uchchárèsi asiń tassá, " márèmiti;" tamáha sá " rajjań gahètwá, tè dajjań, sámi, mánań amárayi."
Giwáya tań gahetwá só wijjhitwá asikoṭiyá násáya, rajjuyá, bandhi: sá ahósi wasánugá,
Gantwána tań Dhúmarakkhań só tamárúyiha mahabbalo; tattha chattári wassani Dhúmarakkhanagè wasi.

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thyself who hast at all times been a protector of this man: now thou art about to give up the country to him. On this account it is thee (not him) whom we should put to death." He thereupon abdicated the sovereignty to them. They, with one accord, conferred the government of the kingdom on their brother Tisso.

The monarch Abhayo, the dispeller of fear (in reference to his having rescued his sister from the horrors of a predicted death) reigned, there, in the capital of Upatissa, for twenty years.

A certain yakkhini named Chetiyá (the widow of Jútindharo, a yakkho, who was killed in a battle fought at Siriwatthúpura) having the form and countenance of a mare, dwelt near the marsh of Tumbariungona, at the Dhúmarakkho mountain. A certain person in the prince's retinue having seen this beautiful (creature), white with red legs, announced the circumstance to the prince, saying, "There is a mare of such a description." The prince set out with a rope to secure her.

She seeing him approach from behind, losing her presence of mind from fear, under the influence of his imposing appearance, fled, without (being able to exert the power she possessed of) rendering herself invisible. He gave chase to the fugitive. She persevering in her flight, made the circuit of that marsh seven times. She made three more circuits of the marsh, and then plunged into the river at the Kachchháka ferry. He did the same; and (in the river) seized her by the tail, and (at the same time grasped) the leaf of a palmira tree which the stream was carrying down.

By his supernatural good fortune, this (leaf) became an enormous sword. Exclaiming, "I put thee to death," he flourished the sword over her. "Lord!" replied she to him, "subduing this kingdom for thee, I will confer it on thee: spare me my life." Seizing her by the throat, and with the point of the sword boring her nostril, he secured her with his rope: she (instantly) became tractable.

Conducting her to the Dhúmarakkho mountain, he obtained a great accession of warlike power, by making her his battle-steed. There, at the Dhúmarakkho mountain

Tató nikkhamma sabaló ágammáriṭṭhapabbataṅ : yuddhakálamapékkhanto tattha satta samá wasi.
Dwé mátulé ṭhapetwána tassa sésáṭṭhamátulá yuddhasajjá Ariṭṭhan taṅ upasampajja pabbataṅ,
Khandháwáraṅ Nagaraké niwásetwá, chamupatiṅ datwá, parikkhipápésuṅ samantáriṭṭhabbataṅ.
Yakkhiniyá mantayitwá só, tassá wachana yuttiyá, datwá rájaprikkháraṅ, paṇṇákárá, yudhánicha,
"Gaṇhatha sabbánétáni, khamápessámi wó," ahaṅ iti watwána, pésési kumáró purató balaṅ.
Gaṇhissámi pawiṭṭhanti, wissaṭṭhésutu tésu, só, áruyiha yakkhawalawaṅ, mahabbalapurakkható,
Yuddháya páwisí. Yakkhí mahárawamaráwi sá : antó bahí balaṅ tassa ukkuṭṭhiṅ mahatiṅ aká
Kumárapurisá sábbé parasėna naré bahú ghátetwá, mátuléchaṭṭha, sísurásiṅ akaṅsu té.
Sénápati paláyitwá gumbaṭṭhánaṅ sapáwisí "Sénápati gumbakóti" téna esá pawuchchati.
Upariṭṭhamátulasiraṅ sísarásiṅ sapassiya "láburásiwa" ichchája ténáhú Lábugámakó.
Ewaṅ wijitasaṅgámó tató só Paṇḍukábhyó, ayiyakassánurádhassa wasanaṭṭhánamágami.

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he maintained his position for four years. Departing from thence with his forces, he repaired to the mountain Arittho. There preparing for the impending war, he remained seven years.

Leaving two uncles (Abhayo and Girikandako), the other eight uncles, uniting in hostility against him, approached that mountain Arittho. Throwing up a fortification at Nagaraka, and conferring the command (on the person selected), they surrounded the Arittho mountain on all sides.

The prince having consulted with the yakkhini, in conformity with her advice, he sent forward a strong party (in the character of a deputation), placing in their charge his insignia of royalty, as well as the usual offerings made as tribute, and his martial accoutrements; and enjoined them to deliver this message (from him): "Take all these things: I will come to ask your forgiveness."

When this party had reached its destination, shouting, "I will capture them, forcing their camp," mounting his yakkha mare, and surrounded by his whole army, he (the prince) threw himself into the midst of the fight. The yakkhini set up a loud shout. His (the prince's) army without, as well as (the deputation) within (the enemy's camp), answered with a tremendous roar. The whole of the prince's army having slaughtered many of the enemy's men, as well as the eight uncles, they made a heap of their (decapitated) heads. The commander (of the enemy's army) having fled, and concealed himself in a forest, from that circumstance that forest is called the Senápoti (commander's) forest.

Observing the skulls of his eight uncles, surmounting the heap of heads, he remarked: "It is like a heap of Lábú (fruit)." From this circumstance, (that place) was (from Nagaraka) called Lábúgámo.

Thus, this Pandukábhayo, the victorious warrior, from thence proceeded to the capital of his maternal great uncle Anurádho.

Attanó rájagéhań, só tassa datwána ayiyakó, aññatthawásań kappési; sótu tasmiń gharé wasi.
Puchchhápetwána némittań watthúwijjáwiduń; tatthá nagarań pawarań tasmiń gámlyéwa amápayi.
Niwásattánurádhassa "Anurádhapurań" ahu; nakkhattènanurádhéna patiṭṭhápi tatáyacha.
Anápetwá mátulánań chhattań, játassáré idha, dhówápetwá, dhárayitwá, tań; saréyéwa wárińá,
Attanó abisékań só kárési Paṇḍukábhayó. Suwaṇṇapáliń déwiń tań mahésittébhisèchayi.
Adá Chandakúmárassa poróhita yathádwidhiń ṭhánantaráni sésánań bhachchánancha yathá rahań.
Mátuyá upakárantá attanócha mahipati aghátayitwá jeṭṭhantań mátulań Abhayampana,
Puré rajjań adá tassa, ahu nagaraguttiyó; tadupádáya nagaré ahu nagaraguttiká.
Sasuran tań aghátetwá Girikaṇḍasiwampicha Girikaṇḍadesantasseva mátulassa adási só.
Sarantancha khaṇápetwá kárápési bahúdakań, jayójalassa gáhéna "Jayawápiti" áhu tań.
Kálawélań niwésési yakkhań purapuratthimé, yakkhantu Chittarájańtań héṭṭhá Abhaya wápiyá
Pubbópakáriń dásinań nibbattań yakkhayóniyá purassa dakkhiṇa dwáré só kataññúniwésayi.

The said maternal great uncle giving up his palace to him, constructed another residence for himself, and dwelt therein.

Having consulted a fortune-teller versed in the advantages (which a town ought to possess), according to his directions, he founded an extensive city in that very village. On account of its having been the settlement of Anurádho (both the minister of Wijayo, and the brother of Baddhakachchána), and because it was founded under the constellation Anurádho, it was called Anurádhapura.

Causing his uncle's canopy of dominion to be brought (from Upatissa), and having purified it in the waters of a naturally formed marsh—with the water of that very marsh, this Pandukábhayo anointed himself at his inauguration. He raised the princess Sowanapáli to the dignity of queen consort. He conferred on Chando the office of "porohito" in due form; on the rest of his officers (he bestowed) appointments according to their claims.

Sparing the life of his eldest uncle Abhayo, who had befriended his mother and himself, the monarch assigned to him the sovereignty over the city. He (thereby) became a "Naggaragúttiko," conservator of the city. From that time there have been Naggaragúttikos in the capital.

Sparing also the life of his father's cousin Girikandasívo, he conferred on that maternal uncle the territory Girikandaka.

Having deepened the above mentioned marsh, he made it contain a great body of water. By his having been anointed with that water, as a conqueror (Jayo), it obtained the name of the Jayá tank. He established the yakkho Kálawélo in the eastern quarter of the city; and the chief of the yakkhos, Chitto, he established on the lower side of the Abhaya tank.

He (the king) who knew how to accord his protection with discrimination, established the slave, born of the yakkho tribe, who had formerly rendered him great service,

Antónarindawatthússa Walawámukhayakkhinin niwésési; balin tésan annésanchánuwassakan.
Dápési. Chhanakdléu Chittarájéna só saha samásané nisíditwá, dibbamánusandtakan,
Kárentóbhirami rájá rattikhiddá samappitó. Dwáragámócha chaturó. Bhayawápincha kárayi.
Mahásusánaghátanan pachchhiman rájiní tathá: Wessawanassa nigródhan; Wiyádhadéwassa tálakan,
Sonnasabhágawatthancha, pabhédagharamíwacha; étáni pachchhimaddwáradisábhágé niwésayi.
Panchasatáni chandálapurisé purasodhaké; dwésatáni chandálapurisé wachchasódhaké,
Diyaddha sata chandálamataniháraképicha; susánakécha chandálé tattakéyéwa ádisi.
Tésan gáman niwésési susánapachchhimuttaré; yathá wihitakammáni táni nichchan akansu té.
Tassa chandálagámassa pubbuttaradisáyatu nichasusánakanndma chandalagámakárayi.
Tassúttaré susánassa Pásánapabbatantaré áwásapálí wyádhánan tadá ási niwésitá.
Taduttaré disábhágé yáwa Gámaniwápiyá tápasánan anékésan assamó ási kárito.
Tasséwacha susánassa puratthimadisáyatu Jótiyassa niganthassa gharan kárési bhúpati.
Tasmin yéwacha désasmin nigantho Girinámakó, náná Pásandhikáchéwa wasinsu samaná bahu.

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at the eastern gate of the city. He established within the royal palace itself the mare-faced yakkhini, and provided annually demon offerings, and every other requisites for these (four yakkhos).

In the days of public festivity, this monarch seated on a throne of equal eminence with the yakkho chief Chitto, caused joyous spectacles, representing the actions of the devos as well as of mortals, to be exhibited; and delighting in the happiness and festivities (of his people), he was exceedingly gratified.

He formed the four suburbs of the city and the Abhaya tank, and to the westward of the palace, the great cemetery, and the place of execution and torture. He provided a nigródha tree for the (dévatá) Wessawanó, and a temple for the Wiyádho-devo; a gilt hall for his own use, as well as a palace distributed into many apartments. These he constructed near the western gate. He employed a body of five hundred chandálas (low cast people) to be scavingers of the city, and two hundred chandálas to be nightmen; one hundred and fifty chandálas to be carriers of corpses, and the same number of chandálas at the cemetery.

He formed a village for them on the north west of the cemetery, and they constantly performed every work according to the directions of the king. To the north east of this chandála village he established a village of Níchichandálas, to serve as cemetery-men to the low castes. To the northward of that cemetery, and between it and the Pusána mountain, a range of buildings was at the same time constructed for the king's huntsmen. To the northward of these (he formed) the Gámini tank. He also constructed a dwelling for the various classes of devotees. To the eastward of that (Níchichandála) cemetery, the king built a residence for the brahman Jótiyo (the chief engineer). In the same quarter, a Nighantho devotee, named Giri, and many Pasandhika devotees dwelt.

Tatthíwacha, díwakulań akárísi mahípati Kumbhandassa niganthassa; tannámakamahósi tań.
Tatótu pachchhimé bhágé wiyádhipálapuratthímé michchhádiṭṭhí kuldnantu wasí pancha satań tahiń.
Paran Jótiyagéhamhá óra Gámaniwápiyá só paribbájikárámań kárápési. Tathíwacha.
Ajíwikánań géhancha Bráhmandwaṭṭamíwacha Siwiká, sotthisálancha akárési tahiń tahiń.
Dasa wassóbhisittó só gámasímá niwésayi Lankádípamhi sakalé lańkindó Pandukábhayó.
Só Kálawélachittéhi dissamánéhi bhúpati sahánubhósi sampattiń yakkhbhúta saháyawá.
Pandukábhayarańńócha Abhayassacha anantaré rájasuńńáni wassáni ahésu dasa sattacha.
Só Pandukábhaya mahípati satta tińsa wassádhigamma dhítimá dharánipatittań rammé anúnam-
Anurádhapuré samiddhé, wassáni sattati akárayi rajjamétthdti.

Sujanappasádasańwégatthdya katé Mahdwansé "Pandukábhayábhisékó" náma dasamó parichchhedó.

EKADASAMO PARICHCHHEDO.

Tassachchayé tassa sutó Mutasíwoti wissutó Sówannapáliyá puttó pattó rajjamanákulań,
Mahámíghawanúyánań námánúnaguṇóditań phalapupphatarúpétań só rájákárayi subhań.

In the same quarter, the king built a temple for the Nighantho Kumbhundo, which was called by his name. To the westward of that temple, and the eastward of the huntsmen's buildings, he provided a residence for five hundred persons of various foreign religious faiths. Above the dwelling of Jótiyo, and below the Gámini tank, he built a residence for the Paribájika devotees. In the same quarter, but on separate sites, he constructed a residence for the Ajiwako, a hall for the worshippers of Brahma, (another for those) of Síwa, as well as a hospital.

This Pandukábhayo, the sovereign of Lanká, in the twelfth year of his reign, fixed the boundaries of the villages in all parts of Lanká.

This monarch befriending the interests of the yakkhos, with the co-operation of Kálawélo and Chitto, who had the power (though yakkhos) of rendering themselves visible (in the human world), conjointly with them, enjoyed his prosperity.

Between the reigns of Pandukábhayo and Abbayo there was an interregnum of seventeen years.

This wise ruler, Pandukábhayo, who had entered upon his royal state in the thirty seventh year of his age, reigned in the delightful and well provided capital of Anurádhapura, over his firmly established kingdom, for seventy years.

The tenth chapter in the Mahawanso, entitled, "the installation of Pandukábhayo," composed equally for the delight and affliction of righteous men.

CHAP. XI.

At his (Pandukábhayo's) demise, his and Sowanapáli's son, known by the title of Mutasíwo, succeeded to the sovereignty, which was in a state of perfect peace.

This king formed the delightful royal garden Mahámégo, which was provided, in

Uyiyánatthána gahaṇé mahámégho akáladó páwassi-téna uyiyánaṅ mahámég hawanaṅ ahu.
Satthi wassáni Mutasíwó rájá rajjamakárayi, Anúrádhapúré pawaré Laṅkábhúwadané subhé.
Tassa puttá dasá hésuṅ aṅṅamaṅṅa hitésino; duwé dhitácha anukúlá kulánuchchhawiká ahu.
Déwánaṅpiyatissóti wissutó dutiyó sutó, tésú bhátisu sabbésu, puṅṅapaṅṅádhikó ahu.
Déwánaṅpiyátissó só rájási pituachchayé; tassábhisékéna samaṅ bahu achchhariyánahu.
Laṅkádípamhi sakalé nidhayó, ratanánicha antothitáni uggantwá pathawitalamáruhuṅ.
Laṅkádípasamípamhi bhinnanáwá gatánicha tattrajátánicha thalaṅ ratanáni samáruhuṅ.
Chátapabbatapádamhi tissócha wélúyatthiyó játá rathapatódéna samána parimánató.
Tásu éká latáyatthi rajatábhá, tahiṅ tatá, suwannawanna ruchirá dissantétá manoramá.
Ekákusuma yatthitu kusumáni tahiṅ pana, nánáni nána wannáni dissanté tiputthánichu.
Eká sakunayatthitu; taṅhi pakkhimigá bahú nánácha náná wannácha sajíwáwiya dissari.
Haya gaja rathá malaká walayanguliwétthaká kakudhaphalapákatiká ichchéta attha játitó.

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the utmost perfection, with every requisite, and adorned with fruit and flower-bearing trees of every description.

At the time this royal garden was being laid out, an unseasonable heavy fall of rain (Mahámégo) took place. From this circumstance, the garden was called Mahámégo.

In the celebrated capital Anurádhapura, in the delightful Lanká, king Mutasíwo reigned sixty years.

He had ten sons, living in amity with each other; and two daughters, both equally beautiful and worthy of their illustrious descent.

Among all these brothers, by the virtue of his piety (in his former existence in the character of a honey merchant), and by his wisdom, the second son was the most distinguished; and he became celebrated by the name of Déwánanpíatisso (Tisso-the-delight-of-the-devos).

On the demise of his father, the said Déwánanpíatisso was installed king. At his inauguration (on the day of the new moon of Magasiro) many miraculous phenomena took place throughout Lanká: the riches and the precious metals and gems buried in the earth emerging, rose to the surface. The treasures sunk (in the sea) from ships wrecked in the neighbourhood of Lanká, and those naturally engendered there (in the ocean), also rose to the shores of the land.

On the Cháto mountain (situated two yójanas to the southward of Anurádhapura) three bamboo poles were produced, in size equal to a chariot pole. The first, called the creeper pole, entwined with a creeper, shone like silver. The creeper itself, glittering most brilliantly, was refulgent like gold. The second was the pole of flowers. The many descriptions of flowers which clustered thereon, were resplendent by the brilliancy of their colors, as well as perfect in all the three qualities (which flowers ought to possess). The third was the pole of animals. The various quadrupeds and birds of every varied hue (represented) thereon, appeared as if they were endowed with life.

The eight descriptions of pearls, viz. hayá (horse), gajá (elephant), rathá (chariot wheel), maalaká (nelli fruit), valayá (bracelet), anguliwélahká (ring), kakudaphala (kubook fruit),

Muttá samuddá uggantwá tíré watthiwiyatthitá: Déwánanpiyatisassa sabbań puńńawijamhitań.
Indanílań wélúriyań lóhitańkamanichimé ratanánicha, té táni muttátátácha yatthiyó,
Sattáhabbhantaréyéwa rańńo santikamáharuń: táni diswá pánito só rájá iti wichintayi.
"Ratanáni anagghání Dhammásókó imáni mé sahayó rahatínańńó tassa dassań imánató."
Déwánańpiyatissócha Dhammásókócha té imé dwé adiṭṭhasahárdhi chirappabhuti bhúpati.
Bhágineyyam Maháriṭṭham machchapamukhan tató dijań, amachchań, ganakanchéwa rájá té chaturó jané,
Dúté katwána páhési; balóghapariwáritó gáhápetwá anagghání ratanáni imáni só,
Manijáticha tissó, tá tissócha rathayaṭṭhiyo, sańkhanha dakkhiṇáwattań muttájáticha aṭṭhatá.
Aruyiha Jambukólamhi náwá sattadinéna té sukhéna titthań laddháma; sattáhéna tató puna,
Pátaliputtań gantwána, Dhammásókassa rájinó adańsu pannákáré té diswá táni pasídiya,
"Ratanánidisánéttha natthimé" iti chintiya, adá sénapatiṭṭhánań tuṭhóriṭṭhassa bhúpati,
Puróhichchań bráhmaṇassa, daṇḍanáykatampana adási tassá machchassa seṭṭhittań ganakassatu,
Tésań anappaké bhógé datwá wasagharánicha, saháṁachchéhi mantentó passitwá paṭipábhatań.

pákatiká (ordinary), rising up from the ocean, stood in a ridge on the sea shore. All this was produced by the virtue of the piety of Déwánanpíatisso.

Within a period of seven days, the following gems, viz., sapphire, lapis lazuli, and rubies, the aforesaid treasures of the miraculous poles, as well as the aforesaid pearls, presented themselves unto the king. The benevolent monarch on observing these (supernatural tributes), thus meditated: "My friend Dhammásóko, and no one else, is worthy of these invaluable treasures: to him I will make presents thereof."

These two monarchs, Déwánanpíatisso and Dhammásóko, though they were not personally known to each other, were united by the ties of friendship from a long period (preceding).

This king (of Lanká) dispatched as his ambassadors, these four individuals; viz., his maternal nephew Mahá Aritthó,—as the chief of the mission,—the bráhman (of the Háli mountain), the minister of state (Mallá), and the accountant (Tisso), attended by a powerful retinue, and entrusted with these invaluable treasures; viz., the three kinds of gems, the three royal palanquin poles, a right hand chank, and the eight descriptions of pearls.

Embarking on board a vessel at Jambúkólo, and in seven days prosperously reaching their port of debarkation; and thereafter departing from thence, and in seven days having reached Patiliputta, they delivered these presents to king Dhammásóko. That monarch, on seeing these persons and these articles, rejoiced; and thus reflecting within himself,—"There are no treasures in these parts to be compared to these;" he conferred the office of "sénápati" on Aritthó; he also conferred on the bráhman, the office of puróhitto; on the other minister, the office of "dandanáyakó;" and on the accountant, the office of "setthitto." Having bestowed presents of no trifling value, and (provided) dwellings for them, he consulted with his own ministers, and settled what the proper presents were to be sent in

Wálawijanimuṇhísaṅ khaggaṅ, chhattancha, pádukaṅ, mólipaṭṭaṅ, sapámangaṅ bhiṅkáraṅ, harichandadan,
Adhówimaṅ watthakóṭiṅ mahagghanhatthapunjaniṅ, nágdhaṭaṅ anjanacha, Aruṇánancha mattikaṅ,
Anótattódakáchéwa Gangá salilaméwacha, saṅkhancha nandiyá waṭṭaṅ, waḍḍhamánaṅ kumárikaṅ,
Hémabhájana bhaṇḍaṇcha, siwikancha maháraháṅ, hariṭakaṅ ámalakaṅ mahagghaṅ amatósadhaṅ.
Súkáhaṭánaṅ sálinaṅ saṭṭhi wáha satánicha abhisékópakaraṇaṅ pariwáraṅ wisésitaṅ.
Datwá kálé sahdyassa paṇṇákáraṅ narissaró duté páhési saddhammapaṇṇákáramimaṅpicha,
"Aham Buddhancha, dhammancha, saṅghancha, saraṇaṅ gató; upásakattaṅ désési Sakyaputtassa sásané.
Twampimáni saranáni uttamáni, naruttama, chittam pasádayitwána, saddháya saraṇaṅ waja."
"Karótha mé sahdyassa abhisékaṅ:"—punóiti watwá sahdyó machché té sakkaritwáthapésayi.
Puṅchamásé wasitwána té machchátíwasakkatá, wésákhasukkapakkháli diné dutdwa niggatá,
Támalittiyamáruyha náwá, té Jambukólaké óruyha, bhúpaṅ passiṅsu, patwá dwádasiyaṅ iti.
Adaṅsu paṇṇákáré té dútá Laṅkádhipassa té tésaṅ mahantaṅ sakkáraṅ Laṅkápati akárayi.
Té maggasiramásassa ádichandódayé diné abhisittancha Laṅkindaṅ amachchá sámibhattitó.

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return; viz., a chowrie (the royal fly flapper), a diadem, a sword of state, a royal parasol, (golden) slippers, a head ornament (crown), a golden anointing vase, golden sandal wood, and costly hand towels, which to the last moment they are used (are cleansed by being past through the fire) without being washed; ointments for the body, obtained from the nágas, and the clay of Aruná; water from the Anótatto lake, a right hand chank, containing the water (used at the inauguration of the king) from the stream of the Ganges, and a royal virgin of great personal charms; sundry golden vessels, and a costly howda; the precious aromatic medicinal drugs, "harita" and "ámalaka;" and one hundred and sixty loads of hill paddy which had been brought by parrots,—being the articles requisite for his inauguration; and a complete suite of royal attendants.

In due course, this monarch dispatched his mission to his ally (Déwánanpíatisso), entrusting them with the aforesaid presents, and the following gifts of pious advice: "I have taken refuge in Buddho, his religion, and his priesthood: I have avowed myself a devotee in the religion of the descendant of Sakyo. Ruler of men, imbuing thy mind with the conviction of the truth of these supreme blessings, with unfeigned faith do thou also take refuge in this salvation." This attached ally (of Déwánanpíatisso) having addressed this additional injunction to the (Síhalese) ambassadors, "Solemnize ye the inauguration of my ally;" allowed them to depart hither (to Lanká), vested with every royal favour. These highly favored ministers (of Déwánanpíatisso) having resided there, at Patiliputta, for five months, on the first day of the bright half of the month of "wesákho" took their departure. Embarking at the port of Támalettiya, and landing at Jambúkólo, they presented themselves before their sovereign on the twelfth day.

The (Jambudípan) ambassadors delivered these gifts to the ruler of Lanká: on them the sovereign of Lanká conferred great favors.

These envoys revering him as if he had been their own sovereign, having delivered to the monarch of Lanká,—who had already been inaugurated on the first day of the increasing

Dhammásókassa wachanań datwá; sámihiteratá punópi abhisińchińsu Lańkahita sukhé ratań.
Wésákhé narapoti punnámáya méwań Déwánańpiyawachanó gulhanámó Lańkáyań pataritta-
piti ussawáyań attanójanasukhadóbhisiśchayi só ti.

Sujanappasádasańwégatthdya katé Mahdwańsé "Déwánańpiyatissábhisékó" náma ékádasamó parichchhédó.

DWADASAMO PARICHCHHEDO.

Théró Moggaliputtó só Jinasásanajótakó niṭṭhápétwána sańgítiń pekkhamánó anágatań;
Sásanassa patiṭṭhánań pachchantésu awékkhiya pésési kattiké mási té té théré tahiń tahiń.
Therań Kasmíra Gandhárań Majjhantikamapésayi apésayi Mahádéwathérań Mahisamandalań.
Wanawásiń apésési thérań Rakkhitanámakań tátháparantakań Yonańdhammarakkhitanámakań.
Mahárattań Mahádhammarakkhitatthéranámakań; Mahárakkhitathérantu Yónalókamapésayi.
Pésési Majjhimań thérań Himawantapadésakań; Suwaṇṇabhúmiń théré dwé Sonam Uttaraméwacha.
Mahámahindathérań tań thérań Iṭṭhiyawuttiyań, Sambalań, Bhaddasálancha saké saddhiwihárikć;
"Lańkádípé manuṇṇamhi manuṇṇa Jinasásanań patiṭṭhápitha tumhéti," panchathéré apésayi.

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moon of the month of "maggasiro,"—Dhammásóko's message; his own devoted subjects a second time solemnized the inauguration of him, who was beloved by the people of Lanká.

This dispenser of happiness to his own subjects, bearing the profoundly significant title of Déwánanpiya (the delight of the devos), exerting his powers to the utmost, and making Lanká overflow with rejoicings, held his reinvestiture on the full moon day of the month "wesákho."

The eleventh chapter in the Mahawanso, entitled, "the inauguration of Déwánanpiatisso," composed equally for the delight and affliction of righteous men.

CHAP. XII.

The illuminator of the religion of the vanquisher, the théro son of Moggali, having terminated the third convocation, was reflecting on futurity. Perceiving (that the time had arrived) for the establishment of the religion of Buddho in foreign countries, he dispatched severally, in the month of "kattiko," the following théros to those foreign parts.

He deputed the théro Majjhantikó to Kásmíra and Gandhára, and the théro Mahádévo to Mahísamandala. He deputed the théro Rakkhito to Wanawási, and similarly the théro Yóna-Dhammarakkhito to Aparantaka. He deputed the théro Mahá-Dhammarakkhito to Maháratta; the théro Mahárakkhito to the Yóna country. He deputed the théro Majjhimo to the Himawanta country; and to Sówanabhúmi, the two théros Sóno and Uttaró. He deputed the théro Mahá-mahindo, together with his (Moggali's) disciples, Ittiyo, Uttiyo, Sambalo, Bhaddasálo (to this island), saying unto these five théros, "Establish ye in the delightful land of Lanká, the delightful religion of the vanquisher."

Tadá Kasmíra Gandhárí pakkań sassań mahiddhikó Arawálo nágarájá wassań kárakasańnitań
Wassápetwá samuddasmiń sabbań khipatiddáruṇo. Tattra Majjhantikatthéro khippań gantwá wiháyaso
Arawálaḍahé wáripiṭṭhiń chańkamanádiké akási. Diswá tań nágá ruṭṭhá rańńó niwédayuń.
Nágarájátha ruṭṭho só, wiwidhabhińsiká kari; wátámahantá wáyanti méghó gajjati, wassati.
Phalanti sanayó wijju nichchhárénti tató tató mahíruhápabbatánań kuṭáni papatanticha.
Wiruparúpá nágácha gińsápenti samantató; sayań dhúpati, jalati akkósantó anékadhá.
Sabbantań iddhiyá théro paṭibáhiya bhińsanań awócha nágarájań tań dassentó balamuttamań.
"Sadéwakópiché lókó ágantwána bhawéyyamań namé paṭibalo assa janétuń bhayabhérawań."
"Sachépimań mahiń sabbań, sasamuddań sapabbatań, ukkhipitwá, mahánága, khipéyasi mamopari;
"Néwamé sakkunéyási janétuń bhayabhérawań: aññadatthu tawésassa wigháto, uragádhipa.
Tańsutwá nimmaḍassassa théró dhammamadesayi; tató saranasílésu nágarájá patiṭṭhahi.
Tathéwa chaturásíti sahassáni bhujańgamá Himawantécha, gandhabbá yakkhá kumbhaṇḍaká bahu.
Panchakónáma yakkhótu saddhiń Hárita yakkhiyá, panchasatéhi puttéhi phalań pápuni ádikań.
"Maddánikódhań janayittha, itó uddhań yathá puré, sassaghátancha mákattha; sukhakámahi pániné."

At that time, a savage nága king named Araválo, who was endowed with supernatural powers, causing a furious deluge to descend, was submerging all the ripened crops in Kásmíra and Gandhára. The said théro Majjhantikó, instantly repairing thither through the air and alighting on the lake Araválo, walked, absorbed in profound meditation, on the surface of the water. The nágas seeing him, enraged (at his presumption), announced it to their king. The infuriated nága monarch endeavoured in various ways to terrify him: a furious storm howled, and a deluge of rain poured down, accompanied by thunder; lightning flashed in streams; thunder bolts (descended) carrying destruction in all directions; and high peaked mountains tottered from their very foundations.

The nágas assuming the most terrific forms, and surrounding him, endeavoured to intimidate him. He himself (the nága king) reviling him in various ways, spit smoke and fire at him. The théro by his supernatural power averted all these attempts to terrify him; and displaying his omnipotence, thus addressed the nága monarch: "O, nága ruler! even if the devos were to unite with the (human) world to strike terror into me, their efforts would prove nugatory. Nay, if uplifting the whole earth, together with its ocean and its mountains, thou wert to keep them on my head, even then thou wouldest fail to create in me an appalling terror. O, nága monarch, let thy destruction of the crops be arrested."

To him who had been subdued on hearing this reply, the théro propounded his doctrines. Whereupon the nága king attained the salvation and state of piety of that faith.

In like manner, in the Himawanta (or snowy) regions, eighty four thousand nágas, and many gandhabbos, yakkhos, and kumbhandakos (were converted).

A certain yakkho called Panchako, together with his wife Hárita and five hundred youths, attained sówan (the first stage of sanctification). He then thus addressed them: "Do not hereafter, as formerly, give way to pride of power, and vindictive anger;

"Karótha mettań sattésu: wasantu manujá sukhań:" iti tenánusitthá té, tathéwa patipajjisuń.
Tató ratana pallańké théran só uragádhipó nisídápiya atthási wijamánó tadantiké.
Tadá Kasmíra Gandhára wásinó manujágatá, nágarájassa pújatthań gantwá théran mahiddhikań.
Thérawéwábhiwádetwá ékamantań nisídisuń; tesań dhammamadésési théró ási wisopamań.
Asítiyásahassánáń dhammábhisamayó ahu; satań sahassań purisá pabbajjuń thérasantiké.
Tatóppabhuti Kasmíra-Gandhárá té idánipi ásuń, kásáwań pajjótá watthuttaya parâyaná.
Gantwá Mahádéwathéró désań Mahisamandalań; suttanta déwadutantań kathési janamajjhagó.
Chattálísa sahassáni dhammachakkhuń wisódhayuń; chattálísa sahassáni pabbajińsu tadantiké.
Gantwátha Rakkhitatthéró Wanawásań nabhéthitó, sańyuttamanamataggań kathési janamajjhagó.
Satthiń nara sahassánań dhammábhisamayó ahu: sattatinsa sahassáni pabbajińsu tadantiké.
Wiháránań panchasatań tasmiń dése patitthahi patitthápési tatthéwa théró só Jinasásanań.
Gantwá parantakań théró Yónakó Dhammarakkhitó aggikkhandhópamańsuttań kathétwá janamajjhagó.

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but evincing your solicitude for the happiness of living creatures, abstain from the destruction of crops: extend your benevolence towards all living creatures: live, protecting mankind." They who had been thus exhorted by him, regulated their conduct accordingly.

Thereupon the nága king placing the théro on a gem-set throne, respectfully stood by, fanning him.

On that day, the inhabitants of Kásmíra and Gandhára, who had come with offerings to the nága king (to appease his wrath and arrest the desolation of the crops), learning the supernatural character of the théro, bowing down to him (instead of the nága king), stood reverentially at his side.

The théro preached to them the "asívisópaman" discourse (of Buddho). Eighty thousand persons attained superior grades of religious bliss: one hundred thousand persons were ordained priests by the théro.

From that period, to the present day, the people of Kásmíra and Gandhára have been fervently devoted to the three branches of the faith, and (the land) has glittered with the yellow robes (of the priests).

The théro Mahádévo repairing to the Mahísamandala country, in the midst of the population preached to them the "déwadutta" discourse (of Buddho). Forty thousand persons became converts to the faith of sovereign supremacy; and by him forty thousand (more) were ordained priests.

Thereafter, the théro Rakkhito, repairing to the Wanawása country, poising himself in the air, in the midst of the populace preached the "anómatugga" discourse (of Buddho). Sixty thousand persons attained the sanctification of the faith; and by him thirty seven thousand were ordained priests. The said théro constructed five hundred wiháros in that land, and there he also established the religion of the vanquisher.

The théro Yónako Dhammarakkhito repairing to the Aparantaka country, in the midst of the populace preached the "aggikkhandópaman" discourse (of Buddho). This

Só sattati sahassán' páné tattha samágaté dhammámatá mapayisi dhammádhammesu kówidó.
Purisánaṅ sahassancha, itthiyócha tatodhiká, khattiyánaṅ kuláyéwa nikkhamitwána pabbajuṅ.
Mahárattthamisi gantwá só Mahádhammakkhito mahánáradakassapawhajátakaṅ kathayi tahiṅ.
Maggaphalaṅ pápuṇiṅsu chaturásiti sahassaká térasantusahassáni pabbajiṅsu tadantiké.
Gantwánan Yóná wisayaṅ Mahárakkhitakó isi káḷakárám suttaṅ taṅ kathési janamajjhagó.
Páṇa sata sahassáni sahassánicha santati maggaphalaṅ pápuniṅsu dasasahassáni pabbajuṅ.
Gantwá chatuhi théréhi désési Majjhimó isi Himawantu padésasmiṅ dhammachakkappawattanaṅ.
Maggaphalaṅ pápuṇiṅsu asiti páṇakótiyó: wisuṅ té pancharáṭṭháni pancha thérá pasádayuṅ.
Purisá sata sahassáni ékékasséwa santiké pabbajiṅsu pásadéna sammásámbuddhasásané.
Saddhiṅ Uttaratheréna Sónathéró mahiddhikó Suwaṇṇabhúmiṅ agamá tasmintu samayépana,
Játé játé rájagéhé dáraké rudarakkhasí samuddató nikkhamitwá, bhakkhitwána gachchhati.
Tasmiṅ khané rájagéhé játo hóti kumárakó: théré manussá passitwá rakkhasánaṅ saháyaká,
Iti chintiya márétuṅ sáyudhá upasaṅkamuṅ: kimétanticha puchchhitwá, thérá té éwamáhu té:

(disciple), who thoroughly understood how to discriminate true from false doctrines, poured out to the seventy thousand who had assembled before him the delicious (draught of the) true faith. A thousand males and a still greater number of females, descendants exclusively of Khattiya families, impelled by their religious ardor, entered into the priesthood.

The sanctified disciple Mahá-Dhammarakkhito repairing to Maháratta, there preached the "mahanáradakassapo játako" (of Buddho). Eighty four thousand persons attained the sanctification of "magga," and thirteen thousand were ordained priests by him.

The sanctified disciple Mahárakkhito repairing to the Yóna country, in the midst of the populace preached the "kálakárana" discourse (of Buddho). One hundred and seventy thousand living beings attained the sanctification of "magga," and ten thousand were ordained.

The sanctified disciple Majjhimo, with four other théros (Kassapo, Málikádévo, Dhundábhinnosso and Sahasadévo), repairing to the land of Himawanto, preached there the "dhammachakko" discourse (of Buddho). Eighty kóti of living beings attained the sanctification of the "magga." These five théros separately converted the five divisions (of Himawanto).

In the fraternity of each of these théros, one hundred thousand persons, impelled by the fervour of their devotion to the religion of the omniscient supreme Buddho, entered into the order of the priesthood.

Accompanied by the théro Uttaró the disciple Sóno repaired to Sówanabhúmi.

In those days, as soon as an infant was born, a marine monster emerging from the ocean, devoured it and disappeared. At the particular period (of this mission), a prince was born in a certain palace. The inhabitants seeing the priests, and taking them to be the emissaries of this rakkhasí, arming themselves, surrounded them for the purpose of destroying them. The théros having ascertained what their object was, thus addressed

"Samaná mayań sílawantá: rakkhasí nasahdyaká." Rakkhasí sdsaparisá nikkhantáhoti ságará.
Tań sutwána maháráwań wirawińsu mahájaná, digunécha rakkhasé théró mápayitwá bhayánaké.
Tań rakkhasiń saparisań parikkhipi samantató, idań iméhi laddhanti, mantwá hitá phaláyi sá.
Tassa désassa árakkhań ṭhapetwána samantato, tasmiń samágamé théró brahmajálamadésayi.
Saranésucha sílésu aṭṭhańsubahawó janá saṭṭhiń sata sahassánań dhammábhisamayó ahu.
Aḍḍhuḍḍháni sahassáni pabbajjuń kuladáriká pabbajińsu diyaḍḍhantu sahassań kuladhitaró.
Tatóppabhúti sanjátá rájagéhé kumáraké tattha karińsu rájáno Sonuttará sanámakań.
Mahádayassápi Jinasásakaḍḍhamań wihdyapattań amatań sukhampité karińsu lókassa hitań tahiń
bhawiyakó lókahité pamádawáti?

Sujanappasádasańwégatthdyakaté Maháwańsé "nánádésapasádó" náma dwádasamó parichchhédó.

them: "We are pious ministers of religion, and not the emissaries of the rakkhasí." The monster with her train at this instant emerged from the ocean. Hearing of this (visitation), this concourse of people gave a great shout of horror. The théro causing (by his power of working miracles) another band of terrifying monsters to spring up, of double that numerical power, surrounded the rakkhasí and her train on all sides. She, concluding "this land has been appropriated by these," terrified, fled. Establishing the protection of the true faith over that land in all quarters, in that assembly the théro preached the "brahmajálá" discourse (of Buddho). A great multitude of people attained the salvation and the state of piety of that faith.

Sixty lacks became eminently endowed with the knowledge of its doctrines. Two thousand five hundred men became priests, and one thousand five hundred women, of various castes, were admitted into the priesthood.

From that period, the princes born in that palace obtained (from Sóno and Uttaro) the name of Sónúttaró.

These (disciples, following the example) of the all-compassionating vanquisher's resignation (of his supreme beatitude), laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur (when) the salvation of the world (is at stake)?

The twelfth chapter in the Mahawanso, entitled, "the conversion of the several foreign countries," composed both to delight and to afflict righteous men.

TERASAMO PARICHCHHEDO.

Mahámahinda theró só tadá dwádasa wassikó; upajjháyéna ánatto sanghénacha mahámati;
Lankádípan pasádétun kálan pekkhan wichintayi; "wuddhó Mutasíwo rájá; rájáhotu suto" iti.
Tadantaré nátiganan datthun katwána mánasan, upajjháyancha sanghancha wanditwá puchchi bhúpatin.
Adáya chaturó théré Sanghamittáya atajan, Sumanan sámanérancha, jalabhinnan mahiddhikan,
Nátinan sanghan kátun agamá Dakkhinagirin; tathá tatthá charantassa chhammásá samatikkamun.
Kaména Chétiyagirin nagaran mátudéwiyá sampatwá mátaran passi, déwi diswá piyan sutan:
Bhójayitwá saparisan, attanáyewa káritan wiháran Chétiyagirin théran áropayi subhan
Awantiratthan bhunjantó pitará dinnamattanó só Asokakumáróhi Ujjénigamané purá,
Chétiyé nagaré wásan upagantwá tahin subhan Déwin náma labhitwána kumárin Setthidhitaran.
Sanwásan táya kappési. Gabbhan ganhiya téna sá, Ujjéniyan kumáran tan Mahindan janayi subhan.
Wassaddwaya matikkamma Sanghamittancha dhitaran, tasmin kálé wasati sá Chétiyé nagaré tahin.
Théró tattha nisíditwá "kálannú" iti chintayi "pitará mé sadnattan abhiséka bahussawan,"

CHAP. XIII.

At that period, the profoundly sapient great Mahindo was a théro of twelve years standing. Having been enjoined by his preceptor (the son of Moggali) and by the priesthood to convert the land Lanká; while meditating as to its being a propitious period (to undertake the mission) he came to this conclusion: "The monarch Mutasíwo is far advanced in years. Let his son succeed to the kingdom."

Having formed an earnest desire to visit his relations during this interval; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father Dhammásóko), taking with him four théros and the sámanéro Súmano, the son of Sanghamittá, who was preternaturally gifted, and the master of the six branches of religious knowledge, departed for Dakkhinágiri, for the purpose of administering the comforts (of religion) to his (maternal) relations.

There this pilgrim past six months in this avocation.

Having reached Chétiyagirí, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and his retinue, she established the théro in the superb Chétiya wiharo which had been erected by herself.

While prince Asókó was ruling over the Awanti country by the appointment of his own father, in a journey to Ujjéni he arrived at Chétiya; and while tarrying there, having gained the affections of the lovely princess Déwi, the daughter of a Sétthí, he lived with her. Becoming pregnant by that connection, she gave birth to the noble (twin) princes Ujjénio and Mahindo, and at the termination of two years, to a daughter Sanghámittá.

At this period (of Mihindo's visit) she (the queen) was residing there, in Chétiyanagara. While the théro was sojoürning there, he thus meditated: "The period has arrived

" Déwánańpiyatissó só mahárájánuhótucha ; watthuttaya guṇéchápi sutwá janátu dútató :"
Aróhatu Missanangań, jéṭṭhamasassupósathé ; taddhéwa gamissáma Lańkádipa warań mayań."
Magindó upasańkamma Mahindatthéra muttamań " yáhi Lańkań pasádétuń ; Sambuddhénási wyákato :"
" Mayampi tatthupatthambhá bhawissámáti" abrawi. Déwiyá bhágini dhitu puttó Bhaṇḍakanámu kó,
Thérėna déwiyá dhammań sutwá désitamėwatu, anágámi phálań patwá, wasi thérassa santiké.
Thattha másań wasitwána jeṭṭhamásassupósathó, théro chatuhithérėhi Súmanėnátha Bhaṇḍuná,
Saddhiń téna gahaṭṭhéna naratáṇáti hétuná, tasmá wihara ákásań uggantwá samahiddhiko.
Khaṇénéwa idhágamma ramme Missakapabbaté aiṭhási sélakútamhi ruchirambatthalé ware.
Lanká pasádanaguṇéna, wiyákató só, Lańkáhitáya Muniná, sayiténa anté, Lańkáya satthu sadisóhata-
hétu, tassá Lańkámaruhi mahitóhi nisiditatthati.

Sujanappasádasańwégattháya káté Maháwańsé " Mahindágamanó," náma tirasamó parichchhédó.

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for undertaking the mission enjoined by my father. May the said Déwánanpiyatisso, having already solemnized his inauguration with the utmost pomp, be enjoying his regal state. May he, after having ascertained from my father's ambassador the merits of the three blessed treasures (sent by my father), acquire a right understanding of them (the doctrines of Buddho). May he on the full moon day of the month of jetthó visit the Missa mountain (Mihintalle), for on that very day shall I myself repair to renowned Lanká."

Magindo (Sakkó, the dévo of dévos) appearing unto the illustrious théro Mahindo, thus addressed him: "Depart on thy mission for the conversion of Lanká: it is the fulfilment of the prediction of the supreme Buddho (pronounced at the foot of the bó tree). We also will there render our assistance."

Bhandu, the son of the queen's younger sister's daughter, from merely listening to the sermon preached by the théro to the queen, attaining the sanctification of "anagámi," became a disciple in the fraternity of the théro.

Tarrying there a month longer, on the full moon day of "jetthó," the supernaturally gifted théro, together with four other théros, as well as Súmano (a sámanéro), attended also by the aforesaid Bhandu, who, though still a layman, had laid aside domestic affections, rose aloft into the air at that very wiháro; and instantaneously alighting on this land, at the superb Missa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambatthalo.

According to the injunction of the divine sage, pronounced at the moment of his composing himself to attain final emancipation, in his desire to benefit Lanká by the advantages attendant on its conversion (to his creed); and in order that in the accomplishment of his benevolent design there might be employed an agent comparable to the divine sage himself, the predicted (Mahindo) to whom Lanká was offered up as an offering by the dévos, took up his station there (at Ambatthalo).

The thirteenth chapter in the Mahawánso, entitled, "the advent of Mahindo," composed equally for the delight and affliction of righteous men.

CHADASSAMO PARICHCHHEDO.

Déwánańpiyatissó só rájá salilakílitań datwá nagarawásínań migawań kílituń agá.
Chattálísa sahassèhi narèhi pariwáritó dháwanto padasáyèwa agamá Missakań nagań.
Thèrè dassètu michchhantó déwó tasmiń mahídarè gumbań bhakkhayamánówa aṭṭhá gókaṇṇarúpawá.
Rájá diswá "pamattań tań nayuttań wijjhituń" iti; jiyásaddamaká; dháwi gókaṇṇo pabbatantarań.
Rájánudháwi só dháwań thèránań santikań gató, thèrè diṭṭhè narindèna: sayań antaradháyi só.
Thèró bahusu diṭṭhèsu atibháyissati iti, attánamèwa dassèsi; passitwá nań mahípati,
Bhító aṭṭhási. Tań thèró: "èhi Tissáti," abruwi. "Tissáti" wachanènèwa rájá yakkóti chintayi?
"Samaṇá mayań, mahárája, Dhammarájassa sáwaká; tamèwa anukampáya Jambúdípá idhágatá:"
Ichcháha thèró; Tań sutwá, rájá wítabháyó ahu, saritwá sakhisandèsań samaṇá iti nichchhitó.
Dhanusarancha nikkhippa upasańkamma tań ísin, sammódamánó thèrèna só nisídi tadantikè.
Tadá tassa manussá tè ágamma pariwárayuń; tadá sèsècha dassèsi mahá thèró sahágatè.
Tè diswá abruwi rájá "kadá mè ágatá?" iti: "mayá saddhinti" thèrèna wuttè; puchchhi idań puna.

CHAP. XIV.

The king Déwánanpiyatisso celebrating a "salila" festival for the amusement of the inhabitants of the capital, he himself departed for an elk hunt, taking with him a retinue of forty thousand men; and in the course of the pursuit of his game on foot, he came to the Missa mountain.

A certain dévo of that mountain being desirous of exhibiting the théros, having assumed the form of an elk, stationed himself there (in that neighbourhood) grazing. The sovereign descrying him, and saying, "It is not fair to shoot him standing," sounded his bowstring: the elk fled to the mountain. The king gave chase to the fleeing animal. On reaching the spot where the priests were, the théro came in sight of the monarch; but he (the metamorphosed dévo) vanished.

The théro conceiving that he (the king) might be alarmed if many persons (of the mission) presented themselves, rendered himself alone visible. The sovereign on seeing him, was surprised. The théro said to him, "Come hither, Tisso." From his calling him simply "Tisso," the monarch thought he must be a yakkho. "We are the ministers and disciples of the lord of the true faith: in compassion towards thee, Maharája, we have repaired hither from Jambudípo." The théro having thus addressed him, and the king hearing the declaration, was relieved of his terrors; and recollecting the communication he had received from his ally (Dhammásóko), was convinced that they were the ministers of the faith. Laying aside his bow and arrow, and approaching this "irsi," and conversing graciously with the said théro, he (the king) seated himself near him. At that moment his retinue arriving, stood around them: at the same time the théro produced the other members of the mission. Seeing them, "When came these?" demanded the king. Being answered by the théro, "With me;" he made

"Santi edisaká ranñé Jambúdipé yati ?" iti; áha "kásáwapajjótó Jambudípó tahiń panu,"
"Té wijjá iddhippattácha chétópariyáyakówidá dibbasótácha arahantó bahu Buddhassa sáwaká."
Pachchhi, "kénágatatthási ?" "Nathálénajalénapi naágamamhási;" wuttó só wijáni nabhaságamuń.
Wímańsanto maháрanńó pańhan pańhamapuchchi tań; putthó putthó wiyákási tań tań pańhań mahipati.
"Rukkhoyań, rája kiń námo?" "Ambo náma ayań táru." "Imań munchiya atthambo?" "Santi ambatarú bahú."
"Imancha ambań, téchambé munchiyatthi mahiruhá?" Santi, bhanté, bahú rukkhá, anambá pana té tarú."
"Ańńé ambé anambécha munchiyatthi mahiruhá?" Ayam bhadantambarukkhó ?" "Panditósi, narissara !"
"Santi té ńátayó, rájá ?" "Santi, bhanté, bahujjaná." "Santi ańńátaká, rája ?" "Santi ańńátiká bahu."
"Nátitócha ańńátécha munchiyańńopi atthinu ?" "Ahaméwa, bhanté." "Sádhu! twań panditósi, narissara !
Panditóti widitwána "chúlahatthipadópamań" suttantań désayi théró mahipassa mahámati.

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this inquiry: "In Jambudípo are there other priests like unto these?" The théro replied, "Jambudípo itself glitters with yellow robes, there the disciples of Buddho, who have fully acquired the three sacerdotal sanctifications, who are perfect masters of the knowledge which procures the "arahat" bliss, the saints who have the gift of prophecy and divination, are numerous. (The king) inquired by what means he had come. (Mahindo) replied, "I came not either by land or water." The inquirer learnt (thereby) that (the théro) had come through the air. This gifted personage, for the purpose of ascertaining the capacity of the gifted (sovereign), interrogated him. As he asked query after query, the monarch replied to him question after question.

O king! what is this tree called?

It is called the ambo tree.

Besides this one, is there any other ambo tree?

There are many ambo trees.

Besides this ambo and those other ambos, are there any other trees on earth?

Lord! there are many trees, but they are not ambo trees.

Besides the other ambo trees and the trees that are not ambo, is there any other?

Gracious Lord! this ambo tree.

Ruler of men! thou art wise.

King! have you relations?

Lord! I have many.

King! are there any persons not thy relations?

There are many who are not my relations.

Besides thy relations and those who are not thy relations, is there, or is there not, any other (human being in existence?)

Lord! there is myself.

Ruler of men "Sádhu!" thou art wise

The eminently wise théro, thus satisfied that he was capable of comprehending the same, propounded to the ruler of the land the "chúlahatthipadópaman" discourse

Desaná pariyósáné saddhiń téhi naréhi só chattálisa sahasséhi saranésu patiṭṭhahi.
Bhattábhihárań sáyanéha rańńo abhharuń tadá; "nabhunjissantidánimé;" iti jánampi bhúpati.
Puchchhituń yéwa yuttanti bhatténápuchchhi té. Isi "nabhunjáma idániti," wutté kálancha puchchhi só.
Kálań wuttébruwi: "Ewan gachchháma nagarań" iti. "Tuwań gachchha, mahárája; wasissáma mayań idha."
"Ewań sató kumáróyań amhéhi sahagachchhatu?" "Ayańhi ágataphaló, rája, wińńáta sáyanó,"
"Apekkhamánó pabbajjań, wasatambhúkasantiké: idáni pabbájayissáma imań. Twań gachchha bhúmipa."
"Pátó rathań pésayissań, tumhé tattha ṭhitá, purań yatháti:" théré wanditwá: Bhańḍuń nétwékamantikań,
Puchchhi thérádhikárań. Só rańńo sabbamabhási. Só thérań ńatwáti, tutthó; só "lábhá mé!" iti chintayi.
Bhańḍussa gihibháwéna gató sańkó narissaró ańńási narabháwań, "só pabbájéma imań;" iti.
Théró tań gámasimáyań tasmińyéwa khańé, aká Bhańḍukassa kumárassa pabbajjamupasampadań.
Tasmińyéwa khańé sócha arahattań apápuńi. Sumanań sámanérań tań théró ámantayi tató,

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(of Buddho). At the conclusion of that discourse, together with his forty thousand followers he obtained the salvation of that faith.

At that instant, it being in the afternoon, they brought the king his repast. The monarch knowing that these personages did not take refreshment at that hour, considered that it was proper to inquire (before refreshments were offered): he (accordingly) inquired of these sanctified personages regarding their taking refection. On being answered, "We do not partake of refreshments at this hour;" the king inquired when that hour was. On being informed of it, he thus replied: "Let us, then, repair to the capital." "Do thou go, maharája; we (said the théro) will tarry here." "In that case, allow this young prince (Bhandu) to accompany us." "Rája, this (prince) having attained the 'ágata' sanctification, and acquired a knowledge of the religion (of Buddho), is living in my fraternity, devoutly looking forward to the appointed time for his ordination: we are now about to ordain him. Lord of the land, do thou return (to the capital)." "In the morning (rejoined the king) I will send my carriage: repair ye (then) to the capital, seated in it." Having, thereupon, reverentially taken his leave of the théros, and called aside Bhandu, he made inquiries regarding the théros principally (as well as other matters). He explained all things to the monarch. Having ascertained that the théro (was the son of his ally Dhammásókó) he became exceedingly rejoiced, and thus thought: "This is indeed a benefit (conferred) on me."

The monarch (when) he ascertained the lay condition of Bhandu, entertaining apprehensions that as long as he continued a layman he might be seduced from his purpose, said, "Let us initiate him into the priesthood (at once)."

At that very instant in that "gámasímáya" (ground duly consecrated with land limits) the théro performed the ceremony of ordination, and of elevation to the order of upasampadá, of prince Bhandu; and instantaneously he (Bhandu) attained the sanctification of "arahat."

Thereupon the théro addressed himself to the sámanéro Sumano: "It is the hour

"Dhammassawanakálań tań ghósèhiti" apuchchhi. Só sáwentó "kittakań ṭhánań, bhańtè, ghósèmahań?" iti.
"Sakalań Tambapaṇṇiti;" wuttè thèrèna: iddhiyá sáwentó sakalań Lańkań dhammakálamaghósayi.
Rájá nágachatukkèso Soṇḍipassè nisídiya, bhadantánań rawań sutwá, thèrasantikapèsayi.
"Upaddawónu atthiti?" áha "natthi upaddawo; sótuń Sambuddhawachanań káló ghosápito;" iti.
Sámanèra rawań sutwá, bhummá, dewá aghósayuń: anukkamèna só saddó Brahmalókań samáruhi.
Tèna ghosèna déwáṇań sannipáto mahá ahu: samachittasuttań dèsèsi thèró tasmiń samágamè.
Asańkhiyánań déwánań dhammábhisamayó ahú; bahú nágasupaṇṇácha saraṇèsu patiṭṭhahuń.
Yathèdań Sáriputtassa suttań thèrassa bhásató, tathá Mahindathèrassa ahú déwasamágamó.
Rájá pabhátè páhèsi rathań: sárathi só gató "áróhatha rathań, yáma nangarań?" iti tèbrawi.
"Náróháma rathań." "Gachchha." "Gachchháma tawapachchhato;" iti watwána pèsetwá sárathiń; sumanóratha
Wehásamabbhuggantwá tè nagarassa purattható paṭhamań thupaṭṭhánamhi otarińsu mahiddhiká.
Thèrèhi paṭhamotiṇṇatháṇamhi katachètiyań ajjápi wuchchatè tèna ewań "paṭhamachètiyań."

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of prayer: sound the call." He inquired, "Lord, in sounding the call, over what portion of the world should my voice be heard?" On being told by the théro "over the whole of Tambapanni (only);" calling out, by his supernatural power his shout (resounded) all over Lanká.

The king hearing the call of these pious persons while mounted on his state-elephant near Sondipassé (in the eastern quarter of the town), dispatched (a person) to the residence of the théro, inquiring, "whether some calamity had or had not befallen them?" He brought back word, "It is not any calamity, but the call announcing that it is the hour to attend to the words of the supreme Buddho." Hearing the call of the sámanéro, the terrestrial devos shouted in response, and the said (united) shouts ascended to the Brahmá world. In consequence of that call, a great congregation of devos assembled. In that assembly the théro propounded the "samáchitta suttan," (or the discourse of Buddho "on concord in faith.") To an asankiya of devos, superior grades of blessings of the religion were obtained. Innumerable nágas and supannas attained the salvation of the faith. As on the occasion of the preaching of the théro Sáriputto, so on that of the théro Mahindo, there was a great congregation of devos.

In the morning the king sent his chariot. The charioteer, who repaired (to Mihintalle), said unto them (the théros), "Ascend the carriage that we may proceed to the town." "We will not," (replied the priests) "use the chariot; do thou return, we shall go hereafter." Having sent away the charioteer with this message, these truly pious personages, who were endowed with the power of working miracles, rising aloft into the air, alighted in the eastern quarter of the city, on the site where the first dágoba (Thúparámo) was built. From this event, to this day the spot on which the théros alighted is called the first chetiyo (dágoba).

Raññá théraguṇaṅ sutwá raṇṇo antépuritthiyó théradassanamichchhińsu yasmá tasmá mahipati.
Antówa rájawatthussa rammaṅ kárési maddhapaṅ, sétéhi watthapupphéhi chhāditaṅ samalaṅkataṅ.
Uchcháséyyá wiramanaṅ sutattá thérasantiké kaṅkhi uchchhásané théró nisídéyya nukhóticha;
Tadantaré sárathi só théré diswá tahiṅ ṭhité chíwaraṅ párupanté té atiwimhitamánasó,
Gantwá raṇṇo niwédési: sutwá sabbaṅ mahipati "nisajjaṅaṅ nakarissanti piṭhakésúti," nichchhito,
"Susádhubhummattharaṇaṅ paṅṇápéthátí" bhásiya: gantwá patipathaṅ théré sakkachchaṅ abhiwádiya.
Mahámahindathérassa hattható pattamádiya, sakkárapújáwidhiná puraṅ théraṅ pawésayi.
Diswá ásanapaṇṇatti némittá wiyákaruṅ iti; "gahitá pathawí méhi; dípé hessanti issará,"
Nariṅdó pújayantó té théré anté purannayi tattha té dússapíṭhésú nisídiṅsu yatharahaṅ.
Té yágu khajjabhojjéhi sayaṅ rájá atappayi, niṭṭhité bhattakichchamhi, sayaṅ upanisídiya,
Kaṇiṭṭhassóparájassa Mahánágassa jáyikaṅ wasanti rájagehéwa pakkosápésichánulaṅ.
Agamma Anulá déwi, pancha itthisatéhi sá, théré wandiya pújétwá ékamantamupáwisi.

From whatever cause it might have been that the ladies of the king's palace, on having learnt from the monarch the piety of the théro, became desirous of being presented to the said théro; from the same motive the sovereign caused a splendid hall to be constructed within the precincts of the palace, canopied with white cloths, and decorated with flowers.

Having learnt from the théro (at the sermon of the preceding day) that an exalted seat was forbidden, he entertained doubts as to whether the théro would or would not place himself on an elevated throne. In this interval of doubt, the charioteer (who was passing the spot where the first dágoba was subsequently built) observing the théros (whom he left at Mihintalle already) there, in the act of robing themselves, overwhelmed with astonishment (at this miracle), repairing to the king informed him thereof. The monarch having listened to all he had to say, came to the conclusion (as they would not ride in a chariot), "they will not seat themselves on chairs." And having given directions, "spread sumptuous carpets;" proceeding to meet the théros (in their progress), he bowed down to them with profound reverence. Receiving from the hands of the théro Maha-Mahindo his sacerdotal alms-dish, and (observing) the due forms of reverence and offerings, he introduced the théro into the city.

Fortune-tellers seeing the preparations of the seats, thus predicted: "The land will be usurped by these persons. They will become the lords of this island."

The sovereign making offerings to the théros, conducted them within the palace. There they seated themselves in due order, on chairs covered with cloths. The monarch himself served them with rice-broth, cakes, and dressed rice. At the conclusion of the repast, seating himself near them, he sent for Anulá the consort of his younger brother Mahanágo, the sub-king, who was an inmate of the palace.

The said princess Anúlá proceeding thither, together with five hundred women, and having bowed down and made offerings to the théros, placed herself (respectfully) by the side of them.

"Pétawatthuń" "wimánancha" "sachchasaṇṇattaméwacha" désési théró tá itthi paṭhamań phalamajjhaguń.
Bhiyó diṭṭhamanusséhi sutwá théraguṇań bahuń, théradassanmichchhanná samá gantwána nágará,
Rájaddwáré mahásaddań akaruń: tań mahípati sutwá puchchhiya, jánitwá áha tésań hitathiko:
"Sabbésań idha sambádho: sálań mańgalahatthitó sódhétuń, tatha dakkhinti thérémé nágará" iti.
Sódhétwá hatthisálan tań witánádíhi sajjukań alańkaritwá sayanáti paṇṇápésuń yatháraharń.
Sathéro tattha gántwána mahátheró nisídiya, só "déwadútasuttań" tań kathési kathiko mahá.
Tań sutwána pasídińsu nagará té samágatá, tésu pánasahassantu paṭhamań palamajjhagá.
Lańkádípé só sattakappówa kappó Lańkádiṭṭhdné dwésú ṭhánésú théró dhammań bhásitwá
dípabhásáya éwań saddhammótáran kárayi dípadípóti.

Sujanappasádasańwégatthdya katé Mahdwańsé "Nagarappawésanó" nama, Chuddasamó parichchhédó.

The théro preached to them the "pétawatthu," the "wimána," and the "sachcha sannuta" discourses. These females attained the first stage of sanctification.

The inhabitants of the town hearing of the pre-eminent piety of the théro from those who had seen him the day previous, and becoming impatient to see him, assembled and clamoured at the palace gate. Their sovereign hearing this commotion, inquired respecting it; and learning the cause thereof, desirous of gratifying them, thus addressed them: "For all of you (to assemble in) this place is insufficient; prepare the great stables of the state-elephants: there the inhabitants of the capital may see these théros." Having purified the elephant stables, and quickly ornamented the same with cloths and other decorations, they prepared seats in due order.

Repairing thither with the other théros, this all eloquent chief théro seating himself there, propounded the "dévadúta" discourse (of Buddho). Hearing that discourse, the people of the capital, who had thus assembled, were overjoyed. Among them a thousand attained the first stage of sanctification.

This théro, by having propounded the doctrines (of Buddhism) in the language of the land, at two of the places (rendered sacred by the presence of Buddho), insured for the inhabitants of Lanká (the attainment of the termination of transmigration) within a period of seven kappos (by their having arrived then at the first stage of salvation). Thus he became the luminary which shed the light of religion on this land.

The fourteenth chapter in the Maháwanso, entitled, "the introduction into the capital," composed both to delight and to afflict righteous men.

PANNARASAMO PARICHCHHEDO.

"Hatthisálápi sambádhá" iti tattha samágatá té Nandanawané rammé dakkhinádwárató bahi,
Rájúyyáné ghanachchháyé sitalé nílasaddalé, paññápésuń ásanáni théránań sádará nará.
Nikkhamma dikkhinadwárá thérí thattha nisídicha, maháhulínachágamma itthiyo, bahuká tahin,
Thérań upanisídińsu uyyánań purayantiyo; "bálapanditasuttań" tań tásań théro adésayi.
Sahassa itthiyó tásu pathamań phalamajjhaguń; ewań tatthéwa uyyáné sayanahasamayó ahu.
Tató thérá nikkhamińsu "yáma pabbatań," iti: rańño patíniwédisun, sighań rájá upágami.
Upágammábrawi thérań "sáyań dúrócha pabbató, idhéwa Nandanuyyáné, niwáso phásuko," iti,
"Purassa achchásannattá asárupanti," bhásité; "Mahámégha wanuyyánań náti dúráti santiké,"
"Rammań chháyudakúpétań niwásó tattha róchitu niwattitabbań bhantéti." Théro tattha niwattayi.
Tasmiń niwattatthánamhi Kadambanadiyantiké "Niwattachétiyan" náma katań wuchchati chétiyań.
Tań Nandanań dakkhinéna sasań thérań rathésabhó Mahámégha wanuyyánań páchinaddwárakantayi.
Tattha rájagharé rammé manchapíthání sádhukań sádhuni attharápetwá "wasatettha sukhań" iti.

CHAP. XV.

The people who had assembled there, impelled by the fervor of their devotion, declaring "the elephant stables also are too confined," erected pulpits for the théros in the royal pleasure garden Nandana, situated without the southern gate in a delightful forest, cool from its deep shade and soft green turf.

The théro departing through one of the southern gates, took his seat there. Innumerable females of the first rank resorted thither, crowding the royal garden, and ranged themselves near the théro. The théro propounded to them the "bálapanditta" discourse (of Buddho). From among them a thousand women attained the first stage of sanctification. In this occupation in that pleasure garden the evening was closing; and the théros saying, "Let us return to the mountain" (Missa) departed. (The people) made this (departure) known to the king, and the monarch quickly overtook them. Approaching the théro, he thus spoke: "It is late; the mountain also is distant; it will be expedient to tarry here, in this very Nandana pleasure garden." On his replying, "On account of its immediate proximity to the city it is not convenient;" (the king) rejoined, "The pleasure garden Mahámégo (formed by my father) is neither very distant nor very near; it is a delightful spot, well provided with shade and water; it is worthy, lord! of being the place of thy residence, vouchsafe to tarry there." There the théro tarried. On the spot ("niwatti") where he tarried on the bank of the Kadambo river a dágoba was built, which (consequently) obtained the name of "Niwatti." The royal owner of the chariot himself conducted the théro out of the southern gate of the Nandana pleasure garden into the Mahámégo pleasure garden by its south western gate. There (on the western side of the spot where the bo tree was subsequently planted), furnishing a delightful royal palace with splendid beds, chairs, and other conveniences in the most complete manner, he said, "Do thou sojourn here in comfort."

Rájá thérébhiwádetwá amachchapariwárító puraṅ páwisi. Thérátu taṅ rattiṅ tattha té wasuṅ.
Pabhátéyéwa pupphání gahetwá dharaṇípati thérè upechcha wanditwá, pújetwá kusumèhicha, ["phásukaṅ."
Puchchhi, "kachchi sukhaṅ: wutté uyyánaṅ phásukaṅ?" iti: "sukhaṅ wuttaṅ, mahárája, uyyánaṅ" yati
"Arámó kappatè, bhante, saṅghassáti?" apuchchhi: só "kappatè," iti watwána kappákappésukówidó,
Théró Wéluwanárámaṅ paṭiggahanamabrawi. Taṅ sutwá atihaṭṭhó só tuṭṭhahaṭṭhó mahájano,
Thérânaṅ wandanatthâya, déwitu Anulá gatá saddhiṅ panchasatitthihi dutiyaṅ phalamajjhagá.
Sása pancha satá déwi Anúlácha mahípatiṅ "pabbajissáma déwáti?" Rájá théramawócha só.
Pabbájétha imáyóti? théró áha mahípatiṅ "nakappati, mahárája, pabbájétuṅthiyóhi nó."
"Atthi Páṭaliputtasmiṅ bhikkhuni mé kaniṭṭhiká Saṅghamittáti námena wissutá sá bahussutá;
"Narinda, Samanidassa mahábódhi dumindató dakkhiṇá sákhamádáya tathá bhikkhuníyó wará,
"Agachchhatúti pésèhi raññó nó pitusantikaṅ; pabbájissanti sá théri ágatá itthiyó imá."
"Sádhúti" watwá, gaṇhitwá rájá bhiṅkáramuttamaṅ, "Mahámèghawanuyyánaṅ dammi saṅghassimaṅ" iti.

The monarch having respectfully taken his leave of the théros, attended by his officers of state, returned to the town. These théros remained that night there.

At the first dawn of day, this reigning monarch, taking flowers with him, visited the théros: bowing down reverentially to them, and making offerings of those flowers, he inquired after their welfare. On asking, "Is the pleasure garden a convenient place of residence?" this sanctified théro thus replied to the inquirer of his welfare: "Maháraja, the pleasure garden is convenient." He then asked, "Lord! is a garden an offering meet for acceptance unto the priesthood?" He who was perfect master in the knowledge of acceptable and unacceptable things, having thus replied, "It is acceptable,"—proceeded to explain how the Wélúwana pleasure garden had been accepted (by Buddho himself from king Bimbisáro). Hearing this, the king became exceedingly delighted, and the populace also were equally rejoiced.

The princess Anulá, who had come attended by five hundred females for the purpose of doing reverence to the théro, attained the second stage of sanctification.

The said princess Anulá, with her five hundred females, thus addressed the monarch: "Liege, permit us to enter the order of priesthood." The sovereign said to the théro, "Vouchsafe to ordain these females." The théro replied to the monarch, "maharája, it is not allowable to us to ordain females. In the city of Pátaliputta, there is a priestess. She is my younger sister, renowned under the name of Sanghamittá, and profoundly learned. Dispatch, ruler, (a letter) to our royal father, begging that he may send her, bringing also the right branch of the bo-tree of the Lord of saints,-itself the monarch of the forests; as also eminent priestesses. When that théri (Sanghamittá) arrives, she will ordain these females."

The king, having expressed his assent (to this advice), taking up an exquisitely beautiful jug, and vowing, "I dedicate this Mahámégo pleasure garden to the priesthood," poured the water of donation on the hand of the théro Mahindo. On that water falling on

Mahindathérassa karé dakkhinódakamákari, mahiyá patité toyé, akampittha mahámahí.
"Kasmá kampati bhúmiti" bhúmipáló apuchchhi tań "patiṭṭhitattá dípamhi sásanassáti" sóbrawi,
Thérassa upanámési játipupphání játimá théró rájaghará gantwá tassa dakkhiṇato thito,
Rukkhampicha té aṭṭha pupphachuṭṭhi samókiri-tatthápi puthawí kampí · puṭṭho tassáha káraṇań.
"Ahósi tiṇṇań buddhánań kálépi idha málakó, narinda, sańghakammatthań bhawissati idánipi.
Rájagéhó uttarató chárupokkharaṇí agá tattakánéwa pupphání théro tatthápi okiri.
Tatthápi puthawí kampi; puttho tassáha káraṇań: "jantágharapokkharaṇí ayań hessati, bhúmipa."
Tasséwa rájagéhassa gantwána dwarakoṭṭhakań tattakéhéwa puppkéhi tań ṭhánań pújayi isi.
Tatthápi puthawí kampi haṭṭhalómówatíwasó rájá tań káraṇańpuchchhi théro tassáha káraṇań.
"Imamhi kappé buddhánań tinnań bodhirukkható ánetwá dakkhiná sákhá rópitá idha bhúmipa."
"Tathágatassa amhákań bodhisákhápi dakkhiná imasmińyéwa ṭhanamhi patiṭṭhissati bhúmipa."
"Tatógamá mahátthéro Mahámuchalunámakań tattakánéwa pupphání tasmiń ṭháné samókiri."
Tatthápi puthawí kampí: puṭṭho tassáha káraṇań: "Sańghassupósathágárań idha hessati bhúmipa."

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the ground there, the earth quaked. The ruler of the land inquired, "From what cause does the earth quake?" He replied, on account of the establishment of (Buddho's) religion in the land. He (the monarch) of illustrious descent, then presented jessamine flowers to the théro. The théro (thereafter) proceeded towards the king's palace, and stood on the south side of it under a "picha" tree, and sprinkled eight handsful of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, even in the time of the three (preceding) Buddhos, on this spot the "Málako" had stood: now also it will become to the priesthood the place where their rites and ceremonies will be performed."

The théro, proceeding to a delightful pond on the north side of the king's palace, sprinkled there also the same number of handsful of flowers. On this occasion also the earth quaked. On being asked the cause thereof: "Liege," he replied "this pond will become attached to the perambulation hall (of the priesthood)."

Proceeding close to the portal of the king's palace, the "irsi" on that spot also made an offering of the same quantity of flowers. There likewise the earth quaked. The king, his hair standing on end with the delight of his astonishment, inquired the cause thereof. To him the théro (thus) explained the cause: "Monarch, on this spot have the right branches procured from the bo-tree of (all) the three Buddhos in this kappo been planted. On this very spot, O ruler, will the right branch of the bo-tree of our (deity) the successor of former Buddhos be planted."

Thereafter the great théro repairing to the spot called "Mahámuchalo," on that spot also he sprinkled the same quantity of flowers. There also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this spot will become the upósathó hall of sacerdotal rites to the priesthood.

Paṇhambamálakaṭṭhánań tatógamma mahipati, supakkań ambapakkancha wannagandharasuttamań,
Mahantań upanámési raṇṇo uyyanapálako: tań thérassa panámési rájá atimanóramań.
Théro nisidanákárań dassési janahitáhitó attharápési tatthéwa rájá attharaṇań warań.
Adá tattha nisinnassa thérassambań mahipati: théró tań paribhunjitwá rópanatthága rájino,
Ambaṭṭhikań adá rájá tań sayań tattha rópayi, hatthé tassópari théró dhówi tattha wirulhiyá.
Tań khaṇań yéwa bíjamhá namhánikkhamma ańkuro kaméndti mahárukkhó pattapakkadharo ahu,
Tan páṭiháriyań diswá parisáyań sarájiká namassamáná aṭṭhási théré hatthatanuruha,
Théro tadá puppamuṭṭhiń aṭṭhatattha samókiri; tatthápi puthawi kampi: puṭṭhó tassáha káraṇań.
"Sańghassuppaṇṇaládbháṇań anékésań, narádhipa, sagammabhájanaṭṭhánań idań ṭhánań bhuwissati."
Tató gantwá Chatussálá ṭhánań tattha samókiri; tátakánéwa puppháni kampi tatthápi médini.
Tań kampikáranań puchchhi rájá: théropi wákari "tiṇṇannań pubba buddhánań rájuyyána pátiggaho."
"Dánawatthunábhihaṭá dipawásihi sabbató, idha thapetwá bhójésu sasańghé Sugaté tayó."

The monarch thence proceeded to the Panhambamála (pleasure garden). The keeper of that garden produced to the king a superb full ripe mango, of superlative excellence in color, fragrance, and flavor. The king presented this delicious fruit to the théro. (As no priest can partake of food without being seated) the théro, who (at all times) was desirous of gratifying the wishes of the people, pointed out the necessity of his being seated, and the rájá on that spot had a splendid carpet spread out. To the théro there seated, the monarch presented the mango. The théro having vouchsafed to eat the same, gave the stone to the king that it might be sown. The sovereign himself planted the stone on that spot. In order that it might sprout (instantly) the thero washed his hands, pouring water (on them) over it. In the order of nature, (but) in that very instant, from that mango stone a sprout shooting forth became a stately tree, laden with leaves and fruit.

Witnessing this miracle, the multitude, including the king, with their hair standing on end (with astonishment and delight) continued repeatedly bowing down to the théros.

At that moment the théro sprinkled on that spot eight handsful of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this will become the spot at which the various offerings made to the priesthood collectively will be divided by the assembled priests."

Proceeding thereafter to the site where the Chattusála (quadrangular hall was subsequently built), he there sprinkled the same quantity of flowers. In like manner, the earth quaked. The sovereign inquiring the cause of this earthquake; the théro thus explained himself to the king: "(This is) the pleasure garden, which by its having been accepted by the three preceding Buddhos (became consecrated). On this spot the treasures of offerings brought from all quarters by the inhabitants having been collected, the three preceding deities of felicitous advent vouchsafed to partake thereof. In this

"Iddni pana thatthêwa chatussálá bhawissati sanghassa idhabhattaggań bhawissati narádhipa."
Mahdthúpa ṭhitaṭṭhánaṅṭhánd ṭhánawidú, tató agamási mahdthéro Mahindó dípadípakó.
Tadá antóparikkhépé rájuyyanassa khuddiká Kakudhdwhayá áhu wápi tassópari jalantiké.
Thúparahań thalaṭṭánań áhu théré tahiń gaté rańńó champakapupphánań putakánaṭṭha dharuń,
Táni champakapupphdni rájá thérassupánayi: théró champakápupphéhi téhi pújésa tań phalań.
Tatthápi puthawí kampi: rájá nań kampakáraṇań puchchhi: thérónupubbéna áha tańkampakáraṇań.
"Idań ṭhánań, mahárája, chatubuddhanisêwitań thúpárahań hitatthdya sukhatthdyacha páṇinań.
"Imamhi kappé paṭhamań Kakusandho jinó ahu, sabbadhammawidú satthá sabbalókánukampakó,
"Mahátitthawhayań ási Mahámêghanań idań naggarań Abhayannáma puratthima disáyahu.
"Kadambanadiyá páré tattha rájábhayó ahu: Ojadípóti námêna ayań dípó tadá ahu.
"Rakkhaséhi janassêttha rógó pajjarakó ahu. Kakusandhó dasabaló tań diswá tadupaddawań,
"Tań gantwá sattawínayań pawattiń sásanassacha káluń imasmiń dípasmiń karuṇá balawódító.
"Chattálísa sahasséhi tádihi pariwárító nabhaságamma aṭṭhási Déwakúṭamhi pabbaté.
"Sambuddhassánubháwéna rógó pajjarakó idha, upasannó mahárájadípamhi sakalé tadá.

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instance, also, O ruler of men, on the very same site the Chattusála will be erected, which will be the refectory of the priesthood."

From thence, the chief théro Mahindo, the luminary of the land, who by inspiration could distinguish the places consecrated (by the presence of former Buddhos) from those which were not consecrated, repaired to the spot where the great dágoba (Ruanwelli was subsequently built). At that time the smaller Kakudha tank stood within the boundary of the royal pleasure garden. At the upper end of it, near the edge of the water, there was a spot of elevated ground adapted for the site of a dágoba. On the high priest reaching that spot (the keeper of the garden) presented to the king eight baskets of champoka flowers. The king sprinkled those champoka flowers on the said elevated spot. In this instance also the earth quaked. The king inquired the cause of that earthquake, and the théro explained the cause in due order. "Mahárájá, this place has been consecrated by the presence of four Buddhos; it is befitting for (the site of) a dágoba for the prosperity and comfort of living beings. At the commencement of this kappo, the first in order was the vanquisher Kakusandho, a divine sage, perfect master of all the doctrines of the faith, and a comforter of the whole world. This Mahámégho pleasure garden was then called Mahátittha. The city, situated to the eastward on the farther side of the Kadambo river was called 'Abhayapura.' The ruling sovereign there was 'Abhayo," and at that time this island was called 'Ojadípo.' In this land, by the instrumentality of the Rakkhasas (especially Punakkha) a febrile epidemic afflicted its inhabitants. Kakusandho impelled by motives of beneficence, for the purpose of effecting the conversion of its inhabitants and the establishment of his faith, (after) having subdued this calamity, accompanied by forty thousands of his sanctified disciples, repairing to this land through the air, stationed himself on the summit of Déwakúto (Adam's peak). Instantly, by the supernatural power of that supreme Buddho, the febrile epidemic over the whole of this land was sub-

"Tattha ṭhitó adhiṭṭhási, narissara, 'munissaró sabbémaṅ ajja passantu Ojadípamhi mánusá.
'Agantu kámá sabbéwa manussá mamasantikaṅ, ágachchhantu akichchhéna khippanchápi' mahámuni."
"Obhásantaṅ Munindaṅ taṅ, obhásentancha pabbataṅ, rájácha nágarácháwa diswá khippaṅ upágamuṅ.
"Déwatá bali dánatthaṅ manussácha tahiṅ gatá déwatá iti maṅṅiṅsu sasaṅghaṅ Lókanáyakaṅ.
"Rájá só Munirájaṅ taṅ atihaṭṭhohi wádiya nimantayitwá bhatténa ánetwá púrasantikaṅ.
"Sasaṅghassa Munindassa nisajjárahamuttamaṅ ramaṇíyamidaṅ ṭhánaṅ masambádhanti chintiya.
"Káritó maṇḍapé rammé pallaṅkésu warésu taṅ nisídápési Sambuddhaṅ sasaṅghaṅ idha bhupati.
"Nisinnanampidha passantá sasaṅghaṅ Lókanáyakaṅ dípé manussá ánésuṅ paṇṇakáré samantató.
"Attanó khajjabhojjéhi téhi tehábhatéhicha: santappési sasaṅghaṅ taṅ rájá só Lókanáyakaṅ.
"Idhéwa pachchhá bhattaṅ taṅ nisinnassa Jinassa só Mahátitthakauyyanaṅ rájádá dakkhinaṅ puraṅ.
"Akálapupphálaṅkáré Mahátiṭṭha wané tadá patiggahitó buddhéna akampittha mahámahí.
"Etthéwa só nisíditwá dhammaṅ désési náyakó: chattálísa sahassáni pattá maggaphalaṅ tará.
"Diwáwiháraṅ katwána Mahatitthawané Jinó sayaṇhasamayé gantwá bodhiṭṭhánárahaṅ mahiṅ.

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duced. O ruler, the muni, lord of divine sages, remaining there (on Déwakúto) thus resolved within himself: 'Let all the inhabitants in this land Ojadípo, this very day see me manifested. Let also all persons, who are desirous of repairing to me, repair instantly (hither) without any exertion on their part.' The king and inhabitants of the capital, observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated by his presence, instantly repaired thither. The people, having hastened thither for the purpose of making 'bali' offerings to the déwatás, conceived that the ruler of the world and his sacerdotal retinue were déwatás. This king (Abhayo) exceedingly overjoyed, bowing down to this lord of munis, and inviting him to take refection, conducted him to the capital. The monarch, considering this celebrated and delightful spot both befitting and convenient for the muni and his fraternity, caused on this very site to be constructed, in a hall erected by him, splendid pulpits for the supreme Buddho and the (attendant) priests. The inhabitants of the island, seeing this lord of the universe seated here, (where Ruwanwelli dagoba was subsequently built), together with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from other quarters, presented refreshments to the lord of the universe and his disciples. In the afternoon, that monarch bestowed on the vanquisher, who was thus seated on this very spot, the pleasure garden Mahátitthá—a worthy dedication. At the instant this Mahátitthá garden, embellished with (even) unseasonable flowers, was accepted of by the Buddho, the earth quaked. The said (divine) ruler taking his seat here, propounded his doctrines. Forty thousand inhabitants attained the sanctification of "maggaphalan." The vanquisher having, enjoyed his forenoon rest in the Mahátitthá garden, in the afternoon repaired to this spot worthy of the reception of his bo-tree. Here seated, that supreme Buddho indulged in the samádhi meditation. Rising therefrom he thus resolved: 'For the spiritual welfare of the inhabi-

'Nisinnó tatthá appetwá samádhiń wuṭṭhitó tató : iti chintayi Sambuddhó hitattha dípawásinań.
'Adáya dakkhiṇań sákhań, bódhitó mé Sirísató ádáyátu Rájanandá bhikkhuní sahabhikkhuní.'
"Tassa tań chittamáññáya sá théri tadantarań gahetwá tattha rájánań upasańkamma tań taruń.
"Lekhań dakkhiṇasákháya dápetwána mahiddhikó manósiláya chhindantań ṭhitań hémakaṭáhaké.
"Iddhiyá bodhimádáya sá panchasata bhikkhuni : idhánétwá, mahárájá, déwatá pariwáritá,
'Sásawaṇṇakaṭáhań tań Sambuddhéna pasárité ṭhapési dakkhiné hatthé tań gahetwá Tathágató.
"Patiṭṭhápétuń mádási bódhi raññó bhayassatań Mahátitthamhi uyyáné patiṭṭhápési bhúpati.
"Tató gantwána Sambuddhó itó uttarató pana, Sirísamáļaké rammé nisíditwá Tathágató.
"Janassa dhammań désési; dhammábhisamayó tahiń wísatiyá sahassánań pánánań ási bhúmipa.
"Tatopi uttarań gantwá thúpárámamhi, só Jinó nisinnó tattha appetwá samádhiń wuṭṭhitó tató.
"Dhammań désési Sambuddhó parisáya tahiń pana, dasapana sahassáni pattamaggaphalań ahuń.
Attanó dhammakarakań manussánań namassituń, datwá saparíwárań tań ṭhapetwá idha bhikkhuniń.
"Saha bhikkhú sahasséna Mahádéwancha sáwakań thapetwá idha Sambuddhó tató páchinato pana,
"Thitó ratanamálamhi janań samanusásiya ; sasańghó nabhamuggantwá Jambudípań Jino agá.

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tants of this land, let the chief théri Rájanandá, together with her retinue of priestesses, repair hither, bringing with her the right branch of my sirisá bo-tree, (obtaining it from Khéma-rájá at Khémawattinagara in Jambudípó).' The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Khémo) approached that tree. That supernaturally gifted king, with a vermillion pencil having made a streak on the right branch, she (the théri) taking possession of that bo branch, which had severed itself from the tree and planted itself in a golden vase, brought it hither, by miraculous means, attended by her retinue of priestesses, and surrounded by dévatás, and placed the golden vase in the extended right hand of the supreme Buddho. This successor of former Buddhos receiving the same, bestowed it on king Abhayo, for the purpose of being planted in the pleasure garden Mahátitthá. The monarch planted it accordingly. This Buddho, a divine successor of former Buddhos, departing from thence to the northward thereof, and taking his seat in the court yard of 'Sirisa,' propounded his doctrines to the populace. There (also) O, king, (continued Mahindo), twenty thousand persons obtained the blessings of the faith. Proceeding thence further northward, the vanquisher, taking his seat at (the site of the) Thuparáma dágoba, and having indulged in the "samadhi" meditation there, rousing himself from that abstraction, the supreme Buddho propounded his doctrines to the attendant congregation; on that occasion also ten thousand human beings attained the sanctification of 'maggaphalan.' Having bestowed his own dhammakarakan (drinking vessel) as an object for worship on the people, and establishing the priestess with her retinue here; leaving also here his disciple Mahádévo, together with his thousand sacerdotal brethren, (he repaired) to the south east thereof; and standing on the site of the Ratanamála square, the said vanquisher, having preached to the people, together with his retinue, departed through the air to Jambudípo."

"Imamhi kappé dutiyó Konágamanandyakó ahu sabbawidu satthá sabbalókánukampakó.
"Mahánámawhayań ási Maháméghawanań: idań Waddamána puranndma dakkhindya disdyahu.
"Samiddhó námanámína tatthá rájá tada ahu, námína Waradípóti ayań dípó tadá ahu.
"Dubbutthipaddawó ettha Waradípó tadá ahu. Jinó só Konágamanó diswána tadupaddawań.
"Tań hantwá sattawinayań pawattiń sásanassacha kátuń imasmiń dípasmiń karunábalachóditó.
"Tińsa bhikkhu sahasséhi túdihi pariwáritó nabhaságamma atthási naghé Súmanakútaké.
"Sambuddhassánubháwéna dubbutthi sá khayań gatá sásantaradhánantá subbutthicha tadá ahu.
'Tattha thitó adhitthási, narissara, munissáró 'sabbémań ajja passantu Waradípamhi mánusá.'
'Agantu kámá sabbéwa manussá mamasantikań; ágachchhantu ákichchhéna khippań cháti' Mahámuni.
"Obhásentań Munindań tań óbhásentancha pabbatań, rájácha nágaráchewa diswá khippamupágamuń.
"Déwatá balidánatthań manussácha tahiń gatá déwatá iti maññińsu sasańghań lókanáyakań.
"Rájá só munirájań tań atihatthóbi wádiya, nimantayitwá bhatténa ánetwá purasantikań.

" The second divine teacher, the comforter of the whole world, the omniscient, supreme deity in this kappo was named Kónágamano. The capital then called Waddhamána was situated to the southward, and this Mahámégo pleasure garden was called then Mahánámo. The reigning sovereign there, at that period, was known by the name of Samiddho, and this land was then designated Waradípo.

Here in this island, a calamity arising from a drought, then prevailed. The said vanquisher Kónágamano observing this visitation, impelled by motives of compassion, for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land, (after) having subdued this calamity, accompanied by thirty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Sumanakúto (Adam's peak).

By the providence of that supreme Buddho, that drought instantly ceased; and during the whole period of the prevalence of his religion seasonable rains fell.

Ruler of men, (continued Mahindo, addressing himself to Déwánanpíyatisso) the lord of munis, himself the Mahá muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land Waradípo, this very day, see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital, observing this divine sage, resplendent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. The people having resorted there for the purpose of making 'bali' offerings, they imagined that the ruler of the universe and his sacerdotal retinue were dévatás.

The king (Samiddho) exceedingly rejoiced, bowing down to this lord of munis and inviting him to take (refreshment), conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering and convenient as a residence

"*Sasanghassa Munindassa nisajjárahamuttamań ràmaṇíyamidań ṭhánań asambúdhanti chintiya.*
"*Kárité maṇḍape rammé pallańkésu warésu tań, nisídápési Sambuddhań sasanghań idha, bhúpati.*
"*Nisinnampidha passantá sasanghań Lókanáyakań, dípé manussá ánésuń pannákárè samantató.*
"*Attanó khajjabójjéhi téhi té pábhatéhicha santappési sasanghań tań rájá só Lókanáyakań.*
"*Idhéwa pachchhá bhattań tań nisinnassa Jinassa só Mahánámaka uyyánań rájádá dakkhiṇań purań.*
"*Akálapupthá lańkárè Mahánámawané tadá paṭiggahité Buddhéna akampittha mahámahi.*
"*Etthéwa só nisíditwa dhammań désési náyakó, tadá tińsa sahassáni pattá maggaphalań tará.*
"*Diwáwiháran katwána Mahánámawané Jinó sáyaṇhasamayé gantwá pubbaboddiṭhitań mahiń,*
"*Nisinno, tattha appétwá samádhiń, wuṭṭhitó tató, iti chintési Sambuddho hitatthań dípawasínań.*
'*Adáya dakkhiṇań sakhań mamódumbara bódhitó áyátu Kanakadattá bhikkhuṇi sahabhikkhuṇi,*
"*Tassa tań chittamaṇṇáya sá thérí tadantarań gahetwá, tattha rájánań upasańkamma tań taruń.*
"*Lékhań dakkhinasákháya dápétwána mahiddikó manósilaya chhindantań ṭhitań hémakaṭáhaké.*
"*Iddhiyá bódhimádáya sápanchasatabhikkhuni, idhágantwá mahárája, déwatáparíwáritá,*

"for the muni and his fraternity, caused to be constructed in a hall erected by him, superb pulpits for the supreme Buddho and his attendant priests.

The inhabitants of the land seeing this lord of universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from all quarters, presented refreshments to the lord of the universe and his disciples.

In the afternoon, he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahánámó—a worthy dedication. At the instant that this Mahánámó garden embellished by (even) flowers out of season was accepted of, the earth quaked. Here, the said divine ruler taking his seat, propounded his doctrines; and thirty thousand inhabitants attained the sanctification of "magghaphalan."

The vanquisher having enjoyed his forenoon rest in the Mahánámó garden, in the afternoon repairing to this spot where the preceding bo-tree had been planted, indulged the "samádhi" meditation. Rising therefrom, the supreme Buddho thus resolved: 'For the spiritual welfare of the inhabitants of this land, let the chief théri Kanakadatta, together with her retinue of priestesses, repair hither, bringing with her the right branch of the Udumbero bo-tree (obtaining it from king Sóbhawatti, at Sóbhawattinagara in Jambudípo).'

The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Sóbhawatti) approached that tree. That supernaturally gifted king with a vermillion pencil having made a streak on the right branch, she (the théri) taking possession of that bo branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses, and surrounded by dévatás; and placed the golden vessel on

"Sasuwaṇṇakaṭdhaṅ taṅ Sambuddhína pasárité ṭhapési dakkhiṇó hatthé taṅ Taṅ gahetwá Tathágató,
"Patiṭṭhápétu raṇṇódá Samiddhassa sataṅ tahiṅ Mahánámamhi uyyáné: patiṭṭhápési búpati.
"Tato gantwána Sambuddhó Sirisamálakuttaré Jinassa dhammaṅ désési nisinnó Nágamalaké.
"Taṅ dhammaṅ désanaṅ sutwá dhammábhisamayo tahiṅ, wísatiyá sahassánaṅ páṇánaṅ ási, bhúmipa.
"Pubbabuddhanisinnaṅ taṅ ṭhánaṅ gantwá taduttaraṅ nisinnó tattha appetwá samádhiṅ mutthitó tató,
"Dhammaṅ désesi Sambuddho parisáya tahiṅ pana dasapáṇasahassáni pattá maggaphalaṅ ahu.
"Káyabandhanadhátuṅ só manusséhi namassituṅ, datwá sapariwáraṅ taṅ ṭhapetwá idha bhikkhuni,
"Sahabhikkhu sahasséna Mahásumbachasáwakaṅ ṭhapetwá idhá Sambuddho óraṅ ratanamálaké,
"Thatwá Sudassanamálé jané samunusásiya, sasaṅghó nabhamuggamma Jambudípaṅ jinó agá.
"Imamhi kappé tatiyaṅ Kassapó góttanó jino ahu, sabbawiḍú, satthá sabbalókánukampakó.
"Mahámégháwanaṅ ási Maháságarandmakaṅ, Wisálaṅ námanaṇgaraṅ pachchhimáya disáyahu.
"Jayantó náma náména tattha rájá tadá ahu, náména Maṇḍadípóti ayaṅ dípó tadá ahu.
"Tadá Jayantaraṇṇócha raṇṇó kaniṭṭhabhátucha yuddhaṅ upaṭṭhitaṅ ási hinsanaṅ sattahinsanaṅ.

"the extended right hand of the supreme Buddho. This successor of former Buddhos receiving the same, bestowed it on king Samiddho, for the purpose of being planted there, in the pleasure garden Mahánámó. The monarch planted it there (accordingly)

The supreme Buddho repairing thither, to the northward of the Sirisamálako, and stationing himself at Nágamálako (where subsequently Thulathanako, prior to his accession, built a dágoba, including the Silásobbhakandako chétiyo), propounded the doctrines of his faith to the people. Having heard that discourse, O king, (continued Mahindo), twenty thousand living beings obtained the blessings of religion. Repairing to the northward thereof, to the place (Thupárámo) where the preceding Buddho had stationed himself, there seating himself, and having indulged in the 'samádhi' meditation, rising therefrom, the supreme Buddho propounded his doctrines. From the assembled congregation, ten thousand living beings attained the bliss of 'maggaphalan.' Bestowing his belt, as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Mahásumbo, together with his thousand priests, the supreme Buddho tarrying for a while at the Ratanamálako, thereafter at the Sudassanamálako, and having preached to the people, together with his sacerdotal retinue, the vanquisher departed through the air for Jambudípo."

The third divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappo, was named 'Kassapo,' from his descent. The capital then called Wesálánagara, was situated to the westward; and this Mahámégó pleasure garden was called then Maháságara. The reigning sovereign there, at that period was known by the name of 'Jayanto,' and this land was then designated 'Mandádípo.'

At that period, between the said king Jayanto and his younger brother (Samiddho) an awful conflict was on the eve of being waged, most terrifying to the inhabitants. The al-

"*Kassapó só dasabaló tènayuddhèna páṇínań mahantań wiyásanań diswá mahákáruṇikó muni;*
"*Tań hantwá sattawinayań pawattiń sásanassacha, kátuń imasmiń dípasmiń karuṇábalachódító,*
"*Wísatiyá sahassèhi tádihi pariwárító, nabhaságamma aṭṭhási Subhakútamhi pabbatè;*
"*Tattrathitó adhiṭṭhási, 'narissara, munissaró sabbèmań ajjapassantu Maṇḍadípamhi mánusá:*
"*Ágantukámá sabbèwa manussá mamasantikań, ágachchhantu akichchhèna khippańchási mahámuni.*
"*Obhásentań Munindań tań óbhásentancha pabbatań, rájácha nágarácheiwa diswá khippań upágamuń.*
"*Attanó attanó patta wijayáya janá bahú, dèwatá balidánatthań tań pabbatamupágatá.*
"*Dewatá iti maññińsu sasańghań Lókanáyakań rájácha só kumárócha yuddhamujjhinsu wimhitá.*
"*Rájá só munirájań tań atihaṭṭhóbhiwadiya, nimantayitwá bhattèna ánetwá purasantikań;*
"*Sasańghassa Munińdassa nisajjárahamuttamań ramaṇíyamidań ṭhánań masambádhanti chintiyá.*
"*Kárite maṇḍapè rammè palańkèsu warèsucha nisídápèsi Sambuddhań sasańghań idha bhúpati.*
"*Nisinnampidha passantá sasańghań Lókanáyakań dípè manussá ánèsuń pannakárè samantató,*
"*Attáno khajjabhójjèbhi tèhi tè pábhatèhicha santappèsi sasańghań tań rájá só Lókanáyakań.*

"merciful 'muni' Kassapo, perceiving that in consequence of that civil war, a dreadful sacrifice of lives would ensue, impelled by motives of compassion, as well as for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land (after) having averted this calamity, accompanied by twenty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Subhakúto.

Ruler of men," (continued Mahindo addressing himself to Dewanánpiyatisso), "the lord of munis, himself the mahá-muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land 'Mandádípo,' this very day see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. A great concourse of people of either party, in order that they might ensure victory to their cause, having proceeded to the mountain, for the purpose of making offerings to the dévatás, imagined the ruler of the universe and his disciples were dévatás. The king and the prince astonished (at the presence of the Buddho Kassapo) relinquished their (impending) conflict.

The king (Jayanto) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take refreshment, conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering, and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddho and his (attendant) priests.

The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from every direction, presented refreshments to the lord of the universe and his disciples.

"Idhéwa pachchhá bhattań tań nisintassa Jinassa só, Mahásdgaramuyyánań rájádá, dakkhiṇan warań
"Akálapupphálańkáré mahásdgarakánané patiggahité Buddhéna akampittha mahámahí.
"Etthéwa só nisiditwá dhammandésési náyakó tadá wissahassáni pattá maggaphalan tará.
"Diwáwihárań katwána Mahásdgara kánané sáyaṇhé Sugató gantwá pubbabódhiṭhitań mahiń.
"Nisinnó tatthá appetwá samádhiń wuṭṭhitó tató, iti chintési Sambhuddhó hitatthań dípawásinań.
"Adáya dakkhiṇań sákhań mama niggródhabódhitó Sudhammá bhikkhuni étu idáni sahabhikkhuni.
"Tassa tańchittamáṇáya sá théri tadanantarań gahétwá tatthá rájánań upasańkamma nań taruń.
"Lékhań dakkhiṇasákháya dápetwána mahiddhiká manósiláya chindantań ṭhitań hémakaṭáhaké.
"Iddhiyá bódhimádáya sá panchasata bhikkhuni, idhánetwá, mahárája, déwatá pariwáritá.
"Sasuwaṇṇakaṭáhań tań Sambuddhéna pasárité, thapési dakkhiṇé hatthé. Tań gahetwá Tathágato,
"Patiṭṭhapetuń raññódá Jayantassa satań tahiń Maháságaranyyáné patiṭṭhapési bhúpati.
"Tató gantwána Sambuddhó Nágamálaka uttaré janassa dhammań désési nisinnó Sókamálakó.
"Tań dhammadésanań sutwá dhammábhisamayó tahiń ahu pánasahassánań chatunnań manujádhipa.

"In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Maháságara—a worthy dedication. At the instant that this Maháságara garden, embellished by (even) flowers out of season, was accepted of, the earth quaked. Here the said divine ruler taking his seat, propounded his doctrines; and twenty thousand inhabitants attained the sanctification of the 'maggaphalan.'

The vanquisher having enjoyed his forenoon rest in the Maháságara garden, in the afternoon repaired to this spot, where the preceding bo-trees had been planted, and indulged the 'samádhi' meditation. Rising therefrom, the supreme Buddho thus resolved: 'For the spiritual welfare of the inhabitants of this land, let the chiel théri Sudhammá, together with her retinue of priestesses, repair hither; bringing with her the right branch of the nigródho bo-tree (obtaining it from king Kisó at Báránasinagara in Jambudípó).'

The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Kisó), approached that tree. That supernaturally gifted king, with a vermilion pencil having made a streak on the right branch, she (the théri) taking possession of that bo-branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses and surrounded by dévatás; and placed the golden vessel on the extended right hand of the supreme Buddho. This successor of former Buddhos, receiving the same, bestowed it on king Jayanto, for the purpose of being planted there in the pleasure garden Maháságara. The monarch planted it there (accordingly).

The supreme Buddho repairing thither, to the northward of the Nágamálako, and stationing himself at Asókó (where Asókó one of the younger brothers of Déwánanpiyatisso, subsequently built a dágoba) propounded the doctrines of his faith to the people. Having heard that discourse," (continued Mahindo, addressing himself to Déwánanpiyatisso)

"*Pubbabuddhanisinnań tań ṭhánań gantwá punuttarań nisinnó tattha appétwá samádhiń wuṭṭhitó, tató,*
"*Dhammań désési Sambuddhó parisáya tahiń pana, dasapána sahassáni pattá maggaphalań ahuń.*
"*Jalasáṭikadhátuń só manussehi namassituń, datwá sapariwárena tan ṭhapetwá idha bhikkhuniń;*
"*Sahabhikkhu sahassehi Sabbananddchasáwakań thapétwánádito órań Sudassanamálakó.*
"*Somanassamálakasmiń janań samanusásiya, sańghena nabhamuggantwá Jambudipań Jinó agá.*
"*Ahú imasmiń kappasmiń chatutthań* GOTAMO, *jinó sabbadhammawidu Saṭthá sabbalókánukampakó,*
"*Paṭhamań só idhágantwá yakkhanimmaddanań aká; dutiyań punarágamma nágánań damanań aká ;*
"*Kalyániyań Maniakkhi nágénábhi nimanṭitó: tatiyań punarágamma sasańghó tatthabhunjiya ;*
"*Pubbabódhi ṭhitaṭṭhánań Thupaṭṭhánámidampicha ; paribhógadhátu ṭhánancha nisajjáyópa bhunjiyá.*
"*Pubbabuddhaṭhitaṭṭhánań órań gantwá Mahámuni Lańkádípálókadípó, manussábhá watò tadá ;*
"*Dípaṭṭhań déwasańghancha nágé samanusásiya ; sasańghó nabhamuggantwá Jambudípańjinó agá.*
"*Ewań ṭhánamidań, rája, chatubuddanisewitań ; asmiń ṭhánó, mahárájá, thúpo hessatinágaté.*

"O king, to four thousand living beings the blessings of religion were insured. Repairing to the northward thereof, to the place (Thupárámo dágoba) where the preceding Buddhos had stationed themselves, there seating himself, and having indulged in the 'samádhi' meditation, rising therefrom, the supreme Buddho propounded his doctrines. From the assembled congregation, ten thousand human beings attained the bliss of 'maggaphalan.' Bestowing his 'ablution robe' as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Sabbanando together with his thousand priests, the supreme Buddho, at the Sómano málako (where Uttiyó subsequently built a dágoba) previously called the Sudassanó málako, having preached to the people, departed through the air for Jambudípo."

The fourth divine sage, the comforter of the world, the ominiscient doctrinal lord, the vanquisher of the five deadly sins, in this 'kappo' was GOTAMO.

In his first advent to this land, he reduced the yakkhos to subjection; and then, in his second advent, he established his power over the nágas. Again, upon the third occasion, at the intreaty of the nága king Maniakkhi, repairing to Kalyáni, he there, together with his attendant disciples, partook of refreshment. Having tarried, and indulged in (the 'samápatti' meditation) at the spot where the former bo-trees had been placed; as well as on this very site of the (Ruanwelli) dágoba (where Mahindo was making these revelations to Déwánanpíyatisso), and having repaired to the spots where the relics used (by the Buddhos themselves, viz., the drinking vessel, the belt, and the ablution robe had been enshrined); as well as to the several places where preceding Buddhos had tarried, the vanquisher of the five deadly sins, the great muni, the luminary of Lanká, as at that period there were no human beings in the land, having propounded his doctrines to the congregated devos and the nágas, departed through the air to Jambudípo.

Thus, O king, this is a spot consecrated by the four preceding Buddhos. On this spot, mahárája, there will hereafter stand a dágoba, to serve as the shrine for

"Buddhasárírradhátúnań dónadhátu nidhánawá, wísań ratanasatáń uchchó Hémawálíti wissutó."
"Ahaméwa kárápessámi," ichcháha puthawissaro. "Idha aññáti kichháni bahuní tawa, bhúmipa,"
"Táni káréhi: nattá té káressati imań pana Mahánágassa té bhátu upárájassa attrajó;
"Yaṭṭhálakatissoti rájá hessati nágaté: rájá Goṭhábhayó náma tassaputtó bhawissati:
"Tassa puttó Kákawaṇṇatissó náma bhawissati; tassa rañño suto rája, mahárája, bhawissati:
"Duṭṭhagámani saddéna pákaṭóbhayanámako, káressati idha thúpań só mahátéjiddhiwikkamó."
Ichcháha théro thérassa wachanénettha bhúpati ussápési silátthámbhań tań pawattiń likhápiyá.
Rammań Mahámégháwanań Tissárámań mahámati, Mahámahindathéro só patigaṇhi mahiddhikó.
Akampó kampayitwána mahiń ṭhánésu aṭṭhasu, piṇḍáya pawisitwána nagarań ságarúpamań;
Raññó gharé bhantakichchań katwá nikkhamma mandirá nisajja Nandanawané aggikkhandopamań tahiń.
Suttań janassa désetwá sahassań manusé tahiń pápayitwá maggaphalań Mahámégháwané wasi.
Tatiyé diwasé théró rájagéhamhi bhunjiya, nisajja Nandanawané désiyási wisópamań.
Pápayitwábhismayań sahassa purisé tató, Tissárámań mahátheró rájácha sutadésató;

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a 'dóna' of sacred relics (obtained) from Buddho's body, in height one hundred and twenty cubits, renowned under the name of "Hémawáli" (Ruanwelli).

The ruler of the land thus replied: "I myself must erect it. O king, unto thee there are many other acts to be performed, do thou execute them. A descendant of thine will accomplish this work. Yatálatisso, the son of thy younger brother, the sub-king Mahánágo, will hereafter become a ruling sovereign; his son named Gothábáyo will also be a king. His son will be called Kákawanno. Maharájá! the son of that sovereign, named Abhayo, will be a great monarch, gifted with supernatural powers and wisdom,—a conqueror renowned under the title of 'Dutthagámini.' He will construct the dágoba here."

The théro thus prophesied; and the monarch having caused that prophecy to be engraven (on stone) in the very words of the théro, raised a stone monument (in commemoration thereof).

The sanctified and supernaturally gifted chief théro Mahámahindo accepted the dedication made to him of the delightful Mahámégo pleasure garden, and Tissárámo, (where the wiháro of that name was subsequently built). This personage who had thoroughly subdued his passions, after having caused the earth to quake at the eight sacred spots, entered, for the purpose of making his alms-pilgrimage, the city (in expanse) like unto the great ocean. Taking his repast at the king's palace, and departing from the royal residence, and seating himself in the Nandana garden, he propounded the "aggikkhandho" discourse (of Buddho) to the people; and procuring the sanctification of "maggaphalan" for a thousand persons, he tarried in the Mahámégo garden.

On the third day, the théro, after taking his repast at the king's palace, stationing himself in the Nandana pleasure garden, and having propounded the "asíwisópaman" discourse (of Buddho), and established a thousand persons in the superior grades of blessings of the faith; and thereafter the théro having at the Tissárámo propounded

Théran upanisídítwá só puchchhi "Jinasásanan patiṭṭhitannu, bhanté ti?" "Ná táwa, manujádhipa;"
"Upósathádikammatthan Jinándya, janádhipa, símáya idha baddháya patiṭṭhissati sásanan."
Ichchabrawí mahúthéro; tan rájá idamabrawí: "Sambuddháya antóhan wasissámi jutindharan."
"Tasmá katwá puran antó síman bandatha sajjukan:" ichchábrawí mahárájá: théró tan idamabrawí.
"Ewan sati tuwanyéwa pajána, puthawissara, símáya gamanaṭṭhánan bandhissáma mayanhi tan."
"Sádhúti" watwá bhúmindó, déwindówiya Nandaná, Mahámégháwanárámá páwisí mandiran sakan.
Chatutthé diwasé théro raṇṇo géhamhi bhunjaya, nisajja Nandanawané désési namataggiyan.
Páyétwa matapánan só sahassan purisé tahin, Mahámégháwanáraman mahátthéro upágami.
Pátó bhérin charápetwá maṇḍayitwá puran waran, wihárag ámimaggancha wihárancha samantató,
Ratésabhó rataṭṭho só sabbálankárabhúsitó suhámachchó sahóródhó sayóggabalawáhanó,
Mahatá pariwáréna sakárámamupágami; tattha théré upágantwá wanditwá wandanárahé;
Sahathéréna gantwána nadiyópariṭiṭṭhakan; tató kasantó ugamási hémanaṅgalamádiyá.

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a discourse to the king, he (the monarch) approaching the théro, and seating himself near him, inquired: "Lord! is the religion of the vanquisher established or not?" "Ruler of men, no, not yet. O king! when, for the purpose of performing the upósathó and other rites, ground has been duly consecrated here, according to the rules prescribed by the vanquisher, (then) religion will have been established."

Thus spoke the mahâthéro, and thus replied the monarch to the chief of the victors over sin: "I will steadfastly continue within the pale of the religion of Buddho: include therefore within it the capital itself: quickly define the boundaries of the consecrated ground." The mahâràja having thus spoken, the théro replied to him: "Ruler of the land, such being thy pleasure, do thou personally point out the direction the boundary line should take: we will consecrate (the ground)." The king replying "most willingly;" departing from his garden Mahámégo, like unto the king of the devos sallying forth from his own garden Nandana, entered his royal residence.

On the fourth day, the théro having been entertained at the king's palace, and having taken his seat in the Nandana pleasure garden, propounded the "anámataggan" discourse (of Buddho); and having poured out the sweet draught (of his discourse) to thousands of persons, this mahâthéro departed for the mahámégo pleasure garden.

In the morning, notice having been (previously) given by beat of drums, the celebrated capital, the road to the théro's residence, and the residence itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers mounted, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

There having approached the théros worthy of veneration, and bowed down to them, proceeding together with the théros to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough (to mark the limits for the

Mahápaddmó Kunjarócha ubhó nágá sumangalá, suwanné nangalé yuttá paṭhamé Kuntamálaké,
Chaturangini mahásinó sahathéréhi khattiyó, gahetwá nangalań símań dissáyitwá arindamó ;
Samalańkata puṇṇaghaṭań, nánárágań dhajań subhań, harichandanachuṇṇancha, sonnarajáta daṇḍakań ;
Addsań, pupphaharitań samuggań, kusumagghiyań, toraṇań kadalíń, jattádi gahitilthipariwárító ;
Nánáturiyasańghuṭṭho, balóghapariwáritó, thutimangalagitéhi púrayantó chatuddisań,
Sádukáranin ádéhi wélukkhépaghatéhicha mahatáchanapújaya, kasantó, bhúmipó agá.
Wihárańcha puranchéwa kurumánópadakkhiṇań, símáyagamanaṭṭhánań nadiń patwá samápayi.
Kéna kéna nimitténa símá ettha gatátiché ; ewań símágatatṭhánań ichchhamáná nibódhatha.
Nadiyá Pásánatitthamhi ; Pásáṇakuḍḍawáṭakań ; tato Kumbalawátantań ; Mahádípań tato agá.
Tato Kakudhapálingó Mahánganagó tato ; tato Khuddamadhúlancha Maruttapokkharaṇiń ; tató.
Wijayárámauyyáné uttaraddwárakottagó ; Gajakumbhakapásáṇań, Thusawaṭṭhikamajjható,
Abhayépalákapásánań, mahásusánamajjhagó ; Díghapásánakańgantwá ; kammáradéwa wámató,

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consecration). The superb state elephants Mahápadumo and Kunjaro having been harnessed to the golden plough, commencing from the Kuntamálako, this monarch, sole ruler of the people, accompanied by the théros, and attended by the four constituent hosts of his military array, himself holding the plough shaft, defined the line of boundary.

Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags tinkling with the bells attached to them; (sprinkled) with red sandal dust; (guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and baskets borne down by the weight of flowers; triumphal arches made of plantain trees, and females holding up umbrellas and other (decorations); excited by the symphony of every description of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from the four quarters of the earth;—this lord of the land made his progress, ploughing amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Having perambulated the wiháro (precincts) as well as the city, and (again) reached the river, he completed the demarkation of the consecrated ground.

If ye be desirous of ascertaining by what particular marks the demarkation is traced, thus learn the boundary of the consecrated ground.

It went from the Pásána ferry of the river to the Pásánakuddawátakan (lesser stone well); from thence to the Kumbalawátan; and from thence, to the Mahádípo; from thence proceeding to the Kakudhapáli; from thence to the Mahaangano; from thence to the Khuddamadula; from thence to the Maratta reservoir, and skirting the northern gate of the Wijayaráma pleasure garden, to the Gajakumbhakapásánan; then proceeding from the centre of Thusawatthi, to the Abhayapalákapasánán; hence through the centre of the Mahásusánan (great cemetery) to the Díghapasána, and turning to the left of the

Nigródhamanganań gantwá, Hiyagallasamipaké, Diyawásabráhmanassa déwakam pubba kakkhinań;
Tató Télumpálingó; tató Nálachatukkagó, Assamaṇḍalawámina Sasawánań tató agá;
Tató Marumbatitthangó; tató uddhań nadiń agá: paṭhamań chétiyapáchiné dwekadambá agáyasuń;
Sénindaguttarajjamhi, damiládakasuddhiká, nadińduranti bandhitwá, nagarásannań akańsu tań.
Jiwamánakadambancha antósimań gató ahu, matakadambatirena, simá uddhakadambagá:
Sihasinánatitthéna uggantwá tiratowajań; pásánatitthań gantwána nimittań ghaṭṭayi isi.
Nimittétu panétasmiń ghaṭṭité, déwamánusá "sádhukárań" pawattésuń, sásanań suppatiṭṭhitań,
Rańńá dinnásasimáya nimitté parikittayi; dwattinsa málakatthancha, Thupárámatthaméwacha;
Nimitté kittayitwána mahátheró mahámati simantaranimittécha kittayitwá yathá widhiń.
Abhandhi sabbá simáyó tasmińyéwa diné wasi: mahámahi akampittha simábandhé samápité.
Panchamé diwasé théro rańńo géhamhi bhunjiya, nisajja Nandanawané suttań tań khajjaniyakań.
Mahájanassa désitwá sahassa mánusé tahiń, páyetwá amatań pánań Maháméghawané wasi.

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artificers' quarters, and proceeding to the square of the nigródha tree near the Hiyagulla, turning to the south east at the temple of the brahman Diyawáso, ran from thence to Telumpáli; from thence to the Tálachatukka, and to the left of Assamandala, to Sasawána; from thence to the Marumba ferry, and procèeding up the stream of the river ran to the south east of the first dágoba (Thupárámo) to the two kadamba trees.

In the reign of * Senindagutto, the damilos (to ensure) the cleanliness which attends bathing, considering the river to be too remote for that purpose, forming an embankment across it, brought its stream near the town.

Having brought the line of demarkation so as to include the living kadamba tree and exclude the dead kadamba tree on the bank, it proceeded up the river, reaching the Síhasína ferry; passing along the bank of the river and arriving again at the Pasána ferry, the "irsi" united the two ends of the line of demarkation. At the instant of the junction of these two ends, dewos and men shouted their "sadhus" at the establishment of the religion (of Buddho).

The eminent saint, the mahâthéro, distinctly fixed the points defining the boundary prescribed by the king. Having fixed the position for the erection of the thirty two (future) sacred edifices, as well as of the Thupárámo dágoba, and having according to the forms already observed defined the outer boundary line also (of the consecrated ground), this (sanctified) sojourner on that same day completed the definition of all the boundary lines. At the completion of the junction of the sacred boundary line the earth quaked.

On the fifth day, the théro having been entertained at the king's palace, taking his seat in the Nandana pleasure garden, propounded the "khajjanío" discourse (of Buddho) to the people; and having poured forth the delicious draught to thousands of persons, tarried in the Mahámégo garden.

* "The minister protected sovereign." In Singhalese "Mitta-sena" deposed in A.D. 433, by the Malabars, by whom this alteration was made in the course of the river, between that year and A.D. 459, when Dhasenkeliya succeeded in expelling the invaders It was during his reign, which terminated in A. D. 477, that the first portion of the Mahawanso was compiled.

Chaṭṭhé diwasé théro raṅṅo géhamhi bhunjiya; nisajjá Nandanawané suttaṅ gómayapiṇḍikaṅ.
Désayitwá désanaṅṇá sahassaṅyéwa mánusé pápayitwábhisamayaṅ Mahámégawané wasi.
Sattamépi diné théró rájagégamhi bhunjiya; nisajja Nandanawané dhammachakkappawattinaṅ.
Suttaṅ taṅ désayitwána sahassaṅyéwa mánusé púpayitwábhisamayaṅ Mahámégawané wasi.
Ewaṅhi aḍḍhanawaman sahassáni jutindharó kárayitwábhisamayaṅ diwasthéwa sattahi.
Taṅ Mahánandanawanaṅ wuchchaté téna tádiná sásanaṅ jótikaṭṭhánamiti Jotiwanaṅ iti.
Tissárámamhi kárési rájá thérassa ádito pásádaṅ sígha mukkháya sukkhápétwána mantiká;
Pásádó kálakábhásó ási, só téna taṅ tahiṅ Kálapasádapariweṇamiti taṅ sankhamupágataṅ.
Tató mahábódhi gharaṅ Lóhapásádaméwacha, Salákaggancha kárési Bhattasálancha sádhukaṅ
Bahuni pariwénáni, sádhupokkharaṇipicha, rattiṭṭhána diwáṭṭhána pabhúti techa kárayi.
Tassa nahánapápassu nahánapokkharaṇí taṭé Sunabhátapariwénanti pariwéṇaṅ pawuchchati.
Tassa chankamitaṭṭháné dípadípassa sádhunó, wuchchaté pariwénantaṅ Díghachaṅkamanaṅ iti.

On the sixth day, the théro, the profound expounder of the doctrine, having been entertained at the king's palace, taking his seat in the Nandana garden, and propounding the "gomayapindikan" discourse (of Buddho), and procuring for a thousand persons who attended to the discourse, the sanctification of the faith, tarried in the Mahámégo garden.

On the seventh day, the théro having been entertained at the king's palace, taking his seat in the Nandana garden, and having propounded the "dhammachakka pavathannan" discourse (of Buddho), and procuring for a thousand persons the sanctification of the faith, tarried in the Mahámégo pleasure garden.

The supreme saint having thus, in the course of seven days, procured for nine thousand munis, and five hundred persons, the sanctification of the faith, sojourned in the Mahámégo garden; and from the circumstance of its having been the place where religion had first (jóti) shone forth, the Nandana pleasure garden also obtained the name of "Jótiwanan."

The king caused in the first instance an edifice to be expeditiously constructed, for the théro's accommodation, on the site of the (future) Thupáramó dágoba, without using (wood), and by drying the mud (walls) with fire. The edifice erected there, from the circumstance (of fire having been used to dry it expeditiously), was stained black (kálo). That incident procured for it the appellation "Kálapasádapariwénan."

Thereafter in due order, he erected the edifice attached to the great bo-tree, the Lóhapásáda, the Salákagga, and Bhattasála halls. He constructed also many pariwénas, excellent reservoirs, and appropriate buildings both for the night and for the day (for the priesthood). The pariwéna which was built for this sanctified (théro) in the bathing reservoir (by raising a bank of earth in the centre of it), obtained the name of "Sunahata" (earth embanked) pariwéna. The place at which the perambulatory meditations of this most excellent luminary of the land were performed, obtained the name of Dighachanka-

Aggaphalań samdpattiń samdpajjiyahińtu só Phalaggapariwénanti etań téna pawuchchati.
Apassiyá apassé tań théro yattha nisídi só, Thérápassayapariwénań etań téna pawuchchati.
Bahumarugand yattha upásinsu upechché tań ténécha tań Marugandpariwénanti pawuchchati.
Sénápati tassa raññó thérassa Díghasandanó kárési Chulapásádań maháthambhéhi atthahi:
Díghasandasénápati pariwénanti tań tahiń wuchchaté pariwénánań pamukhań pamukhákárań.
Déwánańpiya wachanópagulandmó Lańkáyań pathammidań wihárań rájá só sumati Mahámahindattherań ágammáchalamatiméttha kárayitthdti.

Sujanappasádasańwégatthdya katé Mahdwansé "Mahdwihdrapatiggahanó" náma pannarasamó parichchédo.

SOLASAMO PARICHCHHEDO.

Puré charitwá pindáya karitwá janasańgahań, rájagéhamhí bhunjantó karontó rájasańgahań.
Jabbisadiwasé théró Mahámégháwané wasi ásálhiń sukkapakkhassa térasé diwasé pana,
Rájagéhamhi bhunjitwá mahárańńó mahámati mahappamádasuttań tań désayitwá tatócha só,
Wihárakáranań ichchhań, tattha Chétiyapabbaté nikkhamma purimaddwárá agá Chétiyapabbatań.

manan pariwénan. Wherever he may have indulged the inestimable bliss ("phalaggan") of "samápati" meditation, from that circumstance that place obtained the name "Phalaggapariwénan." Wherever the théro may have (apassiyá) appeared unto those who flocked to see him, that spot obtained the name of "Thérápassayapariwénan." Wherever many (maru) déwos may have aproached him, for the purpose of beholding him, that place from that circumstance obtained the name "Maruganápariwénan."

Díghasandanó, the (sénápoti) minister of this king, erected for the théro the Chulapásádo on eight lofty pillars. Of all the pariwénas, both in order of time and in excellence of workmanship, this pariwéna called the "* Díghasandasénápoti" was the first. Thus this king of superior wisdom, bearing the profoundly significant appellation of Déwánanpíyatisso, patronizing the théro Mahá-Mahindo of profound wisdom, built for him here (Maháwiháro in the Mahámégo pleasure garden), this first wiháro (constructed) in Lanká.

The fifteenth chapter in the Maháwanso, entitled, "the acceptance of the Mahá wiháro," composed equally for the delight and affliction of righteous men.

CHAP. XVI.

Having made his alms-pilgrimage through the city, conferring the blessings of the faith on the inhabitants; and having been entertained at the palace, and bestowed benedictions on the king also; the théro, who had tarried twenty six days in the Mahámégo pleasure garden, on the thirteenth day of the increasing moon of "asálho," having (again) taken his repast at the palace, and propounded to the monarch the "maháppamádan" discourse (of Buddho); thereupon being intent on the construction of the wiháro at the Chétiya mountain—departing out of the eastern gate repaired to the said Chétiya mountain.

* At which this history was compiled, by its incumbent Mahanamo thero, between A. D. 459 and 477.

Théran tattha gatan sutwá rathan áruyiha bhúpati déwiyó, déwiyó dwecha ádáya therassánupadan agá.
Thérá Nágachatukkamhi, nahátwá rahadé tahin, pabbatáróhanatthága atthańsu patipátiyá.
Rájá rathá tadóruyiha atthathéribhiwádiya; "unhé kilanté kin, rája, ágatósiti?" áhuté.
"Tumhákan gamanásanki ágató mahiti:" bhásité; "idhéwa wassan wasitun ágatamháti," bhásiyá.
Wassupanáyikan théro khandhakan khandhakówidó kathési; rańńó tan sutwá bháginéyyócha rájinó,
Maháritthámahámachchó panchapańńásahátuhi satthin jetthakanitthéhi rájánamhitó thitó.
Yáchitwá tadahúchéwa pabbajun thérasantiké pattárahattan sabbépi té khuraggé mahámati.
Kantakachétiyatthánó purimató tadahéwa só kammáni árahápétwá lénáni atthasatthiyó.
Agamási puran rájá thérá tatthéwa té wasun; kálé pindaya nagaran pawisantánukampaká.
Nitthité lénakammamhi ásálhipunnamásiyan gantwá dádási théránan rájá wiháradakkhinan.
Dwattinsa málakánancha wihárassacha tassakhósiman simátigó théro bandhitwá tadahéwayó.
Tésan pabbajju pékhánan akási upasampadan sabbésan sabbapathaman Buddhétumbaramáluké.

Hearing that the théro had departed thither, the sovereign, mounting his chariot, and taking the two princesses (Anúla and Síhalí) with him, followed the track of the théro. The théros after having bathed in the Nágachatukko tank, were standing in the order of their seniority on the bank of the pond, preparatory to ascending the mountain. The king instantly alighted from his carriage and bowed down to the eight théros. They addressed him: "Rája! what has brought thee in this exhausting heat?" On replying, "I came afflicted at your departure;" they rejoined, "We came here to hold the 'wasso.'"

The théro perfect master of the "kondhos," propounded to the king the "wassupanáyako" discourse (of Buddho). Having listened to this discourse (on the observance of "wasso") the great statesman Mahárittho, the maternal nephew of the sovereign, who was then standing near the king, together with his fifty five elder and younger brothers, (the said brothers only) having obtained his sanction, on that very day were ordained priests by the théro. All these persons who were endowed with wisdom, attained in the apartment, where they were shaved (ordained), the sanctification of "arahat."

On that same day, the king enclosing the space which was to contain (the future) sacred edifices (at Mihintalli) and commencing the execution of his undertaking by the construction of sixty eight rock cells, returned to the capital.

These benevolent théros continued to reside there, visiting the city at the hours of alms-pilgrimage (instructing the populace).

On the completion of these cells, on the full moon day of the month "ásálho" repairing thither, in due form, the king conferred the wiháro on the priests. The théro versed in the consecration of boundaries, having defined the limits of the thirty two sacred edifices, as well as of the wiháro aforesaid, on that very day conferred the upasampada ordination on all those (sámanéro priests) who were candidates for the same, at the edifice (called) Buddhétumbaro, which was the first occasion on which (it was so used).

Eté wásatṭhi arahantó sabbé Chétiyapabbaté tattha wassań upagantwá akańsu rájasańgahań.
Déwamanussá ganá gaṇinańtań tanchaganań, guṇawitthatakattiń yáchamupachchécha
máṇayamáná puńṇachayań wipulań akarińsuti.

Sujanappasádasańwégatthdya katé Mahdwańsé "Chétiyapabbatawihárapatiggahanó námá" sólasamó parichchhédó.

SATTARASAMO PARICHCHHEDO.

Wutthdwassań pawáretwa kattikapuṇṇamásiyań, awóchéda, "mahárája," maháthéró mahámati,
"Chiradiṭṭhóhi Sambuddhó, Satthá, nó: Manujádhipá, anáthawásań awasimha natthi nó pújiyań imań."
"Bhásittha nanú, bhanté, mé Sambuddhó nibbutó" iti áha: "dhátusu diṭṭhésu diṭṭhó hóti Jino," iti.
"Widitó wó adhippáyó thúpassa káraṇé: mayá karessámi ahań thúpań. Tumhé jánátha dhátuyó."
Mantéhi Sumanéndti," théro rájánámabrawi. Rájáha Sámaṇérań tań, "kútó lachchháma dhátuyó?"
"Wibhúsayitwá náńgarań maggancha, manujádhipa, upósathó saparisó hatthiń áruyha mangalań,
"Sétachchhattań dhárayantó, táláwacharasajjitó, Mahánágawanuyyánań, sáyańhasamayé, wajań.

All these sixty two holy persons holding their "wasso" at the Chétiya mountain, invoked blessings on the king.

The host of dévos and men, having with all the fervor of devotion flocked to this chief of saints, the joyful tidings of whose piety had spread far and wide, as well as to his fraternity, acquired for themselves preeminent rewards of piety.

The sixteenth chapter in the Maháwanso, entitled, "the acceptance of the dedication of the Chétiya mountain wiháro," composed equally for the delight and affliction of righteous men.

CHAP. XVII.

The "wasso" which had been held, having terminated on the full moon day of the month of "kattika," this great théro of profound wisdom thus spoke: "Mahárája, our divine teacher, the supreme Buddho, has long been out of our sight: we are sojourning here unblessed by his presence. In this land, O ruler of men! we have no object to which offerings can be made." (The king) replied, "Lord, most assuredly it has been stated to me, that our supreme Buddho had attained 'nibbutó,' (and that a lock of his hair and the 'giwatti' relic have been enshrined at Mahiyangana.)" "Wherever his sacred relics are seen our vanquisher himself is seen," (rejoined Mahindo). "I understand your meaning " (said the monarch), "a thúpo is to be constructed by me. I will erect the thúpo: do ye procure the relics." The théro replied to the king; "Consult with Súmano." The sovereign then addressed that sámanéro: "From whence can we procure relics?" "Ruler of men, (said he) having decorated the city and the highway, attended by a retinue of devotees, mounted on thy state elephant, bearing the canopy of dominion, and cheered by the music of the 'táláwachara' band, repair in the evening to the

"Dhátu bhédaṇṇunó, rájá, dhátuyó tattha lachchhayi," ichchhdha sámaṇéró só Sumaṇó tan sumanasan.
Thérótha rájakulató gantwá Chétiyapabbatań, ámantiya sámaṇéraň Sumaṇań sumaṇagatiń ;
"Ehi twań, bhaddrá Sumaṇa ; gantwá Pupphapurań warań, ayyakań té mahárájań éwań nó wachanań wada."
'Saháyó té, mahárája, mahárájá Maruppiyó, pasannó buddhasamayé, thúpań kárétumichchhati ·
'Muninó dhátuyó déhi, pattań bhuttancha Satthuná, sariradhátuyó santi bahawóhi tawantiké.'
"Pattapurań gahétwána, gantwá déwapurań warań, Sakkań déwánamindantań éwań nó wachanań wada."
'Tilókadakkhinéyassa dáthádhátucha dakkiṇań tawantikamhi, déwinda, dakkhiṇakkhaka dhátucha ;
'Dathan taméwa pújéhi ; akkhakań déhi Satthunó : Lańkádipassa kichchésu múpamajji, surádhipa.'
"Ewań bhantéti" watwá ; só sámaṇéró mahiddhikó, tań khaṇańyéwa ágamma Dhammásókassa santikan ,
Sálamúlamhí thapétań mahábódhiń tahiń subhań, kattikajanapújáhi pújayantancha addasa
Thérassa wachanań watwá ; rajató laddhadhátuyó, puttapurań gahétwána Himawantamupágami.
Himawanté ṭhapetwána sadhátu pattamuttamań, déwindasantikań gantwá, thérassa wachanań bhaṇi.

"Mahánágo pleasure garden. There, O king! wilt thou find relics." Thus to the piously devoted monarch, spoke Sumano, who fully knew how the relics of Buddho had been distributed.

The delighted théro proceeding from the palace to the Chétiyo mountain, consulted with the equally delighted Sumano sámanéro, to whom this important mission was to be confided. "Hither, thou piously virtuous Sumano proceeding to the celebrated city Pupphapura, deliver unto the sovereign (Dhammásóko), the head of thy family, this my injunction. "Mahárája, thy ally the mahárája surnamed Maruppiyo (Tisso-the-delight-of the dévos,)" converted to the faith of Buddho, is anxious to build a dágoba. Thou possessest many corporeal relics of the "muni;" bestow some of those relics, and the dish used at his meals by the divine teacher. Taking (continued Mahindo addressing himself to Sumano) that dish filled with relics, and repairing to the celebrated capital of the devos, thus deliver my message to Sakkó, the dévo of dévos: 'King of dévos, thou possessest the * right canine-tooth relic, as well as the right collar-bone-relic, of the deity worthily worshipped by the three worlds: continue to worship that tooth-relic, but bestow the collar-bone of the divine teacher. Lord of devos! demur not in matters (involving the salvation) of the land of Lanká."

Replying, "Lord, most willingly;" this supernaturally sighted sámanéro instantly departed for the court of Dhammásóko. There he had his audience of (the king), who was in the midst of the celebration of the festival of "kattiko," after having effected the transfer of (the right branch of) the supreme bo-tree to the foot of the sal-tree. Delivering the message of the théro, and taking with him the relics and the sacred dish obtained from the king (Sumano) departed for (the mountain in the confines of) Himawanto. Depositing the sacred dish together with the relics at the Himawanto (mountains), and repairing to the court of the dévo of dévos, he delivered the message of the théro. Sakko, the ruler

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* Transferred from Dantapura to Ceylon in A.D. 310; and now enshrined in the Dalada-maligawe temple in Kandy

Chúlámaṇichétiyamhá gahetwá dakkhiṇakkhakaṅ, sámanérassa páddsi Sakkó déwánamissaró.
Taṅ dhátuṅ dhátúpattancha ádáya Sumanó tató ágamma Chétiyagiriṅ thérassádási taṅ yati.
Mahánagawanúyyánaṅ wutténa widhinágamá, sáyaṇhasamayé rájá rájasénápurakkható.
Thapési dhátuyó sabbá théró tatthéwa pabbaté Missakapabbataṅ tasmá áhu Chétiyapabbataṅ.
Tapetwá dhátu pattantaṅ théro Chétiyapabbaté; gahetwá akkhakaṅ dhátuṅ saṅkétaṅ saganógamá.
"Sacheyaṅ Muninó dhátu, chhattaṅ namatu mé sayaṅ: jananúkéhi kariṭṭhátu: dhátu chaṅgóṭakó ayaṅ,
"Sirasmiṅ mé patiṭṭhátu ágamma sahadhátuyó:" iti rájá wichintési: chintitaṅ taṅ tathá ahu.
Amaténábhisittówa ahu haṭṭhóti bhúpati, sisató taṅ gahetwána hattikkhandhé ṭhapési taṅ.
Haṭṭhó hatti kunchanádaṅ aká, kampittha médiní: tató nágé niwattitwá sathérabalawáhanó,
Puratthiména dwáréna pawisitwá puraṅ subhaṅ, dakkhinénacha dwáréna nikkhamitwá, tató puná,
Thupáráme chétiyassa ṭhánató pachchható kataṅ pabbédawatthuṅ gantwána bódhiṭṭháne niwattiya.
Puratthádwadanó aṭṭhá, thupaṭṭhána tadáhi taṅ, kadambapuppi dddrawallahiwitthaṅ taṅ ahu.
Manussa déwó déwéhi taṅ ṭhánaṅ rakkhitaṅ, suchiṅ sodhápetwá bhúsayitwá taṅ khaṇaṅyéwa sádhukaṅ,

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of dévos, taking the right collar-bone from the Chulámani dágoba, presented it to the sámanéro. The disciple Sumano thereupon bringing that relic, as well as the sacred dish and (other) relics, and reaching the Chétiyo mountain, presented them to the théro (Mahindo).

According to the injunction given (by Sumano) before his departure, in the afternoon, the king, attended by his state retinue, repaired to the Mahánágo pleasure garden. The théro deposited all these (chétiyó) relics there, on that mountain: from that circumstance the "Missako" mountain obtained the name of the "Chétiyo." Leaving the sacred dish and the relics (it contained) at the sacred mountain, the théro attended by his disciples repaired to the appointed place, taking the collar-bone-relic with them.

"If this be a relic of the divine sage, may my canopy of state of itself bow down: may my state elephant of his own accord (go down) on his knees: may the relic casket together with the relic alight on my head." Thus inwardly the king wished: those wishes were accordingly fulfilled.

The monarch, as if he had been overpowered by the delicious draught (of nibbuti), exulting with joy and taking it from his head, placed it on the back of the state elephant. The delighted elephant roared, and the earth quaked. The elephant, as well as the théro together with the state pageant, having halted awhile, the théro, entering the magnificent city by the eastern gate, and passing through it (in procession) by the southern gate; thereafter repairing in the direction of the Thupárámo Chetiyo, to an edifice of many apartments (built for the yakkho named Pamojjó), halted at the spot where the branch of the bo-tree (was afterwards planted).

The multitude stationed themselves near the spot where the Thúpárámo (was subsequently constructed); which at that period was overrun with the thorny creeper called kadambo.

The dévo of men (Déwánanpiyatisso) causing that spot, which was guarded by dévos, to

Dhátu órupanatthdya árabhi hatthikhandható, nágo nú ichchhitań: rájá thérań puchchhittha tań manań.
"Attanó bandhasamaké ṭhdné thapanamichchhasi; dhátu órópanań téna nú ichchhitanti" sóbrawi.
Andpetwá khaṇańyéwa sukkhálóbhayawápitó, sukkhakaddamakaṇḍéhi chinápetwána tań samań,
Alańkaritwá bahúdhá, rájá tań ṭhánamuttamań, órópetwá hatthikandhá dhátuń tatthé thapési tań
Dhátárakkhań sańwidháya ṭhapetwá tatthahatthinań dhátu thupassa karaṇé rájáturitamáṇasó,
Bahu manussé yójetwá, itthiká karaṇań lahuń; dhátukichchań wichintentó sámachchó páwisi purań.
Mahámahindathérótu Mahámeghawanań subhań, sagaṇó abhigantwána tattha wásamakappayi.
Rattiń nágó nupariyáti tań thánań só sadhátukań; bódhiṭṭhánamhi sáláya diwáṭṭháni sadhátukó.
Watthussa tassóparitó théramatánugó, jańghámattań khanápetwá; katipáhéna, bhúpati,
Tattha dhátupatiṭṭhánań ghósápétwá: upágami tató tató samantácha samágami mahájanó.
Tasmiń samágamé dhátu hatthikkhandhá nabbhuggatá, satta tálappamáṇamhi dissanti nabhasiṭṭhitá,
Wimhápayanti janań tań yamakań pátiháriyań, gaṇḍambamúlé Buddhówa, akari lómahańsanań;

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be instantly cleared and decorated in the utmost perfection, prepared to take the relic down himself from the back of the elephant. The elephant (however) not consenting thereto, the monarch inquired the reason thereof from the théro. (Mahindo) replied, "(The elephant) is delighted in having it exalted on the summit of his back: on that account he is unwilling that the relic should be taken down (and placed in a lower position)". The king causing to be brought instantly, from the dried up Abhaya tank, dried lumps of mud, had them heaped up to the elephant's own height; and having that celebrated place decorated in various ways, lifting the relic from the elephant's back, deposited it there.

Stationing the elephant there for the protection of the relic, the monarch in his extreme anxiety to embark in the undertaking of constructing the dágoba for the relic, having engaged a great number of men to manufacture bricks, re-entered the town with his state retinue, to prepare for the relic festival.

The chief théro Mahindo, repairing, together with his fraternity, to the delightful Mahámégo garden, tarried there.

This state elephant during the night watched without intermission over this place, as well as over the relic. During the day-time he remained with the relic in the hall in which the bo-branch was (subsequently) planted.

The sovereign pursuing the directions of the théro, (incased it in a dágoba), on the summit of which (sacred edifice) having excavated (a receptacle) as deep as the knee, and having proclaimed that in a few days the relic would be enshrined there, he repaired thither. The populace, congregating from all quarters, assembled there. In that assemblage, the relic rising up from the back of the elephant, to the height of seven palmira trees, and remaining self-poised in the air, displayed itself; and, like unto Buddho at the foot of the gandambo tree, astonished the populace, till their hair stood on end, by

Tató nikkhanta jáláhi jaladháráhi wásakiń : sabbábhibhásitá sittá sabbá Lańkámahi ahu.
Parinibbánamanchamhi nipannéna Jinénahi katań mahá adhiṭṭhánań panchakań panchachakkhuná,
"Gayihamáṇa mahábódhisákhásókéna dakkhiṇá, chhinditwána sayańyéwa patitthatu katáhaké"
"Patitthá sá sákhá chhabbaṇṇarasmiyó subhá, ranjayanti disá sabbá phalapattéhi munchitu."
"Sa suwaṇṇakatáhásá uggantwána manóramá, adissamáná sattáhań himagabbhamhi tiṭṭhatu."
"Thupáráme patiṭṭhańtań mama dakkhiṇa akkhakań karótu nabhamuggantwá yamakań pátihariyań."
"Lańkálańkárabhútamhi Hémamálikachétiyé patiṭṭháhanti yó dhatu dónamatta pamáṇató;
"Buddhawésadhará hutwá, uggantwá nabhasiṭṭhitá, patiṭṭhantu, karitwána yamakań pátiháriyań."
Adhitthánáni panchéwa adhiṭṭhási Tathágató; akási tasmá sá dhátu tadá tam pátiháriyań.
Akásá ótaritwá sá aṭṭha bhúpassamuddhani; atiwahaṭṭhó tań rájá patiṭṭhápési chétiyé.
Patiṭṭhitáya tassácha dhátuya chétiyé tadá áhu máhábhumichálő abbhútó lómahańsanó.
"Ewań achintiyá Buddhá : buddhadhammá achintiyá : achintiyésu pasannánań, wipákó hoti achintiyo!"
Tań pátiháriyań diswá pasidinsu Jiné janá. Mattábhayó rájaputtó kaniṭṭhó rájinó pana,

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erforming a two-fold miracle. From it proceeded, at one and the same time, flames of fire and streams of water. The whole of Lanká was illuminated by its effulgence, and was saturated by its moisture.

While seated on the throne on which he attained "parinibánan" these five resolutions were formed by the vanquisher endowed with five means of perception.

"Let the right branch of the great bo-tree, when Asóko is in the act of removing it, severing itself from the main tree, become planted in the vase (prepared for it.)"

"Let the said branch so planted, delighting by its fruit and foliage, glitter with its six variegated colors in every direction."

"Let that enchanting branch, together with its golden vase, rising up in the air, remain invisible for seven days in the womb of the snowy region of the skies."

"Let a two fold miracle be performed at Thupáramaya (at which) my right collar bone is to be enshrined."

"In the Hémamálako dágoba (Ruanwelli), the jewel which decorates Lanká, there will be enshrined a "dróna" full of my relics. Let them, assuming my form as Buddho, and rising up and remaining poised in the air, perform a two-fold miracle."

The successor of former Buddhos (silently) willed these five resolves: on that account, in this instance, this relic performed this miracle of two opposite results.

Descending from the skies (the collar-bone relic) placed itself on the crown of the monarch's head. The delighted sovereign deposited it in the shrine. At the enshrining of the relic in the dágoba (on the full moon day of the month of kattika) a terrific earthquake was produced making the hair (of the spectators) to stand on end.

* "Thus the Buddhos are incomprehensible: their doctrines are incomprehensible: and (the magnitude of) the fruits of faith, to those who have faith in these incomprehensibles, is also incomprehensible."

* This is a quotation from a commentary on a passage of the "pitakattaya."

Munissaré pasíditwá yáchitwána narissaraṅ; purisánaṅ sahasséna sahapabbajisásané.
Chétápi gamatóchápi Dwáramaṇḍalatópicha Wihirabíjatóchápi tathá Gallakapiṭható,
Tatópatissagámácha, panchapancha satánicha pabbajjuṅ dáraká bhaṭṭhá játasaddhá Tathágaté.
Ewam purá, báhirácha, sabbé pabbajitá tadá tiṅsabhikkhusahassáni ahésuṅ Jinasásané.
Thúpáráme thúpáwaraṅ niṭṭhápetwá mahípati ratanádíhi nékéhi sadá pújámakárayi.
Rájóródhá, khattiyácha, amachchá, nágará, tathá sabbé jánapadáchéwa pujákaṅsu wisuṅ wisuṅ.
Thúpapubbaṅgamaṅ rájá wiháraṅ tattha kárayi, Thúpárámóti ténéwa sawiháró wissutó ahu.
Sakadhátusaríraké nachéwaṅ parinibbánagatopi Lókanáthó janatáya hitaṅ sukhancha summábahudhákási: ṭhité Jiné katháwakáti.

Sujanappasádasaṅwégatthàya katé Maháwaṅsé "Dhátu ágamanó náma" sattarasamó parichchhédó.

Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince Mattábhayo, being also a convert to the faith of the lord of "munis;" entreating of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.

In like manner, five hundred youths from each of the villages Chéto, Dwáramandalo, Wihirabíjo, Gallakapíto, and Upatisso, impelled by the fervor of their devotion and faith, entered into the priesthood of the religion of the successor of former Buddhos.

Thus the whole number of persons who entered into the ministry of the religion of the vanquisher at that period, were thirty thousand priests.

The ruler of the land having completed the celebrated dágoba, Thúpárámo, constantly, made many offerings in gold and other articles. The inferior consorts of the monarch, the members of the royal family, the ministers of state and the inhabitants of the city, as well as of the provinces,—all these, separately, made offerings.

Having in the first instance completed the (dágoba) Thúpárámó, the king erected a wiháro there. From this circumstance the wiháro was distinguished by the appellation Thúpáráma-wiháro.

Thus the saviour of the world, even after he had attained "parinibbánan," by means of a corporeal relic, performed infinite acts, to the utmost perfection, for the spiritual comfort and mundane prosperity of mankind. While the vanquisher, yet lived, what must he not have done?

The seventeenth chapter in the Maháwanso, entitled "the arrival of the relics," composed equally for the delight and affliction of righteous men.

ATTARASAMO PARICHCHHEDO.

Mahábódhincha Sanghamittatthérincha anápétuń mahipati, thérina wuttawachanań saramánó saké gharé:
Antówassikadiwasań nisinnó thérasantiké, sahámachchéhi mannetwá, bhágineyyań sayań sakań,
Aritthanámakámachchań taśmiń kammé niyójiya, mantwá ámantayitwá, tań idań wachanamabrawi,
"Tata, sakkósi gantwána Dhammásókassa santikań; Mahábódhiń Sanghamittań thériń ánayituń idha?"
"Sakkhissámi ahań, déwa, ánétuń tá tató idha idhágató, pabbajituń sache lachchhámi mánadań."
"Ewań hotúti:" watwána rájá tań tattha pésayi: só thérassacha rańńocha sásanań gayiha wandiya;
Assayujasukkapakkhé nikkhantó, dutiyé hani, sánuyuttó Jambukólé náwamáruyiha, pattité.
Mahódadhiń taritwána thérádiṭṭhána yógató nikkhanta diwasé yéwa rámmań Puppapurań agá.
"Anulá déwiyá saddhiń panchakańńá satéhicha, antépurikaitthinań tathá panchasatéhicha,
Dasasilań samádáya, kásáya wasatá, suchiń pabbajjá pekhinisékhá sikkhanti thériyágamań;
Nagarassakadésamhi rammé, bhikkunipassayé kárápité narindéna wásań kappési subbatá,
Upásikáhi táhésa wutthó bhikkhunipassayó Upasikáwihároti téna Lańkáya wissutó."

CHAP. XVIII.

The ruler of the land, meditating in his own palace, on the proposition of the théro, of bringing over the great bo-tree as well as the théri Sanghamittá; on a certain day, within the term of that "wasso," seated by the théro, and having consulted his ministers, he himself sent for and advised with his maternal nephew the minister Arittho. Having selected him for that mission, the king addressed this question to him, "My child, art thou willing, repairing to the court of Dhammásóko, to escort hither the great bo-tree and the théri Sanghamitta." "Gracious lord, I am willing to bring these from thence hither; provided, on my return to this land, I am permitted to enter into the priesthood." The monarch replying, "Be it so"—deputed him thither. He, conforming to the injunction both of the théro and of the sovereign, respectfully took his leave. The individual so delegated, departing on the second day of the increasing moon of the month "assayujó," embarked at Jambókólapattana.

Having departed, under the (divine) injunction of the théro, traversing the ocean, he reached the delightful city of Puppa on the very day of his departure.

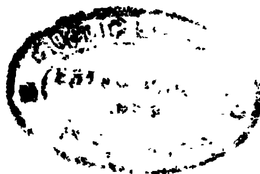
"The princess Anulá, together with five hundred virgins, and also with five hundred of the women of the palace, having conformed to the pious observances of the "dasasil" order, clad in yellow garments, and strenuously endeavouring to attain the superior grades of sanctification, is looking forward to the arrival of the théri, to enter into the priesthood; leading a devotional life of piety in a delightful sacerdotal residence provided (for them) by the king in a certain quarter of the city, which had previously been the domicile of the minister Dónó. The residence occupied by such pious (upásaká) devotees has become from that circumstance, celebrated in Lanká by the name of 'Upásaka.'

Bhágineyyó Mahárittho Dhammásókassa rájinó, appetwá rájasandésań thérasandésamabrawi.
"Bhátujáyánasuháyassa rańńó té, rájakunjara, ákańkhamáná pabbajjań nichchań wasati sańńatá.
"Sańghamittań bhikkhuniń tań pabbájétuń wisajjiya; táyasaddhiń mahábódhidakkhinań sákhaméwacha."
Théríyácha taméwatthań abrawi thérabhásitań: gantwá pitusamípań sá théri théramatan brawi.
Aha "rájá tuwań, amma, apassantá kathań ahań, sókań winódayissámi puttá nantu wiyójanań?"
Aha sá "mé, mahárája, bhátunó wachanań garuń; pabbájaniyácha bahú, gantabbań tattha téna mé."
"Sattaghátancha, nórahá, mahábódhi mahíruhá; kathannusákhań ganhissań?" iti rájá wichintayi.
Amachchassa Mahádéwanámikassa maténa só bhikkhusańghań nimántetwá bhójetwá puchchhi, bhúpati.
"Bhanté, Lańkań mahábódhiń pésétummánukhó?" iti théró Moggaliputtó só "pésétabbáti," bhásiyá.
Katammahá adhitthánań pańchakań panchachakkhúná abhási rańńó tań sutwá tussitwá dharanípati.
Sattayójanikań maggań só mahábódhigáminań, sodhápetwána sakkachchań bhúsápési anékadhá:
Suwannań nihárápési katáhakaranáyacha: Wissakammócha ágantwá. satuládhára rúpawá,
"Katáhan kimpamánánannu kárómiti?" apuchchhi tań: "natwá pamánań, twańyéwa karóhi," iti bhásité,

Thus spoke Mahárittho the nephew (of Déwánanpíyatisso) announcing the message of the king as well as of the théro to Dhammásóko; and added, "Sovereign of elephants! the consort of the brother of thy ally the king (of Lanká), impelled by the desire of devoting herself to the ministry of Buddho, is unremittingly leading the life of a pious devotee—for the purpose of ordaining her a priestess, deputing thither the théri Sanghamittá, send also with her the right branch of the great bo-tree."

He next explained to the théri herself, the intent of the message of the théro (her brother Mahindo). The said théri obtaining an audience of her father (Dhammásóko) communicated to him the message of the théro. The monarch replied (addressing her at once reverentially and affectionately); "My mother! bereaved of thee, and separated from my children and grand children, what consolation will there be left, wherewith to alleviate my affliction." She rejoined, "Mahárája, the injunction of my brother (Mahindo) is imperative; and those who are to be ordained are many; on that account it is meet that I should repair thither."

The king (thereupon) thus meditated "the great bo-tree is rooted to the earth: it cannot be meet to lop it with any weapon: by what means then can I obtain a branch thereof?" This lord of the land, by the advice of the minister Mahadévo, having invited the priesthood to a repast, thus inquired (of the high priest); "Lord! is it meet to transmit (a branch of) the great bo-tree to Lanká?" The chief priest, the son of Moggali, replied, "It is fitting, that it should be sent;" and propounded to the monarch the five important resolves of (Buddho) the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the bo-tree, distant (from Pátalipatto) seven yójanas to be swept, and perfectly decorated, in every respect; and for the purpose of having the vase made, collected gold. Wissakammo himself, assuming the character of a jeweller and repairing thither, inquired "of what size shall I construct the vase." On being told "make it, deciding on the size thyself,"



Suwannáni gahetwána hatthéna parimajjiya, katáhatań khandáyitwa nimminitwána pakkami,—
Nawahatthaparikkhépań, panchahatthań gambhíratò, tihatthawikkhambhayutań, atthangulaghanań subhań,
Yuwassahatthinó sondapamánamukhawaddhikań. Gáhápetwána tań rája báládsúriya samappabhań;
Suttayójanadisáya, witthatáya tiyójanań, séndya chaturanginiyá mahábhikkhuganénacha,
Upágammá, mahábódhiń nánálańkárabhúsitań, nánáratanachittań, tań wiwidhaddharamálinińń,
Nánákusumasańkinnań, nánáturiya ghósitań, pariwárayitwá séndya, parikkhipiya sániyá:
Mahátherasahasséna pamukhéna mahágané; rańná pattábhisékánań sahassénádhikénacha,
Pariwárayitwá attánań, mahábódhincha, sáhukań ólókési mahábódhiń paggahetwána anjaliń.
Tassá dakkhinasákhdya chatuhatthappamánakań thánań khandhancha thapayitwá, sákhá antaradhdyisuń.
Tampátihdriyań disw á. pinitó puthawipati "pújémahań mahábódhiń rajjénáti" udíriya.
Abhisinchi mahábódhiń mahárajjéna mahipati pupphádíhi mahábódhiń pújetwá padakkhinań;
Katwá atthasu thánésu wanditwána katańjaliń. suwannakhachité píthé nánáratanamandité,
Sawárohéyáwa súkhuchhé tań suwannakatáhakań thapápetwána aruyiha, gahituń sákhamuttamań,
Adiyitwána sówanna tulikáya manósilań, lékhań dátwána sákhdya sachchakiriyamaká iti.

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receiving the gold, he moulded it (exclusively) with his own hand, and instantly perfecting that vase, nine cubits in circumference, five cubits in depth, three cubits in diameter, eight inches in thickness, and in the rim of the mouth of the thickness of the trunk of a full grown elephant, he departed.

The monarch causing that vase, resplendent like the meridian sun, to be brought; attended by the four constituent hosts of his military array, and by the great body of the priesthood, which extended over a space of seven yójanas in length and three in breadth, repaired to the great bo-tree; which was decorated with every variety of ornament; glittering with the variagated splendor of gems; decked with rows of streaming banners; laden with offerings of flowers of every hue; and surrounded by the sound of every description of music; encircling it with this concourse of people, he screened (the bo-tree) with a curtain. A body of a thousand priests, with the chief théro (son of Moggali) at their head, and a body of a thousand inaugurated monarchs, with this emperor (Dhammásóko) at their head, having (by forming an inner circle) enclosed the sovereign himself as well as the great bo-tree most completely; with uplifted clasped hands, (Dhammásókó) gazed on the great bo-tree.

While thus gazing (on the bo-tree) a portion thereof, being four cubits of the branch, remained visible, and the other branches vanished. Seeing this miracle, the ruler of the world, overjoyed, exclaimed," I make an offering of my empire to the great bo-tree." The lord of the land (thereupon) invested the great bo-tree with the empire. Making flower and other offerings to the great bo-tree, he walked round it. Having bowed down, with uplifted hands, at eight places; and placed that precious vase on a golden chair, studded with various gems, of such a height that the branch could be easily reached, he ascended it himself for the purpose of obtaining the supreme branch Using vermilion in a golden pencil, and therewith making a streak on the

"Lankádípan yadi itó gantábban urubodhitó nibbé matikó Buddhassa sásanamhi saché ahan."
Sayanyéwa mahábódhi sákháya dakkhiṇasubhá chhinditwána patitthátu idhahéwa kaṭáhaké.
Lékháṭhání mahábódhi chhinditwá sayaméwa sá gandhakaddamapurassa kuṭáhassópariṭṭhitá.
Múlalékháya upari tiyangulatiyangulé, manósiláya lékháya parikkhipi narissaró.
Adiyá thúlamúláni khuddakáni taráhitu tikkhamitwá dasadasa jáli bhútáni otarun.
Tampáṭahadriyan diswá rájátiwapamóditó tatthéwákási ukkuṭṭhin samantá parisápicha.
Bhikkhusanghó sádhukáran tuṭṭhachittó pabódhayi chélukkhépa sahassáni pawattinsu samantató.
Ewan saténa múlánan tatthá sá gandhakaddamé; patiṭṭhási mahábódhi pasádenti mahájánán.
Tassá khandhó dasahatthó panchasakhá manórama, chatuhatthá chatuhatthá dasaddhaphalamaṇḍitá.
Sahassantúpasákhánan sákhánan tá samásicha ewan ási mahábódhi manóharasiridhará.
Kaṭáhamhi mahábódhi patiṭṭhitá khaṇé mahí akampi; pátihiráni ahésun wiwidhánicha.
Sayan nádéhi tuiyánan déwésu mánusésucha, sádhukára ninddéhi déwabrahmaganassacha,
Méghánan, migapákkhínan, yakkhádínan, rawéhicha, rawéhichu mahíkampá ékakóláhalun ahu.

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branch, he pronounced this confession of his faith. "If this supreme right bo-branch detached from this bo-tree, is destined to depart from hence to the land Lanká, let it, self-severed, instantly transplant itself into the vase: then indeed I shall have implicit faith in the religion of Buddho."

The bo-branch severing itself at the place where the streak was made, hovered over the mouth of the vase (which was) filled with scented soil.

The monarch then encircled the branch with (two) streaks above the original streak, at intervals of three inches: from the original streak, the principal, and, from the other streaks, minor roots, ten from each, shooting forth and brilliant from their freshness, descended (into the soil in the vase). The sovereign, on witnessing this miracle (with up lifted hands) set up a shout, while yet standing on the golden chair, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of "Sádhu," and the crowding multitude, waving thousands of cloths over their heads, cheered.

Thus this (branch of the) great bo-tree established itself in the fragrant soil (in the vase) with a hundred roots, filling with delight the whole attendant multitude. The stem thereof was ten cubits high: there were five branches, each four cubits long, adorned with five fruits each. From the (five main) branches many lateral branches, amounting to a thousand, were formed. Such was this miraculous, and delight-creating bo-tree.

The instant the great bo-branch was planted in the vase, the earth quaked, and numerous miracles were performed. By the din of the separately heard sound of various musical instruments—by the "sádhus" shouted, as well by dévos and men of the human world, as by the host of dévos and brahmas of the heavens—by the howling of the elements, the roar of animals, the screaches of birds, and the yells of the yakkhos as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal, chaotic uproar.

Bodhiyá phalapattéhi chabbaṇṇarasmiyó subhá, nikkhamitwá chakkawálań sakalań sóbhayísucha.
Sakaṭágammahábódhi uggantwána tató nabhań, aṭṭhasí himagabbhamhi sattaháni adassaná.
Rájá óruyiha píṭhamhi tań sattáhań tahiń wasań, nichchań mahábódhipújań akárési anékadhá.
Atítétamhi sattáhé sabbé himawaláhaká pawisińsu mahábódhiń sasatá rańsiyópicha.
Suddhénabhási dassittha sákaṭáhapatiṭṭhitá mahájanassa sabbassa mahábódhi manóramá.
Pawattamhi mahábódhi wiwidhépáṭiháriyé wimhápayanti janatań paṭhawítalamóruhi.
Páṭhiréhi nékehi téhi só pinitó, puná mahárájá mahábódhimahárajjéna pújayi.
Mahábódhiń mahárajjénabhisinchiya pújiya nánápújáhi sattáhań puna tatthéwa só wasí.
Assayujasukkapakkhé paṇṇarasa upósathé aggahési mahábódhiń dwisattáhachchayé tató.
Assayujakálapakkhé chátuddasa upósathé rathé subhé ṭhapetwána mahábódhiń rathésabhó.
Pújentó tań dinańyéwa upanetwá sakań purań, alańkaritwá bahudhá kárctwá maṇḍapań subhań.
Kattiké sukkapakkhassa diné pá'ipadé tahiń mahábódhiń mahásálamulé páchínaké subhé,
Thapápetwána kárési pujánéká diné diné gáható sattarasamé diwasétu nawańkurá.

From the fruit and leaves of the bo-branch, brilliant rays of the six primitive colors issuing forth, illuminated the whole "chakkawálan." Then the great bo-branch together with its vase springing up into the air (from the golden chair), remained invisible for seven days in the snowy regions of the skies.

The monarch descending from the chair, and tarrying on that spot for those seven days, unremittingly kept up, in the fullest formality, a festival of offerings to the bo-branch. At the termination of the seventh day, the spirits which preside over elements (dispelling the snowy clouds), the beams of the moon enveloped the great bo-branch.

The enchanting great bo-branch, together with the vase, remaining poised in the cloudless firmament, displayed itself to the whole multitude. Having astounded the congregation by the performance of many miracles, the great bo-branch descended to the earth.

This great monarch, overjoyed at these various miracles, a second time made an offering of the empire to the great bo. Having thus invested the great bo with the whole empire, making innumerable offerings, he tarried there for seven days longer.

On the fifteenth, being the full moon day of the bright half of the month assayujo, (the king) took possession of the great bo-branch. At the end of two weeks from that date, being the fourteenth day of the dark half of the month "assayujo" the lord of chariots, having had his capital fully ornamented, and a superb hall built, placing the great bo-branch in a chariot, on that very day brought it in a procession of offerings (to the capital).

On the first day of the bright half of the month "kattiko," having deposited the great bo-branch under the great sal tree in the south east quarter (of Pátilaputto) he daily made innumerable offerings thereto.

On the seventeenth day after he had received charge of it, its new leaves sprouted forth simultaneously. From that circumstance also the monarch overjoyed, a third time dedicated the empire to the great bo-tree.

Sakiñyéwa ajdyiñsu tassá téna narádhipó putthachittó mahábódhiñ puna rajjéna pujayi.
Mahárajjebhisinchitwá mahábódhiñ mahissaró kárésicha mahábódhiñ pujañ nánappakárakañ.
Iti kusumapuré saré sarañ sá bahuwidhachárudhajá kulá wisálá suruchirapawarórubódhipujá marunarachittawikásini akásiti.

Sujanappasádá sañwégatthúya katé Maháwansé "Mahábódhi gahaṇonáma" atthárasamó parichchhédó.

EKUNAWISATIMO PARICHCHHEDO.

Mahábódhiñ rakkhanatthañ atthárasasu rathésabhó déwakuláni datwána, atthámachchakulánicha,
Atthabbráhmaṇakulánich, atthasetthakulánicha, gópakánañ, tarachchhánañ kulingánañ kulánicha;
Tathéwa pésakáránañ, kumbhakáránaméwacha, sabbésañwápi sésánañ nágayakkhá naméwacha.
Hémasajjugghaṭéchewa datwá atthatthamánadó arópetwá mahábódhiñ náwañ gangáya bhusitañ,
Sañghamittañ maháthériñ sahékádasabhikkhuni, tathéwárópayitwána Aritthapamuképicha,
Nagará nikkhamitwána Wiñjhaṭawimatichcha só Támalittañ anuppattó sattáhénewa bhupati.
Achchulárahi pujáhi déwánágunarápicha mahábódhiñ pujayanti sattáhénéwupágamuñ.

The ruler of men, having thus finally invested the great bo-branch with the whole empire, made various offerings to the said tree.

(It was during the celebrations of these festivals that Súmano entered Pátiliputto to apply to Dhammásóko for the relics).

Thus was celebrated in the capital (appropriately called) "the city-of-the-lake of flowers," enchanting the minds of dévos as well as men, this superb, pre-eminent, grand, bo-branch, processional-festival, graced by innumerable superb streaming banners, (of gold and silver, and other pageantry).

The eighteenth chapter in the Maháwanso, entitled "the obtaining the great bo-branch (by Dhammásóko") composed equally for the delight and affliction of righteous men.

CHAP. XIX.

The lord of chariots assigned for the custody of the great bo-branch, eighteen personages of royal blood, eighteen members of noble families, eight of the bráhma caste, and eight of the settha caste. In like manner eight of each, of the agricultural and domestic castes, as well as of weavers and potters, and of all other castes; as also nágas and yakkhos. This delighter in donations, bestowing vases of gold and silver, eight of each, (to water the bo-branch with) embarking the great bo-branch in a superbly decorated vessel on the river (Ganges); and embarking likewise the high priestess Sanghamittá with her eleven priestesses, and the ambassador Arittho at the head (of his mission); (the monarch) departing out of his capital, and preceding (the river procession with his army) through the wilderness of Winjhá, reached Támalitta on the seventh day. The dévos, nágas and men (during his land progress) kept up splendid festivals of offerings (on the river), and they also reached (the port of embarkation) on the seventh day.

Mahásamuddatíramhi mahábódhiń mahípati, thapápetwána pujéni mahárajjena só puna.
Mahábódhiń mahárajjé abhisinchiya kámadó maggasirasukka pakkhédiné pátipaditató,
Uchcháréturi mahábódhiń téheyéwatthattahi, sálamulamhi dinénahi chátuggatakuléhi só.
Ukkhipitwá mahabódhiń galamattań jalań tahiń, ogáhetwá sanáwáya patitthápayi sádhukań
Náwan árópayitwá tań mahátheriń sathérikań mahárittharń mahámachchań idańwachana mabrawi,
"Ahań rajjéna tikkhattuń mahábódhimapujayń; ewaméwabhipujétu rájá rajjena mé sákhá."
Idań watwá mahárájá tiré panjalikó thito, gachchhamánań mahábódhińpassan assuni wattayi.
Mahábódhiwiyógéna Dhammásóko sasókawá kanditwá, paridéwitwá, agamási sakań purań.
Mahábódhi samárulhá náwá pakkhanditódadhiń, samantá yójanantéwichi sannisídi mahannáwé
Pupphińsu panchawannáni pudumáni samantató, antalikkhé pawajjińsu anékaturiyánicha.
Déwatáhi anékáhi pújánékápawattticha, gahétuncha mahábodhiń nágákańsu wikubbanań.
Sańghamittá maháthéri abhińńá ólapárahá supannarupá hutwána té tásési mahóragé
Té tásitá maháthériń yáchitwána mahóragá nayitwána mahábódhiń bhujangabhawan tato

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The sovereign disembarking the great bo-branch on the shore of the main ocean, again made an offering of his empire. This delighter in good works having thus finally invested the great bo-branch with the whole empire, on the first day of the bright half of the moon in the month of "maggasiro;" thereupon he (gave direction) that the great bo-branch which was deposited (at the foot of the sal tree) should be lifted up by the aforesaid four high caste tribes, (assisted) by the other eight persons of each of the other castes. The elevation of the bo-branch having been effected by their means, (the monarch) himself descending there (into the sea) till the water reached his neck, most carefully deposited it in the vessel.

Having thus completed the embarkation of it, as well as of the chief théri with her priestesses, and the illustrious ambassador Mahárittho, he made this address to them: "I have on three occasions dedicated my empire to this bo-branch; in like manner, let my ally, your sovereign, as fully make (to it) an investiture of his empire."

The mahárája having thus spoke, stood on the shore of the ocean with uplifted hands; and, gazing on the departing bo-branch, shed tears in the bitterness of his grief. In the agony of parting with the bo-branch, the disconsolate Dhammásóko, weeping and lamenting in loud sobs, departed for his own capital.

The vessel in which the bo-tree was embarked, briskly dashed through the water; and in the great ocean, within the circumference of a yójana, the waves were stilled: flowers of the five different colours blossomed around it, and various melodies of music rung in the air. Innumerable offerings were kept up by innumerable dévos; (but) the nágas had recourse to their magical arts to obtain possession of the bo-tree. The chief priestess Sanghamittá, who had attained the sanctification of "abhinná," assuming the form of the "supanna," terrified those nágas (from their purpose). These subdued nágas, respectfully imploring of the chief priestess, (with her consent) conveyed the bo-tree to the settlement

Sattáhań nágárdjjéna pújáhi wiwidhdhicha pújayitwána, dnetwa, ndwáyá thapayińsu té.
Tadahéwa mahábódhi Jambukólamidhágamá, Déwánanpiyatissótu rájá lókahitérató,
Sumaṇasámanéramhá pubbé sutań taddgamá, maggasirádidinatoppabhutiwacha sádaró,
Uttarańdwáratóyáwa Jambukólamahápathań, wibhúsayitwá sakalań mahábódhigatásayó,
Samuddásannasálayaṭhánè ṭhatwá mahaṇṇawé, ágachchhantań mahábódhiń mahátheriddhiyáddasa.
Tasmiń ṭhánè katá sálá pakásetuń tamabbhutań, "Samuddásannasáláti" náménásidha pákatá.
Maháthéránubháwéna saddhiń thérèhi tèhicha, taddhéwa mahárájá Jambukólań sasénakó,
"Mahábódháya bódhí," pítíwégénuṇṇé udánayań, galappamáṇań salilań wigáhetwá suwiggahó,
Mahábódhiń sólasahi kulèhi sahamuddhaná, áddya rópayitwána wéláya maṇḍapé súbhé;
Thapayitwána lańkindó Lańkárajjéna pújayi, sólasannań samápetwá kulánań rajjéna yuttanó:
Sayań dówárikaṭṭhánè ṭhatwána diwasè tayó tatthéwa pújańkarési, wiwidhań manujádhipó.
Mahábódhiń dasamiyań árópetwá rathé subhè ánayantó manussindó dumindań tań ṭhapápayi,
Páchínassa wihárassa ṭhánè ṭhánawichakkhaṇó pátarásań pawattési, sasańghassa janassa só.

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of the nágas: and for seven days innumerable offerings having been made by the nága king, they themselves, bringing it back, replaced it in the vessel. On the same day that the bo-tree reached this land at the port of Jambúkolo, the universally beloved monarch Déwánanpíyatisso, having by his communications with Súmano sámanéro, ascertained the (approaching) advent (of the bo-branch); and from the first day of the month of "maggasiro," in his anxiety to prepare for its reception, having, with the greatest zeal, applied himself to the decoration of the high road from the northern gate (of Anurádhapura) to Jambúkólo, had (already) repaired thither.

While seated in a hall on the sea beach, by the miraculous powers of the théro (Mahindo), he was enabled to discern, (though still out of sight), the bo-branch which was approaching over the great ocean. In order that the hall built on that spot might perpetuate the fame of that miracle, it became celebrated there by the name of the "Sammudásanna-sálá." Under the auspices of the chief théro, attended by the other théros, as well as the imperial array of his kingdom, on that very day, the nobly formed maharája, chanting forth in his zeal and fervour, "this is the bo from the bo-tree (at which Buddho attained buddhohood)" rushing into the waves up to his neck, and causing the great bo-branch to be lifted up collectively by the sixteen castes of persons on their heads, and lowering it down, deposited it in the superb hall built on the beach. The sovereign of Lanká invested it with the kingdom of Lanká; and unto these sixteen castes, surrendering his sovereign authority, this ruler of men, taking on himself the office of sentinel at the gate (of the hall), for three entire days, in the discharge of this duty, made innumerable offerings.

On the tenth day of the month, elevating and placing the bo-branch in a superb car, this sovereign, who had by inquiry ascertained the consecrated places, escorting the monarch of the forest, deposited it at the Pachína wiharo; and entertained the priesthood as well as the people, with their morning meal. There (at the spot visited at Buddho's

Mahámahindathérettha katań dasabaléna tań kathési nágadamanań rańńó tassa asésató.
Só thérassa sutwá, kárelwá sańńánáni tahiń tahiń paribhuttésu thánésu nisajjádihi Satthuná.
Tiwakassa bráhmaṇassa gámandwárecha bhúpati thapápetwá mahábódhiń thánésu katésucha.
Suddhawálukasanthárè nána pupphasamákalè paggahitań dhajémaggè pupphaggikawibhúsitè.
Mahábódhiń pújayantó rattiń diwá matandito, ánayitwá chuddasiyań Anurádhapurantikań :
Waddhamánakachháyaya purań sádhuwibhúsitań, uttarénacha dwáréna pújayantó pawésiyá.
Dakkhiṇénacha dwáréna nikkhamitwá pawésiya. Mahámégháwanárámań chatubuddhanisewitan,
Sumanassécha wachasá padésań sádhusańkatań, pubbabódhiṭhitaṭṭhánań upanetwá manóramań,
Kuléhi só solasahi rájálańkáradhárihi órópetwá mahábódhiń patiṭṭhápetumóssaji.
Hattható muttamattá sá asíti ratanań nabhań uggantwána thitá munchi chhabbaṇṇarasmiyó subhá.
Dípé patthari sáhachcha brahmmalókań thitań ahu, suriyatthaggamáydwa rasmiyó tá manóramá.
Purisá dasasahassáni pasanná páṭiháriyè wipassayitwána arahattań patwánanidha pabbajuń.
Oróhitwá mahábódhi suriyatthańgamá tató, róhiníyá patiṭṭhási mahiyań, kampi médini.

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second advent) the chief théro Mahindo narrated, without the slightest omission, to this monarch, the triumph obtained over the nágas (during the voyage of the bo-branch) by the diety gifted with the ten powers. Having ascertained from the théro the particular spots on which the divine teacher had rested or taken refreshment, those several spots he marked with monuments.

The sovereign stopping the progress of the bo-branch at the entrance of the village of the bráhma Tiwako, as well as at the several aforesaid places, (each of which) was sprinkled with white sand, and decorated with every variety of flowers, with the road (approaching to each) lined with banners and garlands of flowers;—and keeping up offerings, by night and by day uninteruptedly, on the fourteenth day he conducted it to the vicinity of Anurádhapura. At the hour that shadows are most extended, he entered the superbly decorated capital by the northern gate, in the act of making offerings; and passing in procession out of the southern gate, and entering the Mahámégo garden hallowed by the presence of the four Buddhos (of this kappo); and arriving, under the directions of Súmano himself, at the delightful and decorated spot at which the former bo-trees had been planted;—by means of the sixteen princes, who were adorned with all the insignia of royalty (which they assumed on the king surrendering the sovereignty to them), raising up the bo-branch, he contributed his personal exertion to deposit it there.

The instant it extricated itself from the hand of man, springing eighty cubits up into the air, self-poised and resplendent, it cast forth a halo of rays of six colors. These enchanting rays illuminating the land, ascended to the brahma heavens, and continued (visible) till the setting of the sun. Ten thousand men, stimulated by the sight of these miracles, increasing in sanctification, and attaining the state of "arahat," consequently entered into the priesthood.

Afterwards, at the setting of the sun, the bo-branch descending, under the constellation "róhani," placed itself on the ground; and the earth thereupon quaked. Those roots

Múláni táni uggantwá kaṭdhamukhawaṭṭhitó winandhitwá kaṭdhantań otáriṅsu mahitalań,
Patiṭṭhitań mahábódhiń janá sabbé samágatá gandhamáláαlipújáhi pújayinsu samantató.
Mahámégh́opa wassittha himagabbhá samantató mahábódhiń jádayinsu sitaláni ghanánicha.
Sattáháni mahábódhi tahińyéwa adassanań himagabbhé sannisídi pasádajanani janó.
Sattáhatikkamé méghá sabbé apágamińsu té, mahábódincha dassittha chhabbanna rańsiyópicha.
Mahámahindathérócha Sanghamittácha bhikkhuni, tatthágańjuń saparisá rájá saparisópicha,
Khattiyá Kacharaggámé, Chandanaggáma khattiyá, Tiwakkabbráhmanéchéwa dipawási janápicha,
Déwánubháwénágańjuń, mahábódhimahussuká mahásamágamé tasmiń pátiháriya wimhité.
Pakkań páchinasákháya pekkhatań pakkamakkhatań théro patitamádáya rópétuń rájinó adá.
Pańsunań gandhamissánań punnó sonnakaṭdhaké Mahásanassa ṭháné tań ṭhapité rópayissaró.
Pekkhantań yéwa sabbésań uggantwá aṭṭha ańkurá, jáyińsu bódhitarunná atthási chatuhatthaká.
Rájá té bodhitarunné diswá wimhitamanasó sésachchhatténa pújési abhisékamadáticha.
Patiṭṭhápési maṭṭhannań Jambukólamhipaṭṭhané mahábódhi ṭhitaṭṭáné náwodyaróhané tadá.
Tiwakkabbráhmanaggámé, Thúpárámé tathéwacha, Issarasamanakárámé Paṭhamachétiyangané,

(before described) rising up out of the mouth of the vase, and shooting downwards, descended (forcing down) the vase itself into the earth. The whole assembled populace made flower and other offerings to the planted bo. A heavy deluge of rain fell around, and dense cold clouds completely enveloped the great bo in its snowy womb. For seven days the bo-tree remained there, invisible in the snowy womb, occasioning (renewed) delight in the populace. At the termination of the seventh day, all these clouds dispersed, and displayed the bo-tree and its halo of six colored rays.

The chief théro Mahindo and Sanghamittá, each together with their retinue, as well as his majesty with his suite, assembled there. The princes from Kachharaggámo, the princes from Chandanaggámo, the bráhma Tiwako, as also the whole population of the land, by the interposition of the dévos, exerting themselves to perform a great festival of offerings (in honor) of the bo-tree, assembled there ; and at this great congregation, they were astounded at the miracles which were performed.

On the south eastern branch a fruit manifested itself, and ripened in the utmost perfection. The théro taking up that fruit as it fell, gave it to the king to plant it. The monarch planted it in a golden vase, filled with odoriferous soil, which was prepared at the Mahásano. While they were all still gazing at it, eight sprouting shoots were produced, and became vigorous plants four cubits high each. The king, seeing these vigorous bo-trees, delighted with astonishment, made an offering of, and invested them with, his white canopy (of sovereignty).

Of these eight, he planted (one) at Jambukólopatana, on the spot where the bo-tree was deposited on its disembarkation ; one at the village of the bráhma Tiwako ; at the Thúpárámo ; at the Issarasámanako wiharo ; at the Pattama Chétiyo ; likewise at the Chétiyo

Chétiyapabbatárámé tathá Káchharagámaké, Chandanagámakéchdti ékékań bódhi latthikań.
Sésá chatupakkajátá dwattińsa bódhilatthiyó, samantá yójanatthání wihárésu tahiń tahiń.
Dípawásijanassé wa hitatthdya patitthité mahábódhidumindamhi Sammásambuddhatéjasá.
Anulá sá saparisá, Sańghamittáya thériyá sántiké pabbajitwána arahattamapápuni.
Aritthó pancha sata pariwárócha khattiyó thérasantiké pabbajitwá arahattamapápuni,
Yáni setthi kulánáttha mahábódhimidhdharuń, "bodhdharakuláníti" táni téna pawuchcharé.
"Upásiká wiháróti" ñáte bhikkhunipassayé sasańghá Sańghamittá sá mahátheri tahiwasi.
Agára tataya pámokkhé agáré tattha tattha kárayi dwádasé tésu ekasmiń mahágáre thapápayi.
Mahábódhin samétáya náwáya kúpayatthikań, ékasmińpiyamékasmiń aritthań téhi téwidu.
Játé ańńanikáyépi agáré dwádasápité Hatthálhaka bhikkunihi walanjiyińsu sabbadá.
Rańńó mangalahatti só wicharantó yathá sukhań purassa ékapassamhi Kandarantamhi sítalé,
Kadambapupphigumbanté atthási gócharań charań; hatthiń tattha ratań ńatwá akańsu "Hattha-álhakań"

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mountain wiháro; and at Káchharagámo, as also at Chandanagámo (both villages in the Róhona division); one bo-plant at each. These bearing four fruits, two each, (produced) thirty bo-plants, which planted themselves, at the several places, each distant a yójano in circumference from the sovereign bo-tree, by the providential interposition of the supreme Buddho, for the spiritual happiness of the inhabitants of the land.

The aforesaid Anulá, together with her retinue of five hundred virgins, and five hundred women of the palace, entering into the order of priesthood, in the community of the théri Sanghamittá, attained the sanctification of "arahat." Arittho, together with a retinue of five hundred personages of royal extraction, obtaining priestly ordination in the fraternity of the théro, also attained "arahat." Whoever the eight persons of the setti caste were, who escorted the bo-tree hither, they, from that circumstance, obtained the name of bhodáhara (bo-bearers).

The théri Sanghamittá together with her community of priestesses sojourned in the quarters of the priestesses, which obtained the name of the "Upásaka wiháro."

There, at the residence of Anulá, before she entered into the priesthood (the king) formed twelve apartments, three of which were the principal ones. In one of these great apartments (called the Chúlangono) he deposited the (kupayatthikan) mast of the vessel which transported the great bo; in another (called Maháangano) an oar (piyam); in the third (called the Siriwaddho, the arittan) rudder. From these (appurtenances of the ship) these (apartments) were known (as the Kupayatthitapanagara).

Even during the various schisms (which prevailed at subsequent periods) the Hatthálaka priestesses uninterruptedly maintained their position at this establishment of twelve apartments. The before mentioned state elephant of the king, roaming at his will, placed himself at a cool stream in a certain quarter of the city, in a grove of kadambo-trees, and remained browsing there;—ascertaining the preference given by the elephant to the spot, they gave it this name of "Hattálakan."

Athéka diwasań hatthí nagańhi kabaláni só, dípappasádakań théran rájá sópuchchhi tammanań.
"Kadambapuppigumbasmiń thúpassa karaṇań iti ichchhatíti" mahátheró mahárájassa abrawi.
Sadhátukań tattha thúpań thúpassagharaméwacha khippań rájá akárési nichchań janahitérató.
Sanghamittá mahátheri suńṇágárábhilásini ákiṇṇattá wihárassa wasamánassa tassa sá,
Wuḍḍhatthini sásanassa bhikkhunínań hitáyacha, bhikkhunipassayań aṇṇań ichchhamáná wichakkhuná,
Gantwá chétiyagéhantań pawiwékasukhań subhań diwáwihárań kappési wihára kusalámalá.
Thériyá wandanatthâya rájá bhikkhunipassayań gantwá tattha gatań sutwá, gantwá tań tattha wandiyá.
Sammóditwá táyasaddhiń tatthá gamaṇakáraṇań tadassá ṇatwá adhippáyań adhippáyawidú widú.
Samantá thúpagéhassa rammań bhikkhunipassayań Déwánańpiyatissó só mahárájá akárayi.
Hatthálhakasamípamhi kató bhikkhunipassayó Hatthaḷhakawiháróti wissutó ási téna só.
Sumittá Sańghamittá sá mahátheri mahámati tasmińhi wásań kappési rammé bhikkhunipassayé.
Ewań Lańka lókahitań sásanawiddhiń sasádhentó, ésamahá dumindó Lańkádípé rammé Méghawanasmiń
aṭṭhá, díghakálamanékabhútáyattóti.

On a certain day, this elephant refused his food: the king enquired the cause thereof of the théro, the dispenser of happiness in the land. The chief théro, replying to the monarch, thus spoke; "(The elephant) is desirous that the thúpo should be built in the kadambo grove." The sovereign who always gratified the desires of his subjects, without loss of time built there a thúpo, enshrining a relic therein, and built an edifice over the thúpo.

The chief théri Sanghamittá, being desirous of leading a life of devotional seclusion, and the situation of her sacerdotal residence not being sufficiently retired for the advancement of the cause of religion, and for the spiritual comfort of the priestesses, was seeking another nunnery. Actuated by these pious motives, repairing to the aforesaid delightful and charmingly secluded thúpo edifice, this personage, sanctified in mind and exalted by her doctrinal knowledge, enjoyed there the rest of noon day.

The king repaired to the temple of the priestesses to pay his respects to the théri, and learning whither she had gone, he also proceeded thither, and reverentially bowed down to her. The maharája Déwánanpíyatisso, who could distinctly divine the thoughts of others, having graciously consulted her, inquired the object of her coming there, and having fully ascertained her wishes, erected around the thúpo a charming residence for the priestesses. This nunnery being constructed near the Hatthálaka hall, hence became known as the "Hattálaka wiharo." The chief théri Sanghamittá, surnamed Súmitta, from her being the benefactress of the world, endowed with divine wisdom, sojourned there in that delightful residence of priestesses.

Thus this (bo-tree), monarch of the forest, endowed with many miraculous powers, has * stood for ages in the delightful Mahámégo garden in Lanká, promoting the spiritual welfare of the inhabitants of Lanká, and the propagation of the true religion.

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* In reference to the period at which the first portion of the Mahawanso was composed, between A.D. 459. and 478.

Sujanappasádasańwégatthdya katé Mahdwansé "bódhidgamóndma" ékunawísatimó parichchhédó.

WISATIMO PARICHCHHEDO.

Attharasahi wassamhi Dhammásókassa rdjinó Maháméghawanárámé mahdbódhi patitthahi.
Tató dwádasamé wassé mahési tassa rdjinó piyá Asandhimittá sá matá Sambuddhamámiká.
Tató chatutthawassamhi Dhammásókó mahipati tassárakkhań mahésin té thapési wisamá sayań.
Tatótu tatiyé wassé sábdlárúpamánini "mayúpicha ayań rdjá mahábódhiń mamáyati,"
Iti kódhawasań gantwá, attanó tattha kárikd mandukantakayógéna mahábódhimaghátayi.
Tató chatutthé wassamhi Dhammásókó mahdyasó anichchatáwasampattó sattatińsasamá imá.
Déwánańpiyatissótu rdjá dhammagunératò mahdwihdré nawakammań tathá Chétiyapabbaté,
Thúpárdméchа nawakammań nitthápétwá yathá rahań, dípappasádakań théranpuchchhi puchchhitakówidań
"Kárápéssámaham, bhanté, wihdrésu bahu idha: patitthapétuń thúpésu kuhań lachchhámi dhátuyó."
"Sambuddhapattań púretwá Sumanéndhatá idha Chétiyapabbaté rdjá thapitá atthi dhátuyó."
"Hatthikkandhé thapetwá td dhátuyó idhá dhara;" iti wuttó sathéréna tathá dhari dhátuyó.

The nineteenth chapter in the Mahawanso, entitled "the arrival of the bo-tree," composed equally for the delight and affliction of righteous men.

CHAP. XX.

In the eighteenth year of the reign of Dhammásóko, the bo-tree was planted in the Mahámégawanó pleasure garden. In the twelfth year from that period, the beloved wife of that monarch, Asindhimittá, who had identified herself with the faith of Buddho, died. In the fourth year from (her demise), the rája Dammásóko, under the influence of carnal passions, raised to the dignity of queen consort, an attendant of his (former wife). In the third year from that date, this malicious and vain creature, who thought only of the charms of her own person, saying, "this king, neglecting me, lavishes his devotion exclusively on the bo-tree,"—in her rage (attempted to) destroy the great bo with the poisoned fang of a toad. In the fourth year from that occurrence, this highly gifted monarch Dhammásóko fulfilled the lot of mortality. Those years collectively amount to thirty seven.

The monarch Déwánanpíyatisso, impelled by his ardor in the cause of religion, having completed his undertaking at the Maháwiháro, also at the Thupárámo, as well as at the Chétiyo mountain, in the most perfect manner;—thus enquired of the théro, the dispenser of joy to the land, who was endowed with the faculty of answering all inquiries: "Lord, I shall build many wiháros in this land: whence am I to obtain the relics to be deposited in the thúpas?" He was thus answered by the théro: "O king, the relics brought hither by Súmano, filling the refection dish of the supreme Buddho, and deposited at the Chétiyo mountain, are sufficient; transfer them hither on the back of a state elephant." Accordingly he brought the relics, and constructing wiháros at the distance of one yójana

Wiháré kánayitwána ṭhánéyójanayójané dhátuyo tattha thúpésu nidhápési tathá rahań.
Sambuddhabhuttapattantu rájá watthugharé subhé ṭhapayitwána, pújési nána pújdhi sabbadá.
Panchasatéhissaréhi maháthérassa santiké pabbáwajjási taṭṭhánė "issarasamanakó" ahu.
Panchasatéhi wesséhi maháthérassasantiké, pabbajjá wasitaṭṭhání tathá "wessagiri," ahu.
Yáya Mahámahindéna thérėna wásitá guhásapabbaté wihárėsi sá "Mahindaguhá," ahu.
Maháwiháran pathaman ; dutiyé Chétiyawhayan ; Thúpárámantu tatiyań thúpapubbangamań subhań ;
Chatutthancha Mahábódhiń patiṭṭhápanaméwacha ; Thúpaṭhániya bhútassa panchamańpana súdhukań,
Maháchétiyaṭhánamhi, silá thúpassachárunó, Sambuddhagiwádhátussa patiṭṭhápanaméwacha ;
Issarasamaṇań chhaṭṭhań; Tissawápintu sattamań; aṭṭhamań Paṭhamań Thúpań; nawamań Wessagiriwhayań;
Upásikáwhayań rammań, tathá Hatthalhakawhayań bhikkhunípassayé bhikkhuní phásukáraṇań ;
Hatthálhaké ósaritwá bhikkhunínań upassayó, gantwána bhikkhusańghéna bhattaggańhaṇa káraná,
Mahápálinámakań bhattasálań gharań subhań, sabbúpakaraṇupétań sampannań parichárikań.
Tathá bhikkhu sahassassa parikkháramuttamań pawáraṇaya dánancha anuwassa kaméwácha.
Nangadipé Jambukólawiháran tamhipaṭṭané, Tissamaháwihárancha Páchinárámaméwacha.

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from each other, at those places he enshrined the relics in thúpas, in due form ; and depositing the refection dish of the supreme Buddho in a superb apartment of the royal residence, constantly presented every description of offerings (thereto).

The place at which the five hundred (Issaré) eminently pious persons, who had been ordained by the chief théro, sojourned, obtained the name of "Issarasamanako."

The place at which the five hundred (wessé) bráhmans, who had been ordained by the chief théro, sojourned, obtained the name of "Wessagiri."

Wherever were the rock cells, whether at the Chétiyo mountain or elsewhere, at which the théro Mahindo sojourned, those obtained the name of "Mahindagúhá."

In the following order (he executed these works); in the first place, the Maháwiháro; secondly, the one called Chétiyo ; thirdly, completing previously the splendid Thupárámo, the Thupárámo Wiharo; fourthly, the planting of the great bo; fifthly, the designation of the sites of (future) dágobas, by (an inscription on) a stone pillar erected on the site of the Maháthúpo (Ruanwelli), as well as (the identification) of the shrine of the "Giwatti" relic of the supreme Buddho (at Mahiyangano); sixthly, the Issarasamanó ; seventhly, the Tissa tank ; eighthly, the Patamo Thúpo ; ninthly, Wessagiri wiháro ; lastly, the delightful Upásikawiháro and the Hatthálaka wiháro ; both these at the quarters of the priestesses, for their accommodation.

As the priests who assembled at the Hatthálako establishment of the priestesses, to partake of the royal alms (distributed at that place), acquired a habit of loitering there ; (he constructed) a superb and completely furnished refection hall, called the Mahapáli, provided also with an establshment of servants ; and there annually (he bestowed) on a thousand priests the sacerdotal requisites offered unto them at the termination of "pawáranan." (He erected also) a wiháro at the port of Jambukóló in Nagapído ; likewise the Tissamahá wiháro, and the Pachína wiháro (both at Anurádhapura).

Iti étáni kammáni Lańkájanahitatthikó, Déwánanpiyatisso só lańkindó puńṇapaṇṇawá,
Paṭhaméyéwa wassamhi kárápési guṇappiyó yáwajíwantu nékáni puṇṇakammáni ácliini.
Ayań dípó ahuphító wijitó tassarájinó; wassánichattálisań só rájá rajjamakárayi.
Tassachchay: tań kaniṭṭhó Uttiyó iti wissutó rájaputtó aputtantań rajjań kárési sádhukań.
Mahámahindathérótu Jinasásanamuttamań pariyatti paṭipattińcha paṭiwédhancha sádhukań.
Lańkádípamhi dípetwá Lańkádípomahágaṇí Lańkáya só satthukappó katwá Lańkáhitań bahuń.
Tassa Uttiyarájassa jayawassamhi aṭṭhamé Chétiyapabbaté wassań saṭṭhíwassówa sańwasí,
Assayujamásassa sukkapakkhaṭṭhamé diné parinibbáyi, ténétań dinań tannámakań ahu.
Tań sutwá Uttiyó rájá sókasallasamappitó gantwá, thérancha wanditwá, kanditwá bahudhá bahuń.
Asittań gandhatéláya lahuń sówantadóṇiyá théradóhankhipápetwá tań doniń sádhupassitań,
Sowaṇṇakuṭágáramhi ṭhapápetwá alańkaté, kuṭágárań gahayitwá, kárentó sádhukílikań.
Mahálácha janóghéna ágaténa tató tató mahátácha balóghéna kárentó pújanáwidhiń.

Thus this ruler of Lanká, Déwánanpíyatisso, blessed for his piety in former existences, and wise (in the administration of human affairs), for the spiritual benefit of the people of Lanká, executed these undertakings in the first year of his reign; and delighting in the exercise of his benevolence, during the whole of his life, realized for himself manifold blessings.

This land became unto this monarch an establishment (perfect in every religious requisite). This sovereign reigned forty years.

At the demise of this king, his younger brother, known by the name of prince Uttiyó, righteously reigned over this monarchy, to which there was no filial successor.

The chief théro Mahindo, having propagated over Lanká the supreme religion of the vanquisher, his doctrines, his church discipline (as contained in the whole "pitakattaya"), and especially the means by which the fruits of the state of sanctification are to be obtained in the most perfect manner, (which is the Nawawidhalókuttaro dhammó;) moreover this lord of multitudinous disciples,—a luminary like unto the divine teacher himself, in dispelling the darkness of sin in Lanká,—having performed manifold acts for the spiritual welfare of Lanká; in the eighth year of the reign of Uttiyó, while observing his sixtieth "wasso" since his ordination, and on the eighth day of the bright moiety of the month "assayujo," he attained "parinibbánan" at the Chétiyo mountain. From that circumstance that day obtained that name, (and was commemorated as the anniversary of the "théraparinibbána" day).

King Uttiyó hearing of this event, overpowered with grief, and irrepressible lamentation, repairing thither, and bowing down to the théro, bitterly wept over the many virtues (of the deceased). Embalming the corpse of the théro in scented oil, and expeditiously depositing it in a golden coffin (also filled with spices and scented oils), and placing this superb coffin in a highly ornamented golden hearse, he removed the hearse in a magnificent procession. By the crowds of people who were flocking in from all

Alańkaténa maggéna bahudhá lańkatań purań ánayitwána nagaré chárétwá rájawíthiyé ;
Maháwihárań ánetwá éttha paṇhambamálaké, kutágárań ṭhapápetwá sattáhań só mahípati,
Tóraṇáddhajapupphéhi gandhapupphaghatéhicha wihárancha samantácha maṇḍitań yójanattayań,
Ahú rájánubháwéna dípantu sakalańpana ánubháwéna déwánań tathéwálańkatań ahu,
Nánápújan kárayitwá sattáhań só mahípati puratthima disábhágé théránambattha málaké,
Káretwá gandhachitakań maháthúpapadakkhiṇań karontó tattha nétwána kutágárań manóramań,
Chitakamhi ṭhapápetwá sakkárań antimań aká, Chétiyań chétthakárési gáhapetwána dhátuyó.
Upaḍḍhadhátuń gáhetwá Chétiyé pabbatépicha sabbésucha wihárésu thúpé kárési ? hattiyó,
Isinó déhanikkhépań kutatṭhánamhi tassa tań, wuchchaté bahumánéna "Isibhúmańgaṇań" iti.
Tatóppabhúti ariyánań samantá yójanantayé, sarírań áharitwána tamhi désamhi dayihati.
Sańghamittá maháthérí, mahábhińńá, mahámati, katwána sásanakichcháni tathá lókahitań bahuń,
Ekúna saṭṭhi wassá sá, Uttiyasséwa rájinó wassamhi nawamé, khémé Hatthálhaka upassayé,

directions, he celebrated a festival of offerings, which was (in due form) kept up by that great assemblage of the nation. Having brought (the corpse) through the decorated high way to the highly ornamented capital; and marching in procession through the principal streets of the city, having conveyed the coffin to the Maháwiháro, this sovereign deposited it on the spot, which received the name of "Ambamálakó."

By the commands of the king, the wiháro and the space for three yójanas round it were ornamented with triumphal arches, banners, and flowers, (and perfumed) with vases of fragrant flowers. By the interposition of the dévos, the whole island was similarly decorated. For seven days this monarch kept up a festival of offerings. On the eastern side, at the Ambamálakó of the théros, having formed a funeral pile of odoriferous drugs, and marched in procession round the great Thúpo; and the splendid coffin having been brought there, and placed on the funeral pile, he completed the performance of the last ceremony (by applying the torch to that pile). Collecting the relics of the théro on that spot, the king built a dágoba there.

The monarch, taking the half of those relics, at the Chétiyo mountain, and at all the wiháros, built dágobas. The spot at which the corpse of this sanctified personage was consumed, being held in great veneration, obtained the name of "Isibhúmanganan."— From that time, the corpse of every "rahat" priest (who died) within a distance of three yójanas, being brought to that spot, is there consumed.

The chief théri Sanghamittá, who had attained the perfection of doctrinal knowledge, and was gifted with infinite wisdom, having fulfilled every object of her sacred mission, and performed manifold acts for the spiritual welfare of the land, while sojourning in the Hatthálhaka establishment; in the sixty ninth year of her ordination, and in the ninth year of the reign of king Uttiyó, achieved "parinibbánan."

Wasanti, parinibbáyi. Rájá tassápi kárayi thérassawiya sattáhań pújásakkáramuttamań.
Sabbá alańkatá Lańká thérassawiya ásicha. Kútágáragatań théridéhań sattadinachchayé,
Nikkhamitwána nagará, Thúpárámapurattható, Chittasálasamípamhi mahábódhi padassayé,
Thériyá wuttaṭhánamhi, aggikichchamakárayi: thúpancha tattha kárési Uttiyó só mahipati,
Panchápi té maháthérá thérárittháddayópicha, tathánéka sáhassáni bhikkhu khiṇásawápicha;
Sańghamittáppabhútayó táwanchádasathériyó khiṇasawá bhikkhuniyó sahassáni bahúnicha,
Bahussutá, mahápańṇá, winayádiṭṭhitágamań, jótayitwána káléna páyátá nichchatáwasań.
Dasawassáni só rájá rajjańkárési Uttiyó. Ewań anichchatá ésá sabbalókawinásini.
Tań, tań atisáhasań atibalań náwáriyań, yó naró jánantópi, anichchatań; bhawagaté nibbindaténiwacha nibbiṇṇó wiratiń ratiń, nakurutépápéhi, puńṇéhicha. Tassétań sá atimóhajálabalatá jánampi, sammuyhatiti.

Sujanappasádasańwégatthááya katé Maháwańsé "Théraparinibbánań" nama wisatimó parichchhédo.

For her, in the same manner as for the théro, the monarch caused offerings and funeral obsequies to be kept up with the utmost pomp, for seven days. As in the case of the théro, the whole of Lanká was decorated (in veneration of this event).

At the termination of the seventh day, removing the corpse of the théri, which had been previously deposited in the funeral hall, out of the city, to the westward of the Thúpárámó dágoba, to the vicinity of the bo-tree near the Chétiyo hall; on the spot designated by the théri herself, (the king) performed the funeral obsequies of consuming the body with fire. This monarch Uttiyó erected a thúpo there also.

The five principal théros (who had accompanied Mahindo from Jambúdípo), as well as those, of whom Arittho was the principal; and in like manner the thousands of sanctified priests (also natives of Lanká); and inclusive of Sanghamittá, the twelve théris (who came from Jambúdípo); and the many thousands of pious priestesses (natives of Lanká); all these profoundly learned, and infinitely wise personages, having spread abroad the light of the "winaya" and other branches of the faith, in due course of nature, (at subsequent periods) submitted to the lot of mortality.

This monarch Uttiyó reigned ten years. Thus this mortality subjects all mankind to death.

If mortal man would but comprehend the relentless, the all powerful, irresistible principle of mortality; relinquishing (the hopeless pursuit of) "sansára" (eternity), he would, thus severed therefrom, neither adhere to a sinful course of life, nor abstain from leading a pious one. This (principle of mortality aforesaid) on finding his (man's) having attained this (state of sanctity) self paralyzed, its power (over him) will become utterly extinguished.

The twentieth chapter in the Maháwansó entitled "the attainment of parinibbánan by the théros" composed equally for the delight and affliction of righteous men.

EKAWISATIMO PARICHCHHEDO.

Uttiyassa kaniṭṭhótu Mahásíwó tadachchayé, dasawassáni kárési rajjań sujanasíwakó.
Bhaddasálamhi só théré pasiditwá manóramań kárési purimáyańtu wihárań nagarańgańań.
Mahásiwakaniṭṭhótu Súratisso tadachchayé, dasawassáni kárési rajjań puńńésu sádaró.
Anappakań puńńarásiń sanchayantó manóramé wiháré bahúké thánó kárapési mahipati.
Purimáya Hatthikkhandhancha, Gónnagirikaméwacha,
Wańguttaré pabbatamhi, Páchínapabbatawhayań, Rahérakasmiń pabbatamhi tathá Kólambakálakań.
Ariṭṭhapádé Lańkań; purimáya Achchhagallakań, Girinélapatákandań nagarań uttaráyatu.
Panchasatánéwamádi wiháré puthawipati gańgáya órapárańhi Lańkádípé tahiń tahiń.
Puré rajjancha rajjécha saṭṭhiwassánusáddhukań kárési rammé dhamména ratanattaya gárawo
Suwańńapińdatissóti námań rájápuré ahu, Súratissótu námantu tassáhu rajjapattiyá.
Assanáwikaputtá dwé damilá Séna-Guttiká Súratissamahipálań tań gahetwá mahabbalá;
Duwé wísati wassáni rajjań dhamména kárayuń. Té gahetwá Asélótu Mutasiwassa attrajó.

CHAP. XXI.

On his demise, Mahásíwo, the patron of righteous men, the younger brother of Uttiyo, reigned ten years. This monarch, complying with (the directions of) the théro Bhaddasálho, constructed a wiháro in the eastern quarter of the city, which was itself beauteous as Anganá (the goddess of beauty).

On his demise, Súratisso, the delighter in acts of piety, the younger brother of Mahásíwo, reigned ten years. This monarch, laying up for himself an inestimable store of rewards, built superb wiháros at many places, (viz.) to the eastward of the capital (near Dwáramandalo), the Hatthikkhandho; and in the same direction, the Gonnagiri wiháro: (also wiháros) at the Wanguttaro mountain; at the mountain called Páchíno; and at the Rahérako mountain;---in like manner at Kólambo, the Kálokó wiháro, and at the foot of the Arittho mountain, the Lanká wiháro. (Still further) to the eastward of Anurádhapura, near Rahagallako (different however from the wiháro of the same name built by Déwánanpíyatisso) the Achaggalako wiháro; to the north of the city, the Girinélapatákando wiháro. This ruler of the land, a sincere worshipper of the "ratanattaya" during a period of sixty years, both before and after his accession, built in great perfection, and without committing any oppression, these, together with others, five hundred delightful wiháros, in various parts of the island, both on this and on the other side of the river (Mahawilliganga).

This king was formerly called Súwannapindatisso. From the time of his accession to the sovereignty, he acquired the appellation of Súratisso.

Two damilo (malabár) youths, powerful in their cavalry and navy, named Séno and Guttiko, putting to death this protector of the land, righteously reigned for twenty two years.

At the termination of that period, Asélo son of Mutasíwo, and the ninth * of the (ten)

*The names of nine of these brothers are given in the commentary. Abhayo, Dewananpiyatisso, Uttiyo, Mahaseno, Mahanago, Mattabhayo, Suratisso, Kiranamako and Aselo, omitting Uddhanchulabhayo, who is mentioned in the first chapter.

Sódariyanań bhátúnań nawamó bhátuló tato Anurádhapuré rájjań dasawassáni kárayi.
Chólaraṭṭha idhágamma rajjatthań Ujujátikó Eláro náma damilá gahetwásélabhúpatin,
Wassáni chattárísancha chattárínicha akárayi rajjawóhárasamayé majjhatto mittasattusu.
Sayanassa sirópassé ghaṇtań sudighayóttaká lambápisi wiráwétuń ichchhantóhi winichchhayań.
Ekó puttócha dhítáchu ahésuń tassarájinó: rathéna Tissawapiń só gachchhantó bhúmipálajo,
Tarunań wachchhakań maggé nipannań sahadhénuká hiwań akkammachakkéna asańchichcha aghátayi.
Gantwána dhénu ghaṇtań tań ghaṭṭeti, ghatitáya, sá Rájá ténéwa chakkéna sísań puttassa chhédayi.
Dijapótań tálarukkhé ékó sappo abhakkhayi: tań pótamátá sakuṇi gantwá ghaṇtamaghaṭṭayi.
Anápetwána tań rájá kuchchhiń tassa wiládtiya, pótań tań niharápetwá tálé sappań samappayi.
Ratanaggassa ratanattań tassacha guṇasaratań ajánantópi só rájá chárittamanupálayań.
Chétiyapabbatań gantwá bhikkhusańghań pawáriyá ágachchhantó rathagató rathassa yugakóṭiyá,
Akási jinathúpassa ékadésassa bhanjanań. Amachchá "déwa thúpó nó tayá bhinnóti?" áhu tań.
Asanchichchakatépisó rájá oruyiha sandaná "chakkéna mama sisampi chhindathááti," pathé sayi.

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brothers (born of the same mother) putting them (the usurpers) to death, reigned at Anurádhapura for ten years.

A damilo named Eláro, of the illustrious "Uju" tribe, invading this island from the Chóla country, for the purpose of usurping the sovereignty, and putting to death the reigning king Asélo, ruled the kingdom for forty four years,—administering justice with impartiality to friends and to foes.

At the head of his bed, a bell, with a long rope, was suspended, in order that it might be rung by those who sought redress. The said monarch had a son and a daughter. This royal prince, on an excursion to the Tisso tank in his chariot, unintentionally killed a full grown calf, which was on the road with its dam, by the wheel of the carriage passing over its neck. The cow repairing to the said bell (rope), threw herself against it.

The consequence of that peal of the bell was, that the king struck off the head of his son with that very wheel. A serpent devoured a young crow on a palmyra tree. The mother of the young bird, repairing to the bell (rope) flew against it. The king causing the said (serpent) to be brought, had its entrails opened; and extracting the young bird therefrom, hung the serpent up on the palmyra tree.

Although this king was ignorant of the "ratanattaya" as well as of its inestimable importance and immutable virtues, protecting the institutions (of the land), he repaired to the Chêtiyo mountain; and offered his protection to the priesthood. On his way back in his chariot, a corner of a buddhistical edifice was fractured by the yoke bar of his carriage. The ministers (in attendance) thus reproached him:—"Lord! is our thúpo to be demolished by thee?" Although the act was unintentional, this monarch, descending from his carriage, and prostrating himself in the street, replied, "do ye strike off my head with the wheel of my carriage." "Maharája," (responded the suite) "our divine teacher delights not in torture: seek forgiveness by repairing the thúpo." For the purpose of replacing the fifteen stones which had been displaced, he bestowed fifteen thousand kahapanas.

"Parahinsan, mahárája, Satthá nó néwa ichchhati; thúpan pákatikan katwá khamápéhiti;" ahú tan.
Té thapétun panchadasa pásáné patité tahin káhápanasahassáni adá pancha dasewa só.
Eká mahallika wihi sósétun átapekhipi. Déwo akálé wassitwá, tassá wihin atémayi.
Wihin gahetwá gantwá sá ghantan tan sámaghattayi. Akálawassan sutwá, tan wissajjétwá tamitthikan;
"Rájá dhammanhi wattentó kálé wassan labhé," iti; tassá winichchasatthaya upawásan nipajji só.
Baliggáhi déwaputtó sannó téjéna ótthato, gantwá chátummahárájasantikan tan niwédayi.
Té tamádáya, gantwáná Sakkassa patiwedayun. Sakkó pajjunnamáhuya kálewassan upádisi.
Baliggahi déwaputtó rájinó tan niwédayi. Taddppabhúti tanrajjé diwádéwó nawassatha.
Rattindiwónu sattáhan wassi yámamhimajjhimé punnaná hésun sabbattha khuddaká wátakánipi.
Agatigamanadósá muttamatt na ésó ananuhatakudiṭṭhipidisi pápunidáhi agatigamanadósan
suddhadiṭṭhisamánokathamidabhimanussó buddhimánó jahéyyati.

Sujanappasádasanwégatthája katé Mahdwansé "pancharájakó" náma ékawisatimó parichchhédó.

A certain old woman had laid out some paddy to dry. The déwo (who presides over elements) causing an unseasonable shower to fall, wetted her paddy. Taking the paddy with her, she went and rang the bell. Satisfying himself that the shower was unseasonable, sending the old woman away and saying to himself: "While a king rules righteously the rain ought to fall at seasonable periods;" in order that he might be inspired with the means of giving judgment in the case, he consigned himself to the penance of abstinence. By the supernatural merits of the king, the tutelar déwo who accepted of his báli offerings, moved with compassion, repairing to the four kings of déwos (of the Chatumahárája world) imparted this circumstance to them. They, taking him along with them, submitted the case to Sakko. Sakko (the supreme déwo) sending for the spirit who presides over the elements, enjoined the fall of showers at seasonable hours only.

The tutelar déwo of the king imparted this (behest) to the monarch. From that period, during his reign, no shower fell in the day time: it only rained, at the termination of every week, in the middle of the night, and the ponds and wells were every where filled.

Thus, even he who was a heretic, doomed by his creed to perdition, solely from having thoroughly eschewed the sins of an "agati" course of life (of impiety and injustice), attained this exalted extent of supernatural power. Under these circumstances, how much more should the true believer and wise man (exert himself to) eschew the vices of an impious and iniquitous life.

The twenty first chapter in the Mahawanso entitled "the five kings" composed equally for the delight and affliction of righteous men.

BAWISATIMO PARICHCHHEDO.

Eldrań ghátayitwána rdjáhu Duṭṭhagámiṇi: tadatthań dípanatthdya anupubba kathá ayań.
Déwánańpíyatissassa rańṇó dutiya bhátukó upardjá Mahánágó námáhu bhatunópiyó.
Rańṇó déwí saputtassa bálárajjábhikámini upardjawadhatthdya játachittá nirantarań;
Wápi Tarachchhanámań sá kárápentassa páhini ambań wisána yójetwá ṭhapetwá amba matthaké.
Tassá puttó sahagató upardjéna bálakó bhájhané wiwaríyiwa tań ambań kádiyá mari.
Uparájá tatóyéwa sadárabalawáhanó rakkhituń sakamattánań Rohaṇábhimukhó agá.
Yaṭṭhálaya wihárasmiń mahési tassa gabbhiní puttań janési. Só tassa bhátunáma makárayi.
Tató gantwá Rohanań, só issaró Rohaṇé khilé mahábhogé Mahágámé rajjań kárési khattiyó.
Kárési só Nágamahwiháraś sakanámakań, Uddhakandharakádiwa wiháré kárayi bahu.
Yaṭṭhálakatissó só tassaputtó tadachchayo, tatthéwa rajjań kárési tassa puttóbhayó tathá.
Goṭhábhayasutó Kákawaṇṇatissó ti wissutó, tadachchayé tattha rajjań só akárési khattiyó.
Wihárádéwi námási mahési tassa rájinó saddhassa saddhásampanná dhítá Kalyáni rájino.

CHAP. XXII.

Dutthagámini putting him (Eláro) to death, became king. To illustrate this (event), the following (is the account given) in ancient history.

The next brother of king Déwánanpíyatisso, named Mahánágo, had been appointed sub-king; and he was much attached to his brother.

The consort (of Déwánanpíyatisso) ambitious of administering the government, during the minority of her son, was incessantly plotting the destruction of the sub-king. She sent to him, while engaged in the formation of the Tarachchhá tank, an ambo fruit containing poison, which was placed the uppermost (in a jar) of ambos. Her infant son, who had accompanied the sub-king (to the tank) at the instant of opening the jar, eating that particular ambo, died. From that very spot, for the preservation of his life, taking his family and his establishment with him, the sub-king escaped in the direction of the Róhana division.

(In the flight), at the Yatthála wiháro, his pregnant consort was delivered of a son; to whom he gave the name of his (reigning) brother (and of the place of his nativity, Yatthálatisso). Proceeding from thence to Róhana, this illustrious prince ruled over the fertile and productive Róhana country, making Mahágámo his capital. He constructed a wiháro, bearing his own name, Mahánágo, as well as Uddhankandaro and many other wiháros.

On his demise, his son, the aforesaid Yatthálakatisso, ruled over the same country. In like manner his son Góthábhayo succeeded him. Similarly on the demise of Góthábhayo, his son, the monarch celebrated under the name of Kákawannatisso ruled there. The queen consort of that sovereign of eminent faith was Wiháradéwi, the equally pious daughter of the king of Kalyáni.

Kalyáni rájinó Tissa ási Uttiyanámakó, só déwi sañyóga janitakódhó tassa kaniṭṭhakó,
Bhító tató paláyitwá ayyauttiyanámakó aññattha wasi: só désó téna tañ námakó ahu.
Datwá rahassalékhañ, só bhikkhuwésadharañ narañ páhési déwiyá; gantwá rájadwáré ṭhitótu só.
Rájagéhé arahatá bhuñjamáné sabbadá aññáyamánó thérénа rañño gharamupágami.
Théréna saddhiñ bhuñjitwá rañño sahdwiniggamé pátési bhúmiyañ lékhañ, pekkhamánáya déwiyá;
Saddéna téna rájá tañ niwattitwá, wilókayañ ñatwána lékhassasandésañ kuddhó, thérassa dummati.
Thérañ tañ purisañ tañcha márápetwána kódhasá samuddasmiñ khipápési. Kujjhitwá téna déwatá,
Samuddénóttharápésuñ tañ désañ sótu bhúpati attanó dhitarañ Suddhadéwinnáma surupiniñ,
Likhitwá "rájadhítáti" sowaṇṇukkhliyá, lahuñ nisíddpiya tatthéwa samuddasmiñ wisajjayi.
Okkantañ tañ tatódaké Kákawaṇṇó mahipati, abhisékhayi téndsi wihárópapadáwhayá.
Tissamahdwihárañcha, tatha, Chittalapabbatañ, Gamiṭṭhawálañ Kúṭáliñ wihdré ewamádiké,
Káretwá suppasannéna manasá ratanattáyé, upaṭṭhahi sadá sañghañ pachchayéhi chatubbhi só.

Tisso, the sovereign of Kalyáni, had a brother named Uttiyo, who, terrified at the resentment borne to him on the king's detection of his criminal intercourse with the queen, fled from thence. This prince, called Uttiyo, from his grandfather (king of Anurádhapura), established himself in another part of the country (near the sea). From that circumstance, that division was called by his name. The said prince, entrusting a secret letter to a man disguised in the garb of a priest, dispatched him to the queen. (The messenger) repairing thither, stationed himself at the palace gate; and as the sanctified chief théro daily attended the palace for his repast, he also unobserved entered (with that chief priest's retinue) the royal apartment. After having taken his repast with the théro, on the king's leaving the apartment in attendance (on the théro), this disguised messenger catching (at last) the eye of the queen, let the letter drop on the ground. By the noise (of its fall) the king's (attention) was arrested. Opening it and discovering the object of the communication, the monarch, misled (into the belief of the chief priest's participation in the intrigue), became enraged with the théro; and in his fury putting both the théro and the messenger to death, cast their bodies into the sea. The déwatas, to expiate (this impiety), submerged that province by the overflow of the ocean. This ruler of the land (to appease the déwatas of the ocean) quickly placing his own lovely daughter Sudhádéwi in a golden vessel, and inscribing on it "a royal maiden," at that very place launched her forth into the ocean. The king (of Mahágámo) Kákawanno raised to the dignity of his queen consort, her who was thus cast on shore on his dominions. Hence (from the circumstance of her being cast on shore near a wiháro), her appellation of Wiháradéwi.

Having caused to be constructed the Tissamahá, as well as the Chíttalapabbato, Gamitthawála, Kutáli, and other wiháros, (the king) zealously devoted to the "ratanattaya" constantly bestowed on the priesthood, the four sacerdotal requisites.

At that period there was a certain sámanéro priest, a most holy character, and a

Kótipabbatanámamhi wiháré Silawannawá tadá ahu sámaṇéró nánd puññakaró sadá,
Sukhéndróhanatthdya Akásèchétiyaṇagṇé ṭhapési tini sópáné pásánaphalakáni só.
Adá páṇíyaddnancha wattań sańghassachákarí, sadá kilantakáyassa tassá ábádho mahá ahu.
Siwikaya tamánetwá bhikkhawó katawédinó Silápassaya pariwéna Tissárámé upaṭṭhahuń.
Sadá Wiháradéwiyá rájagéhé susankhaté purabhattań mahádánań datwá sańghassa sańṇatá,
Pachchhábhattańgadhamálań bhésajjań wasanánicha gáhayitwá gatárámań sakkaronti yathárahá.
Tadá tathéwa katwá sá sańghatthérassa sanṭiké, nisídi dhammań désentó théró tań idamabrawi.
"Máhásampatti tumhéhi laddhdyań puññakammaná, appamádówa kátabbó puññakammé idánipi."
Ewańwuttétu sá áha: "kiń sampatti ayań idhá, yésań nó dárakd natthi? wańjhásampatti ténató?"
Chalabhiññó mahátthérő puttalábhamawékkhiya: "giládnasámaṇéran tań passa déwiti;" abrawi.
Sá gantwá sannamaraṇań sámaṇéramawóchta; "patthéhi mama puttattań: sampatti mahatthi nó."
Ná ichchhatíti ṇatwána, tadatthań mahatiń subhań pupphapújań kárayitwá punayáchi sumédhasó.
Ewampi nichchhamánassa atthäyupáyakówidá, nánábhésajja watthání sańghé datwátha yáchitań.

practiser of manifold acts of charity, residing in the Kótipabbata wiháro. For the purpose of facilitating the ascent to the Akáséchétiya wiháro (which was difficult of access) he placed in the (intervals of) three rocks, some steps. He constantly provided for his fraternity, the beverage used by priests, and performed the menial services due to the senior brotherhood. Unto this (samánéro), worn out by his devout assiduities, a severe visitation of illness befel. The priests who were rendering assistance (to the patient) removing him in a "siwika" to the Tissárama wiháro, were attending him in the Silápasso pariwéno. The benevolent Wiháradéwi constantly sent from the well-provided palace the forenoon principal alms to the priesthood; and taking with her the evening meal, offerings of fragrant garlands, medicinal drugs and clothing, she repaired to the temple and administered every comfort. While she was in the performance of this duty, she happened to be seated near the chief priest; and the said thero in propounding the doctrines of the faith, thus addressed her: "It is on account of thy pious benevolence that thou hast attained thy present exalted position of prosperity. Even now (however) in the performance of acts of benevolence there should (on thy part) be no relaxation." On his having delivered this exhortation, she replied, "why? in what does this exalted prosperity consist? Up to this period we have no children, it follows therefore that it is the prosperity of barrenness." The chief théro, master of the six branches of doctrinal knowledge, foreseeing the prosperity which would attend her son 'replied' "Queen, look (for the realization of thy wish) to the suffering sámanéro." Repairing to the dying priest, she thus implored of him: "Become my son: it will be to us (a result) of the utmost importance." Finding that he was not consentient, still with the same object in view, having held a magnificent festival of flower offerings, this benefactress again renewed her petition. On him who was thus unrelenting and on the priesthood (generally) the queen fruitful in expedients, having bestowed medicines and clothing, again implored of him (the dying sámanero). He (at last) consented to become a member of the royal family.

Patthêsi só rájakulañ sá tañ ṭhánañ anékaduhá alankaritwá wanditwá yánamáruyiha pakkami.
Tutó chutó sámaṇéró gachchhamánáya déwiyá tassá kuchchhimhi nibbatti; tañ jániya niwatti sá,
Raññó tañ sásanañ datwá, raññá sahapunagamá, sarirakechchañ káretwá sámanérassubhópi té
Tasmiñyéwa pariwéné wasantá santamánasa maháḍánañ pawattésuñ bhikkhusañghassa sabbadá.
Tasséwañ dohaḷó ási, maháppuññáya déwiyá, "usabhamattañ madhugaṇḍañ katwá, ussísa késáyan wámekaréna
passéna nipanná, sayané subhé dwádasannañ sahassánañ bhikkhúnañ dinnasésakañ,
Madhuñ bhunjatu kámási." "Atha Elárarájinó yodhánamaggayódhassa sisachhinnási dhowanañ,
Tasséwa sísé ṭhatwána pátunchéwa akámayi." "Anurádhapurasséwa uppalakkhettató pana,
Anituppalamálancha amilá tappilandhituñ: tañ déwi rájino áha, Nemitté puchchhi bhúpati,
Tañ sutwá ahu némittá "déwiputtó nighadtiya damilé; katwékarajjañ; só sásanañ jótayissati."
"Edisañ madhugaṇḍañ yó dassési tassa edisiñ sampattiñ déti rájáti;" ghósápési mahipati.
Goṭhasamuddawélanté madhupuṇṇañ nikujjitañ náwañ diswána áchikkhi raññó janapadé naró.
Rájá déwiñ tahiñ netwá, maṇḍapamhi susañkhané yatichchhitañ táyamadhuñ paribhóga makárayi.

She, causing his residence to be ornamented with every description of decoration, and bowing down and taking leave of him, departed, seated in her carriage. The sámanéro expiring immediately afterwards, was conceived in the womb of the queen, who was still on her journey. Conscious of what had taken place, she stopped (her carriage); and having announced the event to the king, together with his majesty returned, and both performed the funeral obsequies of the sámanéro; and for the priesthood sanctified in mind, resident in that pariwèno, they constantly provided alms.

Unto this pre-eminently pious queen the following longing of pregnancy was engendered.

First: that lying on her left side, on a magnificent bed, having for her head-pillow a honey comb, an "usabho" in size, and having given thereof to twelve thousand priests, she might eat the portion left by them.

Secondly: that she might bathe in the (water) in which the sword which struck off the head of the chief warrior of king Eláro was washed, standing on the head of that identical individual.

Thirdly: that she might wear unfaded uppala flowers, brought from the uppala marshes of Anurádhapura.

The queen mentioned these longings to the king, and the monarch consulted the fortune-tellers. The fortune-tellers, after inquiry into the particulars, thus predicted: "The queen's son, destroying the damilos, and reducing the country under one sovereignty, will make the religion of the land shine forth again." The sovereign caused to be proclaimed by beat of drums:—"Whosoever will discover a honey comb of such a description; to him will the king give a proportionate reward." A native of that district seeing a canoe which was turned up on the beach near the waves, filled with honey, reported the same to the king. The rájá conducted the queen thither; and in a commodious building erected there, she had the means of partaking of the honey comb according to her longing.

Itaré dóhlé tassá sampdditun mahipati Wélusumanandmantań yódhań tatthaniyójayi.
Sónurádhapurań gantwá rańńo mangalawdhinó gopakéna akd mettiń, tassa kichchańcha sabbadá,
Tassa wissatthatań ńatwa pdtówa uppaldnasiń Kadambanadiydtíré thapdpetwá asańkitó,
Assań netwá tamórupiha, gańhitwá uppaldnasiń, niwédayitwá attánań assawégéna pakkami.
Sutwá rdjá gahétuń tań mahdyodhamapésayi, dutiyasammatań assań aruyiha sónudhdwi tań.
Só gumbanissitó assań piṭhéyéwa nisidiya, entassa pitthitó tassa ubbayihdsiń pasárayi.
Assawégéna yantassa sisań chhijji; ubhó bhayé, sisanchádáya, súyań só Mahágámamupágami.
Dohalé técha sá déwi paribhunjiya yatáruchiń; rájá yodhassa sakkárań kárapési yatháruhań.
Sá déwi samayé dhańńań janayi puttamuttamań, mahárájakulé tasmiń ánandócha mahá ahu.
Tassá puńńánubhdwéna tadahéwa upágamuń, nánáratanasampuńńa sattanáwa tató tató, tassewa puńńatéjéna
Chhaddantakulató kari, hatthichchhápań áharitwá ṭhapetwá idhapakkami.
Tań titthasaratíramhi diswá gumbantaré thitań Kańdulóndma bálisiko rańńo áchikkhi táwadé.
Pésetwácháriyi rájá tamándpiya pósayi, Kańduló iti ńáyittha diṭṭhattá Kańdulénα só

For the purpose of gratifying her other longings, the ruler assigned the accomplishment of the task to the warrior named Wélusumano. He, repairing to Anurádhapura, formed an intimacy with the groom of the king (Eláro's) charger (named Sammato); and constantly assisted him in his work. Perceiving that the groom had relaxed in his vigilance, at the dawn of day, (previously) concealing some uppala flowers and a sword on the bank of the Kadambo river, without creating the slightest suspicion, leading the state charger (to the river), mounting him, and seizing the uppala flowers and the sword, and proclaiming, who he was, darted off at the full speed of the horse.

The king (Eláro), hearing of this event, dispatched his warrior (Nandisarathi) to seize him, mounted on the next best charger (Sirigutto). That warrior chased (the fugitive). (Wélasúmo) stationed himself in ambuscade in a forest (called the nigrodho forest in the Rohana division), retaining his seat on his horse. On the approach from behind of his pursuer, he drew his sword, and held it out (neck high). From the impetus of the horse, the pursuer's head was struck off. Taking possession of the head and of both chargers, on the same evening, he entered Mahagámo; and the queen, according to her desire, gratified her longing. The king conferred favors on the warrior proportionate to his great services.

This queen, in due course, gave birth to a son endowed with marks predictive of the most propitious destiny. By the preternatural good fortune of the (infant prince), on the same day, seven ships laden with treasures arrived in different (parts of the island). By the same good fortune, a state elephant of the "Chhadanta" breed, bringing a young elephant (of the same breed) and depositing it here, departed. On the same day, an angler named Kandulo, finding this (young elephant) in a marsh near the harbour, reported it to the king. The rája sending elephant keepers and having it brought, reared it. From its having been discovered by the fisherman Kandulo, it was named

Suwaṇṇabhájanádínań puṇṇánáwá idhágatá iti rańńo niwédiysuń rájá ánáharápayi.
Puttassa náma karaṇé maṇgalamhi mahípati dwádasasahassa sańkhań bhikkhusańghań nimantayi.
Ewań chintési; "yadi mé puttó Lańkátaté khilé rajjań gahetwá; Sambuddhasásanań jótayissati;"
"Aṭṭhuttara sahassańwá bhikkhawó pawisantucha, sabbé té uddhapattancha chíwarań párupantucha;"
"Pathamań dakkhiṇań pádań ummárantó thapantuchá, ékachchhatta yutań dhammakarakań niharantucha."
"Gótamónáma thérócha patigaṇhátu puttakań; sócha saraṇasikkháyó détu." Sabbań tathá ahu.
Sabbań nímittań diswána, tuṭṭhachittó mahípati, datwá sańghassa pápásań, námań puttassá kárayi.
Mahágámé náya kattań pitúnámancha attanó ubhó katwána ékajjhań "Gámaṇi-Abhayó" iti.
Mahágáme pawisitwá, nawamé diwasé tató, saṇgamań déwiyákási; ténagabbhamagaṇhi sá.
Kálé játań sutań rájá Tissanamań akárayi mahatá párihárétta ubhó waḍḍińsu darakà.
Sitthappawésa maṇgalakálé dwinnampi sá-laró bhikkhusatánań punchannań dápayitwána páyasań.
Téhi upaḍḍhé bhuttamhi gahetwá thókathókanań sówaṇṇasarakénésań déwiyá sahabhúpati;
"Sambuddhasásanań tumhé yadi chhaddhétha puttaká májiratu khuchchhigatań idań wóti:" adápayi

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Kandulo. Report having been made to the king that ships had arrived laden with golden utensils and other goods, the monarch caused them to be brought (to Mahagámó).

At the festival held on the day on which the king conferred a name on his son, he invited about twelve thousand priests, and thus meditated: "If my son be destined, after extending his rule over the whole of Lanká, to cause the religion of Buddho to shew forth; let at least eight thousand priests, all provided with robes and with uncovered dishes, now enter (the palace). Let them uncover with one hand their drinking basons, and let them cross the thresh-hold with their right foot foremost. Let the théro Gótamo undertake the office of naming my son, and let him inculcate on him the life of righteousness which leads to salvation." All (these silent supplications) were fulfilled accordingly.

Seeing every anticipation realized, the monarch exceedingly rejoiced, presenting the priesthood with rice dressed in milk, caused the ceremony to be performed of naming his child. Uniting in one the appellations of "Mahagámó" the seat of his government, and ("Abhayo") the title of his own father, he called him "Gámini-abhayo." On the ninth day (from that event), while residing at Mahagámo, (the king) renewed connubial intercourse with the queen, whereby she became pregnant. On a son being born, in due course, the rája conferred on him the name of Tisso. Both these children were brought up in great state.

On the day of the festival of piercing the ears of the two (princes), this affectionate (parent) again bestowed the alms of milk-rice on five hundred priests. The monarch, assisted by the queen, having collected into a golden dish a little from each of the partially consumed contents of the priests' dishes, and bringing (this collection to the princes) he put (a handful thereof in the mouth of each) and said: "My children, if ye ever become subverters of the true faith, may this food, when admitted into your stomachs, never be

Wiññdya bhási tatthanté ubhó rájakumaraká páydsantań abhunjisu tuṭṭhachittá matańwiya.
Dasa dwádasa wassésu tésu wímańsanatthikó tathéwa bhikkhu bhójetwá tésań udiṭṭha bhójanań.
Gáhayitwá taddhakéna ṭhapápetwá tadantiké, tibhágań kárayitwána, idamáha mahipati:
'Kuladéwatánań nó, tátá, bhikkhúnań wimukhámayań nahessámáti' chintetwá bhágań bhunjathá manticha."
'Dwé bhátaré mayań nichchań aññamaññamadubhaká bhawissámáti' chintetwá bhágań bhunjata manticha."
Amatańwiya bhunjinsu té dwé bhágé ubhópicha. 'Nayujjhissámu damiléhi' iti bhunjatamań iti."
Ewań wuttésu Tissó só pánind khipi bhójanań. Gámaṇi bhattapiṇḍantu khipitwá sayanań gató,
Sańkuchitwá hatthapádań nipajji sayané sayań. Déwí gantwá tósayanti, "Gámaṇinélaḍabrawi,
"'Pasáritangó, sayané, kin; asési sukhań, suta?" "Gangá párámhi dimilá: itó goṭhamahó dadhi:"
"Kathań pasáritańhaggań nipajjámíti?" sóbrawi. Sutwána tassáḍhippáyań tuṇhi ási mahipati.
Só kaméndbhiwaḍḍhento ahu sólasawassikó puññawá yasawá dhitimá téjó balaparakkamó,
Chaláchuláyań gatiyamhi páṇino upenti puññéna, yathá ruchiń gatiń ititi mantwá satatammahádaró bhawéyya puññupachayamhi buddhimá.

Sujanappasádasańwégatthaya katé Mahawańsé "Gámiṇi kumárapasuti" náma báwisatimó parichchhédó.

digested." Both the royal youths, fully understanding the imprecation addressed to them, accepting the milk-rice, as if it had been heavenly food, swallowed it.

When these two boys had respectively attained their tenth and twelfth years, the king, wishing to ascertain their sentiments, having as before entertained the priesthood, gathering the residue of their repast into a dish, and placing it near the youths, thus addressed them, dividing the contents of the dish into three portions: "My children, eat this portion, vowing ye will never do injury to the priests, who are the tutelar déwatás of our dynasty. Again vowing 'we two brothers will ever live in amity without becoming hostile, eat this portion." Both of them ate these two portions, as if they had consisted of celestial food. (The king then said) "eat this vowing 'we will never make war with the damilos'." On being called upon to make this vow, Tisso flung the portion from him with his hand. Gámini also spurned away his handful of rice, and retiring to his bed laid himself on it, with his hands and feet gathered up. The princess mother following Gámini, and caressing him, inquired, "My boy, why not stretch thyself on thy bed, and lie down comfortably?" "Confined (replied he) by the damilos beyond the river (Mahá-welliganga), and on the other side, by the unyielding ocean, how can I (in so confined a space) lie down with outstretched limbs?" The monarch on hearing the import of his reply, was speechless from surprise.

The prince, in due course, increasing in piety, prosperity, wisdom, good fortune and martial accomplishments, attained his sixteenth year.

The destination of every mortal creature being involved in uncertainty (from the frailties of mortality) it is only by a life of piety that the desired destination can be ensured. Bearing this truth constantly in mind, the wise man should indefatigably exert himself to earn the rewards of a pious life.

The twenty second chapter in the Maháwanso, entitled "origin of Gámini" composed equally for the delight and affliction of righteous men.

TEWISATIMO PARICHCHHEDO.

Ballakkhaṇarúpéhi téjó, jawaguṇéhicha aggó ahu máhákáyó sócha Kaṇḍulawáraṇó.
Nandimittó, Súranimiló, Mahásóṇó, Góṭṭhaimbaró, Théraputtábhayó, Bharaṇó, Wélusumanó tathéwacha,
Khanjadéwó, Pussadéwó, Labhiyawasabhópicha; été dasamahá yódhá tassáhésuń mahábbalá.
Ahu Elárarájassa Mittónáma chamúpati. Tassa Kummantagámamhi, páchínakhandharájiyá,
Chittapabbatasámantá, ahu bhajiniyásutó kósóhitawatthuguhó; mátulasséwa námakó.
Dúramhi parisampantań daharántań kumárakań abajjhanandiyá kaṭiyá nisadamhi abandhisun.
Nisadań kaḍḍható tassa bhúmiyań parisappató ummárá tikkaménandi, sa jijjati yató tató.
Nandimittoti ṇáyittu dasa nágabaló ahu. Waddho naṇgara mágamma só upaṭṭhási mátulań.
Thúpádisu asakkárań karonté damilé tadá, úruń akkamma pádéna hatthéna itarantu só,
Gahetwá sampadáletwá, bahiń khipati. Thámawá déwá antaradhápenti téna khittań kalébarań.
Damilanań khayań diswá raṅṇó áróchayińsu; "tań sayódhágaṇhathéṇanti," wuttá: kátuń násakkhituń.
Chintési Nandimittó só "ewampi karató mama, janakkhayó kéwalamhi; natthi sásanajótanań."

CHAP. XXIII.

The before-mentioned magnificent state elephant Kandulo, supernaturally-gifted with strength and symmetry of form, was invaluable from his speed and docility. (Gámini) had also ten powerful warriors, viz.: Nandimitto, Súranimilo, Mahásóno, Gótthaimbaro, Théraputtábhayo, Bharano, Wélúsumano, as also Khanjadéwo, Pussadéwo and Labhíyawasabhó.

King Eláro had a minister named Mitto. In his native village Kummantagámo, situated in a division to the south east, near the Chitto mountain, lived his sister's son, who had a peculiarity of formation in certain members, and bore the name of his maternal uncle. (His parents) were compelled to tie to a stone, with a band round his waist, this infant son of theirs, who had acquired the habit of wandering far away. This thong (nandi) with which he was tied to the stone, by (the boy's) constantly rubbing it backward and forward against the ground at the threshold of the house, wearing through, was broken. Hence he obtained the appellation of Nandi-mitto, and acquired the strength of ten elephants. On attaining manhood, repairing to the capital, he attached himself to his uncle.

At that time, on a damilo being detected in offering any indignity to the dágobas or other sacred edifices, this powerful (Nandimitto) was in the practice, after placing his feet on one of his (the offender's) thighs, seizing the other with his hand, and splitting him in two, of pitching the corpse beyond (the barrier of the town). The déwos rendered invisible the corpses thus thrown away by him. Reports were made to the king of the obvious diminution of the damilos; and on being answered, "Seize him with the aid of the warriors;" they were not able to enforce that order. This Nandimitto then thus meditated: "From my present proceedings there is only a diminution of the people. There is

"Róhané khattiyá santi, pasanná ratanattayé: tatthakatwá rájasé wań ganhitwá damile khilé,
"Rajjań datwá khantiyánań jótayissań buddhasásanań." Iti gantwá Gámanissa tań kumárassa sáwayi.
Mátuyá mantayitwá só sakkárantassa kárayi. Sakkató Nandimittó só yodhó wasi tadantiké.
Kákawannótissarájá wárétuń damilé sadá, Maháganģáyatitthésu rakkhań sabbésu kárayi.
Ahu Dighábhayó náma raṇṇóṇṇabhariyá sutó, Kachchhakatitthiya gaṇgáya téna rakkhamakárayi.
Só rakkhakaranattháya samantá yójananchayé mahákulamhá ékékań puttań áṇápayi tahiń.
Koṭṭhiwáḷajanapadé gámakhaṇḍakawiṭṭhiké sattaputtó kulapati sańgho námási issaró.
Tassápi dútań páhési rájaputtó sutatthikó sattamó Nimilónáma dasahatthi baló suto,
Tassa akammasilattá khíyantáchhapi bhátaró róchayuń: tassagamanań natumátá pitá pana.
Kujjhitwá sésabhátúnań pátóyéwa tiyójanań, gantwá suriyuggaméyéwa rájaputtań apassi tań.
Só tań wímańsanattháya dúré kichché niyójayi: "Chétiyapabbatá sanné Dwáramaṇḍalagámaké,
"Bráhmaṇo Kuṇḍaló náma wijjaté mé saháyakó, samuddapára bhaṇḍáni tassa wijjanti santiké;
"Gantwá tań téna dinnáni bhaṇḍakáni idhá hara:" itiwatwána bhójetwá lekhańdatwá wisajjayi.

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no revival of the glory of our religion. In Róhana there are sovereigns, believers in the 'ratanattaya.' Establishing myself in their courts, and capturing all the damilos, and conferring the sovereignty on those royal personages, I will bring about the revival of the glory of the religion of Buddho." With this view he repaired to the court of Gámini, and disclosed his project. The prince having consulted his mother, received him into his service. The warrior Nandimitto, who was so befriended, established himself at the (prince's) court.

The monarch Kákawannatisso for the purpose of keeping the damilos in check, established guards at all the ferries of the principal river. This king had a son named Dighábhayo by another wife (than Wiháradéwi); by him the passage of the Kachchháka ferry was guarded. In order that he might protect the country within a circumference of two yójanas, he called out, to attend that duty, a man from each family.

In the village Khandawitthiko, in the Kótiwála division, there was an eminent caravan chief named Sangho; his seventh son Nimilo had the strength of ten elephants, and the prince desirous of enlisting him, sent a messenger for him. His six brothers derided his helplessness in every way, and his want of skilfulness; his parents therefore refused their consent to the invitation of the prince. Enraged with all his brothers, departing at dawn of day, before the rise of the sun, he reached that prince's post, a distance of three yójanas. (The prince) to put his powers to the test, imposed upon him the task of performing distant journies. "In the village Dwáramandalo, near the Chétiyo mountain (said he) my friend, the bráhman named Kandalo resides. In his possession there are rich articles (such as frankincense, sandal wood, &c.) imported from beyond the ocean. Repairing to him, bring hither such articles as may be given by him." Having put this injunction on him, and given him refreshment, he dispatched him giving him a letter.

Tató nawayójanamhi Anurddhanpurań idań pubbaṇhéyéwagantwána só tańbráhmana maddasa:
"Wápiyań, táta, nahatwá éhiti:" áha bráhmaṇó. Idhánágata pubbattá nahátwá Tissawápiyań,
Mahábodhincha pújétwá; Thúpárámécha chétiyań, nagarampawisitwána, passituń sakalań purań,
Apaṇagandhamáddya, uttaraddwárató tató nikkhammuppalakhettamhá gaṇhitwá uppalánicha,
Upágami bráhmanań tań. Puṭṭhó ténáha só; gati sutwá só bráhmaṇó tassa pubbágamamidhágamań,
Wimhitó chintayi: "éwań purisájátiyo ayań; sachchhónéyań Eláró imańhatthé karissati."
"Tasmáyań damilá sanné wásétuń néwa arahati; rájaputtassa pitunó santiké wásamarahati."
Ewaméwań likhitwána lekhań tassa samappayi, puṇṇawaddhawatthání pannákáré bahúnipi.
Datwá tań bhójayitwácha, pésési sakasantikań. Só waddhamánachchháyáyań gantwá rájasunantikań;
Lekhancha paṇṇakárécha rájaputtassa appayi, Tuṭṭho áha "sahassénapasádétha imanti" só.
Issań karińsu tassaṇṇé rájaputtassa séwaká. Só tań dasasahassénapasádápési dárakań.
"Tassa késań likhápetwá, gangáyéwa nahápiya, puṇṇawaddhaṇawatthayugań, gandhamálancha sundarań,"
Sésań dukúlaṭṭéna weṭhayitwá; upánayuń." Attanóparihárêṇa bhattań tassa adápayi.
Attanó dasasahassa agghanań sayanańsubhań, sayanatthań, adápési tassayódhassa khattiyó.

Reaching this capital Anurádhapura in the forenoon, being a distance of nine yójanas from the (Kachchháka) ferry, he met that bráhman. The bráhman observed: "My child, come to me after thou hast bathed in the tank." As he had never visited (the capital) before, bathing in the Tissa tank, making offerings at the great bo-tree and the Thúparáma dágoba, and for the purpose of seeing the whole capital, entering the town and purchasing aromatic drugs from the bazars, he departed out of the northern gate, and gathering uppalla flowers from the uppalla planted-marshes, presented himself to that bráhman. On being questioned by him, he gave an account of his previous journey (in the morning) and his present one. The bráhman astonished, having listened to his statements, thus thought: "This is a supernaturally gifted man. Most assuredly if Eláro knew him, he would engage him in his service. It is therefore inexpedient that he should even lodge among the damilos. It will be desirable that he should be established in the service of the father of prince (Gámini)." Embodying all this in a letter (the bráhman) gave it to him; committing also to his charge some "punnawaddana" cloths, and many other presents; and having fed him, dispatched him to his prince (Gámini). This (Nimilo) reaching the prince's court at the hour at which shadows are most extended, delivered to the royal youth the dispatch and the presents. Pleased (at his feat, the prince addressing himself to his courtiers), said, "Reward him with a thousand pieces." The prince's other courtiers (from jealousy) irritated him (by derision). He (Gámini) pacified the young man by giving him ten thousand, (and issued these directions to these courtiers): "Let them reconduct him into my presence, after having shaved his head and bathed him in the river, decked in two of the 'punnawaddana' cloths, in beautiful fragrant flowers, and in a rich silk turban." (These orders having been complied with), the king caused his repast to be served by his own retinue. This royal personage moreover bestowed on the warrior, to sleep on, his own state bed, which had cost ten thousand pieces.

Sá sabbaṅ ékató katwá netwá mátápituntikaṅ; mátuyá dasasahassaṅ, sayanaṅ pitunó adá.
Taṅyéwa rattiṅ ágantwá, rakkhaṭṭháné adassayi pabhuí. Rájaputto taṅ sutwá tuṭṭhamánó ahu.
Datwá tassa parichchhedaṅ pariwárajanaṅ tathá datwá dasasahassáni pésési pitusantikaṅ.
Yódhó dasasahassáni netwámátá pituntikaṅ, tésaṅ datwá Kákawaṇṇatissarájamupágami.
Só Gámaṇikumárassa támappési mahípati sakkaté Súranimiló só yodhó wasitadantiké.
Kulumbarikaṇṇikáyaṅ Húnadaṅriwápigámaké, Tissassa aṭṭhamó puttó ahósi Soṇandmakó,
Sattawassikakálépi tálagachchhaṅ aluñji só: dasawassikakálamhi tálé luñji mahabbaló.
Kálépi só maháśóṇó dasahatthibaló ahu. Rájá taṅ tádisaṅ sutwá, gahetwá pitusantiká,
Gámanissa kumárassa adási · pésanathikó téna só laddhasakkáró yódhó wasi tadantiké.
Girináména janapadé gámé Nichchelawiṭṭhiké dasahatthibaló ási Mahánágassa attrajó,
Lakuṇṭakasarirattá ahú Góṭakanámako kárenti. kéli parihásaṅ. Tassajeṭṭhá chhabhátaró,
Té gantwá másakhettatthaṅ koṭṭhayitwá mahávanaṅ tassa bhágaṅ ṭhapetwána gantwá tassa niwédayuṅ.
Só gantwá taṅ khaṇaṅyéwa rukkhé imbarasaṇṇité luñjitwána samaṅ katwá bhumiṅ gantwá niwédayi.

Collecting all the presents together, and conveying them to the residence of his parents, he bestowed the ten thousand pieces on his mother, and the state bed on his father. On the same night returning to his post, he stationed himself there: (from which circumstance he derived the appellation of Súra-nimilo.

In the morning, the prince hearing of this feat was exceedingly pleased, and bestowing (severally) ten thousand pieces for himself and for the formation of his own suite, deputed him to the court of his father (Kákawanno). The warrior conveying his ten thousand pieces to his parents and giving them to them, repaired to the court of Kákawannatisso. This monarch established him in the service of prince Gámini, and the said warrior continued in his service.

In a certain village, Hunadawri, which has a tank named Kannika, in the Kulumbiri division (of Róhana), lived one Sóno, the eighth son of a person called Tisso, who in the seventh year of his age could pull up young cocoanut plants; and who in his tenth year, acquiring great bodily strength, tore up (full grown) cocoanut trees. In due course he attained the physical power of ten elephants. The king hearing of his being such a person, taking him from his father, transferred him to prince Gámini. The young hero who had been thus sent, protected by (the prince) lived in his establishment.

In the village Nichchélawittiko, in the Giri division (of Róhana), one Mahanágo had a son possessing the strength of ten elephants. Being of low stature, he obtained the name Gótako, and he was addicted to frivolous amusements. He had six brothers senior to himself, who having undertaken the cultivation of a crop of mása, and felled the forest trees standing on the ground,—reserving his portion of the forest, returning home, told him of it. He starting instantly, rooting up the imbara trees growing there, and levelling the ground, returning, reported the same. The brothers proceeding thither and beholding this wonderful feat, returned to his residence applauding his exploit. From that cir-

Gantwána bhátaró tassa ñáswá kammantamabbhutań, tassa kammań kittayantá, ágaṇjińsu tadantikań.
Tadupádáya só ási Góṭaimbarandmakó; tathéwa rájá páhési tampi Gámaṇisantikań.
Kóṭipabbatasámantá Kattigámamhi issaró Róhanónama gahapati játań puttakamattanó.
Samánanámakárési Góṭakábhayarájinó dárakó; só bali ási dasadwádasa wassikó.
Asakkunéyyé pásáné uchchátuń chatupanchahi, kílamánó khipi tadá só kíḷágulakéwiya.
Tassa sólasawassassa pitá gadamakárayi, aṭṭhatińsaṅguláwaṭṭań, sólasahattha díghakań,
Táḷánań nálikéránań khandhé áhachcha táya só; té pátayitwá: ténéwa yódhó só pákató ahu.
Tathéwa rájá páhési tamhi Gámaṇisantiké upaṭṭhákó Maháśumbathérassási pitápana.
Só Mahásumbathérassa dhammań sutwá kuṭumbikó, sotápattiphalań pattó wihárá Kóṭapabbaté·
Sótasanjátasańwégó áróchetwána rájinó, datwá kuṭumbamaputtassa pabbaji thérassantiké.
Bháwanań anuyunjitwá arahattamapápuṇi: puttó ténassa paññási Théráputtábha só iti.
Kappakandaragámamhi kumárassa sutó ahu Bharaṇónáma só; kálé dasadwádasa wassikó,
Dárakéhi wanań gantwá anubandhitwá sasé bahú, pádéna paharitwána dwkhaṇḍań, bhúmiyań khipi.
Gámikéhi wanań gantwá sólasawassikó pana, tathéwa pátési lahuń migagókaṇṇasúkaré.

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cumstance he acquired the name of Gótaimbaro. As in the former instance, the king established him also in the service of the prince.

In the vicinity of the Kóti mountain, at the village Kattigámo, there lived a wealthy landed proprietor, named Róhano. The son of king Gótákábhayo conferred on his (Róhano's) son the same name (Abhayo). He, about his tenth or twelfth year, acquired great strength. At that age, he could toss about stones which four and five men could not lift, as if he were playing at hand balls. His father had made for him, when he attained his sixteenth year, a staff thirty eight inches in circumference, and sixteen cubits long. Striking with this instrument the trunks of palmyra and cocoanut trees, he levelled them to the ground: from this feat he became a celebrated hero. The king established him also, in like manner, in the service of prince Gámini. His (Abhayo's) father was the patron and supporter of the théro Mahasumbo. This wealthy person having heard the doctrines of buddhism preached by the théro Mahasumbo, at the wiharo of the Kóti mountain, attained the sanctification of "sotápatti." Thereafter being disgusted (with a lay life), announcing his intention to the king, and transferring his property to his son, he entered into the priesthood in the fraternity of that théro. Excelling in his calling, he attained the sanctification of "arahat." From this circumstance his son was known by the name of "Théraputtábhayo."

A certain chief of the village Kappakandaro had a son named Bharano. When he became ten or twelve years old, repairing to a wilderness with other boys, he chased many hares; and kicking them with his foot, brought them down cut in two. When he had attained his sixteenth year, the villagers revisited this wilderness: he in the same manner

Bharaṇó só mahâyódha téntwa pakató ahú ; tathéwa rájá wásési tampi Gámaṇisantiké.
Girindmé janapadé Kutimbiṭiṇgaṇagámaké kutimbiwasabhóndma ahósi tattha sammató.
Wélójanapado tassa Sumaṇó Giribhójako saháyassa sutó játó paṇṇakárapurassará.
Gantwá ubhó sakaṅ námaṅ, ádrakassa akarayuṅ ; taṅ puttaṅ attanó géhé wásési Giribhojakó.
Tassiko sindhawó, purisaṅ kinchináróhituṅ adá diswátu Wélusumaṇaṅ ; "ayaṅ áróhakó mama Anurúpóti ;" "chintetwá puhaṭṭhó hasitaṅ aká. Taṅ ṇatwá bhójakó "assaṅ árohdti ;" tamáha só.
Só assaṅ áruhitwá, taṅ síghaṅ dhâwayi maṇḍalé. Maṇḍalé sakalé assó ekábaddhó adassi só.
Nisídi dháwató assa assabhárañwa piṭṭhiyaṅ móchétipi uttariṅ bandhétipi anádaró.
Taṅ diswá parisá sabbá ukkuṭṭhiṅ sampawattayi, Datwá dasa sahassáni tassa só Giribhójakó.
Rájánuchchhawikóyanti haṭṭho raññó adási taṅ, rájá taṅ Welusumanaṅ attanoyiwa santiké káretwá tassa sakkáraṅ wásési bahumánayaṅ.
Nakulanaṇgaraṅ Kaṇṇikáyaṅgámé Mahindadóniké Abhayassattimó puttó déwó námási thámawá.
Isakaṅpaṇa khanjantá Khanjadéwóti taṅ widu, migawaṅ gámawásíhi sahagantwána só tadá,

expeditiously brought down the gókannaka elk and wild hogs. From this exploit, this hero became celebrated. Him also, in the same manner, the king established in the service of prince Gámini.

In the district called Giri, in the village Kutimbitingano, there lived a wealthy chief named Wasabho. He had (two) attached friends, a native of the Wélu division, and one Súmano of (Mahágámo) in the Giri division. At the birth of his (Wasabho's) son, both these persons, preceded by presents, visited him, and gave their own name (Wélusúmano) to this child. The chief of Giri brought up this boy in his own house. He possessed a charger of the "sindhawo" breed, which no man could mount. This (animal) on seeing Wélusúmano, thinking, "This is a man worthy of backing me," delighted, neighed. The owner comprehending its meaning, said to the youth, "Mount the steed." He, leaping on the charger, pressed him into full speed in a ring. (The animal) presented the appearance of one continuous horse in every part of the circus. Poising himself by his own weight on the back of the flying steed, the fearless youth repeatedly untied and rebound his scarf. The multitude who witnessed this exploit, gave him a simultaneous cheer. This wealthy proprietor of Giri bestowed ten thousand pieces on him, and (saying to himself), "This is a person worthy of being in the service of the king," rejoiced in presenting him to his majesty. The monarch established the said Wélusúmano in his personal service, conferring on him many honors and other favors.

In the Mahindadóniko division, in the village Kannikáya, near the city Nakula, the youngest son of one Abhayo, named Déwo, was endowed with great bodily strength. Being (khanjanta) deformed in his foot, he became known by the name of Khanjadéwo. At that period, this individual going out with the villagers elk-hunting, and chasing the cattle which came to him, scared them by his dreadful shouts. This person would

Mahisé anubandhitwá, mâhanté uṭṭhituṭṭhité ; hatthéna pádéganhitwá bhametwá sisamatthaké,
Asumha bhúmiń chuṇṇetwá tésań aṭṭhini mánawó : tań pawattiń sunitwáwa Khanjadéwań mahipati.
wásési áharápetwá Gámanissévwa santiké.
Chittalapabbatásanné gámé Gawaṭanámaké Uppalassa sutó ási Pussadéwóti námakó.
Gantwásaha kumáréhi wihárań só kumárakó bodhiyań pújitań sańkhań ádáyadhami thámawá.
Asanipátasaddówa saddó tassa mahá akd ; ummattáwiya ásuń té bhitá sabbépi ddrakd ;
Téna só ási Ummádapussadéwóti pákató : dhanusippań akárési tassa wańságatá pitá.
Saddéwédhi, wijjúwédhi, wálawédhicha só ahu, wálukápuṇṇa sakata baddhań chammań satań tathá.
Asanódumbaramayań aṭṭhasólasa angulań, tathá ayó lóhamayań paddhań dwichaturaṇgulań ;
Nibbédhayati kaṇḍéna kaṇḍo téna wisajjitó, thale aṭṭhusahań yáti jaléta usahań pana.
Tań sunitwá mahárájá pawattiń pitusantiká ; tampidnápayitwána Gámanimhi awásayi.
Tuládhárapabbatásanné wiháré Wápigámaké Mattakuṭumbikó puttó ahu Wasabhanámakó.
Tań sujátasarirattá Labhiyawasabhań widú ; só wisawassuddésamhi mahákáya baló ahú.

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also, seizing them by the leg and whirling them over his head, and dashing them on the ground, reduce their bones to powder. The king hearing these particulars, sent for Khanjadéwo, and established him in the service of Gámini.

Near the wiháro on the Chittalo mountain, in the village Gawato, lived the son of one Uppalo, named Pussadéwo. This valiant youth repairing to that wiháro, accompanied by other young men, and making offerings to the bo-tree, taking up his chank, sounded it. His blast was like a loud peal of thunder. All these youths were terrified unto (Ummáda) stupefaction. From this exploit, he acquired the name of Ummáda-pussadéwo, and his father taught him the bow exercise, which was the profession of their caste. He became a "sound archer," who shot guided by sound only (without seeing his object); a "lightning archer," (who shot as quick as lightning); a "sand archer," who could shoot through a sand bank. (The arrow) shot by him transpierced through and through a cart filled with sand, as well as through hides a hundred fold thick; through an Asóko (wood) eight inches, and an Udumbaro plank sixteen inches thick, as well as a plate of iron two, and a plate of brass four inches thick. On land, (his arrow) would fly the distance of eight usabhos, and through water one usabho. The maharája hearing of this dexterity, sending for him from his father's house, established him in the service of Gámini.

Near the Túládháró wiháro, in the village Wapigámo, lived one Wasabho the son of Mattakutumbikó. As he was endowed with great personal beauty, he acquired the appellation Labhíya Wasabho. At twenty years of age he attained extraordinary physical power, and was held in great repute. This powerful and extensive landholder

Addya só katipayé puriséyéwa arabhi khettatthikó, mahdwápiń karontó tań mahabbalo,
Dasahi dwddasahi puriséhi wahitabbé naréhipi, wahantó pańsupiṇḍé só lahuń wdpisamápayi.
Téna só pákaṭó ási. Tampi áddya bhúmipó datwd tań tassasakkárań Gámaṇissa adási tań.
"Wasabhassódakańwáróti" tań khettań pákaṭań ahu : éwań Labhiyawasabhó wasi Gámanisantiké.
Mahdyodhánametesań dasanampi mahípati puttassa sakkárasamań sakkárań kárayi tadá.
Amantetwá yódhé té dasápicha disampati, "yodhé dasadasékékó, esathdti" udáhari.
Té tathéwánayuń yódhé ; punará mahípati tassa yódhásatassápi tathéwa pariyésituń.
Tathá té pánayuń yódhé ; tassapdha mahípati puna yódhasahassassa tathéwa pariyésituń.
Tathá té pánayuń yódhé : sabbésampiṇḍitátu té ekádasa sahassáni yódhá sata athódasa.
Sabbé té laddhasakkárá bhúmipálena sabbadá Gámaṇirájaputténa tań wasinsu pariwáriya.
Iti sucharitajátamabbhútań suniyá naró matimá sukhatatthikó akusalapatható parammukhó
kusalapathébhirameya sabbadáti.

Sujanappasádasańwégatthdya katé Mahdwansé "Yódhalábhó" náma téwísatimo parichchhédó.

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assembling a few laborers, undertook the formation of the tank (near the Tuládháró wiháro). He individually lifting up baskets of earth, which ten and twelve stout laborers could alone raise, expeditiously completed the formation of the embankment of the tank. From this feat he became celebrated. The king enlisting him also, and conferring favors on him, assigned him to Gámini. The field (irrigated by this tank) became celebrated under the name of "Odakawáro of Wasabho." Thus Labhíya Wasabho was established in the service of Gámini.

At that period the sovereign (Kákawanno) conferred his royal protection on these ten eminent heroes, in the same degree that he protected his son. Assembling these warriors, that provincial monarch issued these commands: "Let the ten warriors each enlist ten men." They enlisted soldiers accordingly. To these hundred warriors similarly the ruler gave directions that each should enlist (ten men). They engaged troops accordingly. Then the king again directed these thousand soldiers to select in like manner (ten men each). They also enlisted soldiers accordingly. The whole number embodied were eleven thousand one hundred and ten.

Thus a truly wise man, delighting in having listened to a wonderful result righteously brought about, avoiding the ways of unrighteousness, should incessantly delight in pursuing the paths of righteousness.

The twenty third chapter in the Maháwanso, entitled, the "embodying of the warriors," composed equally for the delight and affliction of righteous men.

CHATUWISATIMO PARICHCHHEDO.

Hatthassa dhanukammassa kusalókatupdsanó só Gámani rájasutó Mahágámé wasi tadá ;
Rája rájasutań Tissań Díghawápimhi wásayi, drakkhituń janapadań sampannabalawáhanań.
Kumáro Gámani kálé sampassanto balań sakań, "yujjhissań damiléhiti ;" pituraññó kathápayi.
Rájá tań anurakkhanto ; "oragangań alań iti," wáresi yáwa tatiyań só tathéwa kathápayi.
"Pitá mé purisó hontó néwa wakkhati ténidań pilandhatuti ;" pésési itthálańkáramassa só.
Rájáha tassa kujjhitwá ; "karótha hémasańkhalíń ; táyanań bandhayissámi, nańnatkárakkhiyóhi," só.
Paláyitwána Malayań kujjhitwá pitunó agá Duṭṭhattáddhayéwa pitari ahú tań Duṭṭhagámaṇí
Rájátha árabhikátuń Mahánuggalachétiyań, sańghań sannipátayi bhúpati. * * * * * * * *
Dwádasettha sahassáni bhikkhu Chittalapabbatá ; tató tató dwádasáwa sahassáni samágamuń.
Katwána Chétiyamahań rájá sanghassa sammukhá ; sabbé yodhá samánetwá kárési sapathań tadá.
"Puttánań kalahaṭṭhhánań nagachchhissama nó ; iti akańsu sapathań sabbé ; yuddhań ténanúgamuń.
Chatusaṭṭhi wiháré só kárápétwá mahipati ; tattakánéwa wassáni ṭhatwá mari tahiń tadá.

CHAP. XXIV.

This prince Gámini, who was skilled in the elephant, horse, and bow exercises, as well as in stratagems, was then residing at Mahagámo; and the king had stationed his (second) son Tisso, with a powerful and efficient force, at Díghawápi, for the protection of his dominions (against the invasions of the damilos).

After a certain period had elapsed, prince Gámini, having held a review of his army, proposed to his royal father, "Let me wage war with the damilos." The king only looking to his (son's) personal safety, interdicted (the enterprise); replying, "Within this bank of the river is sufficient." He, however, renewed the proposition even to the third time; (which being still rejected) he sent to him a female trinket, with this message: "It being said my father is not a man, let him therefore decorate himself with an ornament of this description." The monarch enraged with him, thus spoke (to his courtiers): "Order a gold chain to be made, with which I shall fetter him; not being able to restrain him by any other means." He (the prince) indignant with his parent, retiring (from his court) fled to (Kótta in) the Malayá district. From this circumstance of his having become ("duttha") inimical to his father, he acquired from that day the appellation, "Dutthagámini."

Thereafter the king commenced the construction of the Mahanuggalo chétiyo. The ruler assembled the priesthood * * * * * * * * twelve thousand priests from the Chittalo mountain; and from other places twelve thousand assembled there. When the great Chétiyo wiháro was completed, assembling all the warriors in the presence of the priesthood, the king made them take an oath. They thus swore: "We will not repair to the scene of conflict between thy sons." From this circumstance they (the princes) did not engage in that war.

The monarch (Kákawannatisso) having caused sixty four wiháros to be constructed, and survived as many years, then demised. The queen placing the corpse of the king

Rańńo sarírań gáhetwá jantayánéná rájini, netwá Tissamahárámań tań sańghassa niwédayi.
Sutwá Tissakumáro nań gantwá Díghawápito, sarírakichchań káretwá sakkachchań pituno sayań.
Mátaran Kaṇḍulań hatthiń ádiyitwá mahabbaló, bhátubhayá Díghawápiń agamási lahuń tato.
Tań pawattiń niwédétuń Duṭṭhagámaṇi santikań, lekhań kutwá wisajjésuń sabbé machchá samágatá.
Só Guttahálań ágantwá, tatthacháré wisajjiya, Mahágámamupágantwá sayań rajjébhisékayi.
Mátutthań Kaṇḍulatthancha bhátulékhań wisajjayi; aladdháyáwa tatiyań yuddháya tam upágami.
Ahú dwinnań maháyuddhań Chulaṅganiyapiṭṭhiyań; tattha nekasahassáni patińsu rájino nará.
Rájácha Tissamachchócha, walawácha Díghathúniká, tayóyéwa paláyińsuń kumáro anubandhi té.
Ubhinnamantaré bhikkhu mápáyińsu mahídharań, tań diswá "bhikkhusańghassa kammań," iti niwatti só.
Kappakandarandíjáyó Jawamálítitthamágató rájá Tissamachchan tań; "chhátajjhattá mayań" iti
Suwaṇṇasaraké khittabhattań níharí tassa: só sańghassadatwábhunjanto; káretwa chatubhágikań;
"Ghoséhi kálamichchádhu." Tisso kálamaghósayi. Suṇitwá dibbasóténa ranṇo sikkháya dáyako,
Théró Piyaṅgudipaṭṭhó; thérań tattha niyójasi tissań Kuṭumbikasutań: só tattha nabhaságamá.

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on a low hearse, and removing it to the Tissamahá wiháro, introduced herself to the priesthood. Prince Tisso hearing of this event, hastening thither from Díghawápi, performed his father's funeral obsequies with great pomp. Taking charge of his mother and of the state elephant Kandulo, this powerful prince, dreading the attack of his brother, quickly departed thence (from Tissawiháro) to Díghawápi.

In order that this event might be made known at the court of Dutthagámini, all (his father's) ministers having assembled and prepared a report, dispatched (a messenger) to him. He (the prince) repairing to Guttahálo, and having dispatched emissaries thither, repairing thence himself to Mahagámo, effected the assumption of the sovereignty.

Having sent a dispatch to his brother, on the subject of his mother and the state elephant Kandulo, and his application having been refused even to the third time, he approached him in hostile array. A great battle was fought between these two princes at Chúlanganiapittiya, and many thousands of the king's men fell there. The king, his minister Tisso, and his mare Díghathúliká all three fled; and the prince pursued them. The priests raised up a mountain between these two (combatants). He (Tisso) seeing this miracle, desisted from his pursuit, declaring, "This is the act of the priesthood." The king on reaching the Jíwamáli ferry of the Kappukandora river, addressing himself to his minister Tisso, said, "We are famished." The (minister) presented to the (monarch) some dressed rice, placed in a golden dish (which he had kept concealed under his mantle). In order that he might not break through a rule invariably observed by him, of presenting a portion to the priesthood before he himself partook of it, dividing the rice into four portions, he said, "Set up the call of refection." Tisso accordingly set forth the call. The théro (Gótamo) resident in the isle of Piyango, who had been the precéptor in religion of the king, having heard this call by his supernatural gifts of hearing, directed a théro named Tisso, the son of a certain Kutumbiko, to answer it; who accordingly repaired thither

Tassa Tissókará pattań áddya, ddsi rdjino sańghassa bhdgań samadhdgań rdjá pattė khipdpayi.
Samabhdgań khipi Tissócha ; samabhágań walawápicha na ichchhati tassá bhdgancha, Tissó pattamhi pakkhipi
Bhattassa puṇṇapattan tań add thérassa bhúpati ; add Gótamatherassa só gantwá nabhasd lahuń.
Bhíkkhúnań bhunjándnań datwd dlopabhdgasó panchasatúnań só thérò laddhėhitu tadantiká ;
Bhdgėbhipattań púretwá dkdse khipi rdjinó gatań diswd, gahetwd tań Tissó bhójėsi bhúpati
Bhunjitwdna sayanchdpi, walawancha abhójayi ; sannáhań chumbaṭań katwd, rájd pattań wisajjayi.
Gantwdna só Mahdgdmań samdddya balań ; puna saṭṭhisahassań yuddháya gantwá yujjhi sabhdtard
Rdjá walawamdruihó ; Tissó Kaṇḍulahatthinań dwė bhdtaró samdganjuń yujjhamánd raṇė tadá.
Rdjá kariń katwantó walawdmaṇḍalań aká ; tathdpi chhiddań nódiswd langhdpėtuń matiń aká,
Walawdyalań ghápetwá hatthinań bhdtikópári, tómarań khipi chammancha yathdtiriyanti piṭṭhiyań
Anėkdni sahassdni kumdrassa nará tahiń, patińsu ujjhė ujjhantá bhijjinchėwa mahabbalań.
Aróhakassa wėkallań hatthimańldng hayań iti kundhó kari tań chdlentó rukkhamėkamupdgami.
Kumáro druhi rukkhuń : hatthi sdmimupdgami tamdruiha paláyantań kumárdmanubándhi só.

through the air. Tisso (the minister) receiving the refection dish from his hand, presented it to the king: the monarch deposited in the dish his own portion, as well as that reserved to the théro; Tisso (the minister) contributed his portion also: the mare likewise rejecting her portion, Tisso deposited that share also in the dish. The king presented this filled dish of dressed rice to the théro; who departing through the air, gave it to Gótamo théro. The said théro having bestowed these portions of rice on five hundred priests who were willing to partake thereof, with the remnants left by them, at the place where the meal was served, filling the dish again, he remitted it back through the air to the king. Tisso (the minister) watching the progress of the approaching dish, and taking possession of it, served the monarch with his meal. The ruler having taken some refreshment himself, and fed the mare, the said rája gathering his royal insignia into a bundle, together with the dish, launched them into the air, (and they found their way to Gótamo).

Proceeding thence to Mahagámo, and taking with him an army of sixty thousand men, and hastening to make war, engaged in a personal contest with his brother. In the field of battle, in the course of the conflict, the two brothers approached each other; the king mounted on his mare, and Tisso on the state elephant Kandulo. The king galloped his mare in a circle round the elephant; but even then detecting no unguarded point, he decided on leaping his charger (at the object of his attack). Accordingly springing his steed over the head of his brother on the elephant, he launched his javelin at him, so that it might pass crossways between the back and the skin armour of the elephant (in order that he might display his superiority without injuring the animal, which was his own property). In that conflict many thousands of the prince's men fell in battle there; and his powerful army was routed. The elephant, indignant with his rider at the thought of having been mastered by an opponent of the female sex (the mare,) rushed at a tree, with the intention of shaking him (the prince) off. Tisso however scrambled up the

Pawisitwá wiháraṅ, só mahdthéragharaṅ gató nipajji heṭṭhá manchassa kumáró bhátunó bhayá.
Pasárayi mahdthéro chíwaraṅ tuttha manchaké. Rdjá anúpadaṅ gantwá "kuhiṅ Tissoti," puchchhatha.
"Manché natthi, mahárdja;" iti théró awácha taṅ: "heṭṭhá mancheti" jánitwá, tato nekkhamma bhúpati,
Samantató wihárassa rakkhaṅ kárayi. Tampana manchakamhi nipajjetwá, datwá upari chíwaraṅ,
Manchapádésu gaṇhitwá chattáro daharú yati matabhikkhúniyáména kumáraṅ bahi níharuṅ,
Níyamánantu taṅ ñatwá idamdha mahípati; "Tissa, twaṅ kuladéwánaṅ sisé hutwána níyasi?"
"Balakkárena gahanaṅ kuladéwéhi natthi mé: guṇáni twaṅ kuladéwánaṅ saréyyási kadáchipi."
Tatóyéwa Mahágámaṅ agamási mahípati: andpésicha tatthéwa mátaraṅ mátugárawó.
Wassáni aṭṭhasaṭṭhiṅ só aṭṭhá dhammaṭṭhamánasó aṭṭhasaṭṭhi wihárécha kárápési mahípati.
Nikkhámitó só bhikkhúhi Tissó rájasutó pana, Díghawápiṅ tatóyéwa agamási aññataró;
Kumáró gódhagattasso Tissathérassa áha só; "sáparádhó ahaṅ, bhanté, khamápessámi bhátaraṅ."
Weyyawachchakáraṅ Tissaṅ panchasatánícha bhikkhúnamádiyitwá só théro rájamupágami.
Rájaputtaṅ ṭhapetwána, théro sópánamatthaké sasaṅghó páwisí sabbé nisíddpiya bhúmipó.

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tree; and the elephant joined his (destined) master (Gámini), who mounting him, pursued the retreating prince; who, in his dread of his brother, seeking refuge in a (neighbouring) wiháro, entered the apartment of the chief théro there, and laid himself down *under* his bed. That priest threw a robe on the bed (to screen him). The king arriving, tracing him by his footsteps, inquired, "Where is Tisso?" The théro replied to him, "Rája, he is not *on* the bed." The monarch knowing from this reply that he was *under* the bed, at once left the premises, and planted guards round the wiháro. (In order to prevent the violation of the sanctity of the temple) having placed him (Tisso) on a bed, and covered him with a robe, four young priests lifting up the bed by the four posts, carried the prince out, as if he were the corpse of a priest. The king at once detecting who the person carried out was, thus addressed him: "Tisso, dost thou think it right to ride mounted on the heads of our tutelar gods? It is not my intention to take from our tutelar saints that which they appropriate to themselves. However, never again forget the admonitions of those sanctified characters." From that very spot the monarch repaired to Mahágámo, and had his mother conveyed thither with all the honors due to a royal parent.

That sovereign, a devoted believer in the doctrines of Buddho, who lived (altogether) sixty eight years, built in the Róhana division (alone) sixty eight wiháros.

This child of royalty, Tisso, who had been protected by the priests, departed at once for Díghawápi, in the guise of a common person; and to the théro Tisso, who was afflicted with a cutaneous complaint, which made his skin scaly like that of the "godhó," he thus addressed himself: "Lord! I am a guilty, fallen man; obtain for me my brother's forgiveness." This théro, taking with him Tisso in the character of a junior sámanéro, the servitor of five hundred priests, repaired to the king. Leaving the royal youth at the foot of the stairs, the théro entered the palace with his fraternity. The pious monarch having offered them seats, presented them with rice-broth, and other refreshments. The théro

Upánayi yáguáláni théró pattaṅ pidhési só, "kinti?" wuttébráwí, "Tissaṅ áddya ágatá;" iti.
"Kuhiṅ choróti?" wuttówa; ṭhitaṭṭhánaṅ niwédayi. Wihárádéwí gantwána chháddiyaṭṭhási puttakaṅ.
Rájáha théraṅ; "Náto wó dásabháwó idáni nó? Sámaṇéraṅ pésétha tumhéwa sattawassikaṅ,
Janakkhayaṅ, windséwa kálahó nabhawéyya nó:" rájá "sanghassa dósé." Só "sanghó daṇḍaṅ karissati."
"Hessatágatakichchaṅ wó yágádiṅ gaṇhathâti." Só datwá taṅ bhikkhusangassa, pakkósitwána bhátaraṅ,
Tatthéwa sanghamajjhamhi nisinno bhátarásaha, bhunjitwá ékatóyéwa; bhikkhusanghaṅ wisajjayi.
Sassakammáni kárétuṅ Tissaṅ tatthéwa pâhini. Sayampi bhérinchháretwá sassakammani kárayi.
Iti wéramanékawikappachitaṅ samayanti bahuṅ api sappurisá iti chintiya; kóhi naró matimá nabhawéyya parésu sumantamanóti

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Sujanappasádasaṅwégatthâya katé Mahâwansé "Dwébhátikayuddhaṅ" náma chatuwisatimó parichchhédo.

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covered his dish (in token of declining the refreshment). On being asked, "Why?" he replied, "I have come accompanied by Tisso." The instant (the king) had said, "Where is that traitor?" (the théro) mentioned the place. The queen Wiháradéwi rushing out, folded her son in her arms (to protect him from violence). The monarch thus addressed (the théro): "Is it now that ye have discovered that we are in the condition of slaves to you? Had ye sent a sámanéro of seven years of age even, most assuredly, neither the sacrifice of the lives of my people, nor our deadly strife would have taken place. The fault (added the king) is that of the priesthood." (The théro pleading guilty thereto, rejoined), "The priesthood will perform penance." "The impending penalty shall be inflicted on you at once: partake of rice-broth and other refreshments," (said the king), presenting them to the priests himself. Calling out for his brother, in the midst of the assemblage of priests, and seated with his brother, he ate out of the same dish (in token of perfect reconciliation;) and then allowed the priests to depart.

He immediately sent back Tisso (to Díghawápi) to superintend the agricultural works in progress. He similarly employed himself also, calling out the people by the beat of drums.

Thus good men being sensible that violent resentment, engendered hastily by many and various means, is pernicious; what wise man would fail to entertain amicable sentiments towards others?

The twenty fourth chapter in the Mahawanso, entitled, "the war between the two brothers," composed equally for the delight and affliction of righteous men.

PANCHAWISATIMO PARICHCHHEDO.

Dutthagámaṇi rájátha katwána janasaṅgahaṅ ; kuntè dhátu nidhápetwá, sayóggabaluwáhanó,
Gantwá Tissamahárámaṅ, wanditwá saṅghamabrawi ; " Páragaṅgaṅ gamissámi, jótètuṅ taṅ sásanaṅ ahaṅ."
" Sakkátuṅ bhikkhu nó dètha ; amhèhi sahagámito, maṅgalaṅchèwa rakkhácha bhikkhúnaṅ dassanaṅhitó."
Adási daṇḍakammatthaṅ saṅghó paṇchasataṅ yati : bhikkhusaṅghaṅ tamádáya tató nikkhamma bhúpati.
Sádhápetwána malayè idhágamanamanjasaṅ, Kaṇḍulaṅ hatthimáruiha, yódhèhi pariwárito,
Mahátábalakáyèna uddháya abhinikkhami. Mahágámè na sambaddhá sènágá Guttahálakaṅ.
Mahiyaṅganamagammá Chhattan damilamaggahi ; ghatetwá damilè tatthá ágantwá Ambatitthakaṅ,
Gaṇgá parikhasampannaṅ Titthamba damilampana, ujjhaṅ chatúhi másèhi katahatthaṅ mahabbaláṅ ;
Mátaraṅ dassayitwána, tèna lèsèna aggahi. Tató oruiha, damilè tattha rájá mahabbaló,
Ekáhènèwa gaṇhitwá Khèmaṅ katwá, mahabbaló balassadá dhanan ; tèna Khèmárámóti wachchati.
Mahákoṭṭhantará sobbhè Dóṇè Gawaramaggahi ; Hálakólè isariyaṅ Nálisobbhamhi Nálikaṅ,
Dighábhayagallakamhi gaṇhi Dighábhayampicha ; Kachchhatitthè Kawisisan chatumásèna aggahi.

CHAP. XXV.

Thereafter the rája Dutthagámini having made provision for the welfare of his people, and having enshrined in the point of his sceptre a sacred relic (of Buddho) ; accompanied by his military array, repairing to the Tissawiháro, and reverentially bowing down to the priesthood, thus delivered himself: " I am about to cross the river, for the restoration of our religion. Allot some priests for our spiritual protection. Their accompanying us will afford both protection, and the presence of ministers of religion (which will be) equivalent to the observance of the services of our religion." The priesthood accordingly allotted five hundred ministers of the faith (to attend the king in his campaign) as a self-imposed penance. The monarch accompanied by the priesthood departed.

Having had a road cleared through the wilderness for his march thither, mounting his state elephant Kandulo, and attended by his warriors and a powerful force, he took the field. His army formed one unbroken line from Mahagámo to Guttahálo. Reaching Mahiyanganó, he made the damilo chief Chatto prisoner; and putting the damilos to death here, he moved on to the Amba ferry. For four months he contended with a most powerful damilo chief at the post of the Amba ferry, which was almost surrounded by the river, without success. He then brought his mother forward (on the pretence of entering into a treaty of marriage), and by that stratagem made him prisoner. This powerful rája thereupon pouring down on the damilos there, on the same day, took them prisoners. He conciliated the attachment (khémo) of this great force; and distributed the riches (of the plunder among them). From this circumstance, the place obtained the name of Khémarámó. He captured at Dóno, among the marshes in the great division Kotto, the chief Gavaro; at Hálakólo, the chief of that place; at the Náli marsh, the chief Náliko; at Dighábhayagallako, the chief Dighábhayo; and, after the lapse of four months, the chief Kawisiso, at the Kachchho ferry; at the town Kóto, the chief of that name; and subse-

Kóṭanangara Kóṭancha ; tató Hálawabháṇakań wahiṭṭhé, Wahiṭṭhadamilań, Bhámaṇihicha gámaṇiń,
KumbagámamhiKumbancha;NandigámamhiNandikań,gaṇhi,KhánuńKhánugámé dwétuTumbuṇṇaméwacha,
Mátulań bháginéyiyuncha Tumbanunnámanámaké ; Jambunchaggahí : só só gámóhu tań tadawhayó.
" Ajánitwá sakań sénań ghátenti sajanań " iti. Sutwána sachchakiriyań akari tattha bhúpati.
" Rajjasukháya wáyámó náyań mama, saddpicha Sambuddhasásunasséwa ṭhapanáya ayań mama."
" Téna sachchéna, mé séná kdyópagatabhaṇḍakań jálawaṇṇań wahótúti," Tań tathéwa tadá ahu.
Gangátíramhi damilá sabbé ghátitassékd Wijitanagarań náma saraṇatthdya pawisuń.
Phásuké angané ṭháne khandhdwdrań niwésayi, tań Khandhdwdrapiṭṭhiti náméndhósi pákatań
Wijitanagarań gáhatthań wimańsantó naráhipó, diswá yantań Nandimittań wisajjápési Kaṇḍulań.
Gaṇhituń ágatań hatthiń Nandimitto karéhitań ubhódanté pilayitwá ukkutikań nisídayi.
Hatthi Nandimittótu yasmá yattha ayujjhu, só tasmá tattha, kató gámó Hatthipóróti wuchchati.
Wimansetwá ubhó rájá, Wijitonagaran agá Yódhánam dakkhinadwdré sangámó dsi bhińsanó
Puritthimamhi dwdramhi só Wélusumanópana anékasankhé damilé, assárulho aghátayi

quently, Hálawabhánako ; at Wahitta, the damilo of that name; and at Bhámini, the chief of that name ; at Kumbagámo, the chief Kumbo ; at Nandigamo the chief Nandiko ; in like manner he took prisoner the chief Khánu at Khánugamo ; and at the town Tumbuno, two chiefs, an uncle and nephew, named Tumbo and Unno ; as well as the chief Jambo. Each village gave its name to him (the malabar chief in charge of it).

The king having heard this report, viz. : " His army is destroying his own subjects, without being able to distinguish them ;" made this solemn invocation : " This enterprise of mine is not for the purpose of acquiring the pomp and advantages of royalty. This undertaking has always had for its object the re-establishment of the religion of the supreme Buddho. By the truth of this declaration, may the arms and equipments of my army (in the hour of battle, as a mark of distinction) flash, as if emitting the rays of the sun." It came to pass accordingly.

All those damilos who had escaped the slaughter along the bank of the river, threw themselves for protection into the (fortified) town called Wijito ; and he also threw up a (khandhawáro) fortification in an open plain, on a spot well provided (with wood and water) ; and that place became celebrated by the name of Khandáwárapitthi. While this monarch was revolving in his mind the plan of attack on the town of Wijito, seeing Nandimitto passing by, let loose the state elephant Kandulo after him. Nandimitto, in order that he might arrest the charging elephant, seizing his two tusks in both his hands, planted him on his haunches. Wherever the place, and whatever the circumstance under which the elephant and Nandimitto wrestled; from that circumstance the village formed in that place obtained the name of Hatthipóro (the elephant's contest).

The rája having satisfied himself (of the prowess) of both, commenced his assault on the town of Wijito. At the southern gate, there was a terrific conflict between the warriors (of the two armies). At the eastern gate, the warrior Wélusumanó, mounted on the charger (carried away from the stables of Eláro), slew innumerable damilos. The enemy

Dwáram phaktsuń damilá rájá yódhé wisajjayi, Kaṇḍuló, Nandimittócha, Suranimilócha, dakkhiṇó,
Mahásonócha Gótócha, Théraputtócha té tayó, dwárésú tisa kammáni itarésu taddkaruń.
Nagarań tań tiparikhań uchchan pákáragópurań ayókammakatań dwárań arihi duppadhań siyań.
Jánuhi ṭhatwá, ddṭhdhi bhinditwána sildyudhá iṭṭhakáchéwa, hatthi só ayódwaramupágami.
Gópuraṭṭhdtu damilá khiriṅsu wiwidhdyudhé, pakkań ayógulanchéwa kaṭhitanché silésiké.
Piṭṭhiń khitté silésamhi dhupáyańtétha Kaṇḍuló wédanaṭṭhódakań thánań gantwána tattha ógahi.
"*Na idań surápánan té, ayódwárawighawanań gachchhań, dwárań, wighdṭéhi;*" *ichchdha Goṭaimbaro.*
Só mánań janayitwána, konchań katwá gajuttamo udaká uṭṭhahitwána, thalé aṭṭhási dappawá.
Hatthiwejjótha yójitwá silésań ósadhań aká rájá, aruiha hatthinnań, kumhi pusiya páṇiná.
"*Lańkádípámhi sakalé rajjané, tatáta, Kaṇḍula, dammiti:*" *tań tósayitwá bhojjetwá warabhójanań,*
Weṭhayitwá sáṭakéna kárayitwá sumammitań, sattaguṇańmahisachammań bandhetwá chammapiṭṭhiyan,
Tassópari télachammań dápetwá tań wisajjayi, asaniwiya gajjantó só gantwá padduwésahań.
Padarań wijjhi daṭhdhi, ummárań padasá hani, sadwárabdhantań dwárabhúmiyań sarawań pati,
Gópuré dabbasambhdrań patantań hatthipiṭṭhiyań, báhdhi paharitwána Nandimitto pavaṭṭayi.

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then closed that gate; and the king sent the elephant Kandulo, and the warriors Nandimitto and Súranimilo to the southern gate. The warriors Mahásóno, Góto, and Théraputto, these three were at that time assailing the other three gates. That city was protected by three lines of lofty battlements, and an iron gate impenetrable by human efforts. The tusk-elephant placing himself on his knees, and battering a stone wall which was cemented with fine lime, made his way to the iron gate. The damilos who defended (that gate) hurled upon him every kind of weapon, heated lumps of iron, and molten lead. Thereupon, on the molten lead falling on his back, the agonized Kandulo rushing to water submerged himself therein. Gótaimbaro thus addressed him: "This is no assuaging lotion for thee: returning to the demolition of the iron portal batter down that gate." This monarch of elephants recovering his courage, and roaring defiance, emerging from the water, stood up with undaunted pride.

The king appointing elephant medical practitioners for that purpose, caused remedies to be applied to the (wounds occasioned by the) molten lead; and mounting on his back and patting him on his head, said, "My favorite Kandulo, I confer on thee the sovereignty over the whole of Lanká." Having thus gladdened him and fed him with choice food, he wrapped him with a linen cloth; and causing a leather covering to be made, formed of well softened buffalo hide seven fold thick, and adjusting that leather cloak on his back, and over that again spreading an oiled skin, he sent him forth. Roaring like the thunder of heaven, and rushing into the sphere of peril, with his tusks he shivered the gate; with his foot battered the threshold; and the gate fell together with its arch and superstructure, with a tremendous crash. Nandimitto opposing his shoulder to the mass of superstructure, consisting of the watch tower and other materials of masonry, which was tottering over the elephant, hurled it inwards. The elephant witnessing this feat, overwhelmed with gratitude, for the first time forgave him for the mortification of having thrown him by his tusks.

Diswána tattha kiriyań, Kanduló tuṭṭhamánasó dáṭhápilanawírantań chhaḍḍhési paṭhamakań tań.
Attanó piṭṭhitóyíwa pawísatthdya Kanduló niwattitwána ólóki yódhań tattha gajuttamo.
"Hatthiná katamaggéna nappawekkhámahań;" iti Nandimittó wichintetwá pákárań hani bdhuná.
Só aṭṭhárasa hatthuchchá pati aṭṭhusabhókira, ólóki Súranimilań anichchhań sópi tańpathań.
Langhayitwána pákárań nagarabbhanturé pati; bhinditwá dwaramékekań Góṭó Sánócha páwisi.
Hatthí gahetwá rathachakkań, Mitto sakaṭapanjarań, nálikerataruń Ghóṭhó, Nimmaló khaggamuttamań,
Tálarukkhań Mahásóṇó, Théraputto mahagadań; wisuń, wisuń withigatá damilé tattha chunnayuń.
Wijitanagarań bhinditwá, chatúmáséna khattiyo tato Girilakań gantwá, Giriyań damilań hani.
Gantwá Mahélanagarań timahápárikhantató kadambapuppawallihi samantá pariwáritań,
Ekadwárań duppawésań chatumásé wasań tahiń, ganhi Mahelarájánań mantayuddhéna bhúmipó.
Tató Anurádhapurań ágachchhantó mahipati, khandháwárań niwésési paritó Kásapabbatań.
Másamhi jeṭṭhamú amhi taḷákań tattha kárayi, jalań kíli tahińgámó Pósena nagarauhayó.
Tań yuddháyágatań sutwá rájánań Duṭṭhagámaṇiń amachché sannipátetwá Eláró átta bhúmipó.
"Só rájácha sayań yódhó; yódháchassa bahúkira; amuchchá, kinnu kátábbań, kinti maññanti nó?" Imé.
Díghajantuppabhútayá yódhá Elárájino; "suwé yuddhań karissáma," iti té nichchhayań karuń.

This lord of elephants Kandulo, in order that he might enter the town close behind (Nandimitto) stopping there, looked around for the warrior. Nandimitto resolving within himself, "Let me not enter by the passage opened by the elephant;" charged with his shoulder a rampart which was in height eighteen cubits, and in breadth eight "usabhos." It fell, and he looked towards Súranimilo; who disdaining to enter by that passage, leaped over the battlements into the heart of the town. Góto and Sóno, each battering down a gate, likewise entered. The elephant seized a cart wheel, Nandimitto also a cart wheel, Góto a palmyra tree, Nimilo an enormous sword, Mahasóno a cocoanut tree, and Théraputto a great club; and severally slaughtered the damilos, wherever they were met with scampering through the streets.

The king demolishing (the fortifications of) Wijito in four months, and proceeding from thence to the attack of Girilako, slew Giriyo the damilo. Marching on the town of Mahélo, which was surrounded on all sides with the thorny dadambo creeper, within which was a great triple line of fortification, in which there was but one gate of difficult access; the king besieging it for four months, got possession of the person of the rája of Mahélo by diplomatic stratagem.

The sovereign then preparing to assail Anurádhapura, threw up a fortification at the foot of the Kása mountain, in the month "jetthamúlo;" and made a reservoir of water. He held a festival there to celebrate the completion of the reservoir. The village formed there acquired the name of Póso.

The reigning monarch Eláro, hearing of the approach of the rája Dutthugámini with hostile intent, assembled his ministers, and thus addressed these personages: "This rája is himself a hero: he has also many valiant warriors (in his army): counsellors, what should be done: what do ye advise?" These warriors of king Eláro, commencing with Díghajantu, came to this resolution: "Tomorrow we will attack him."

Dutthagámani rájápi mantetwá mátuydsaha ; tassámaténa, kárési dwattińsa balakotthaké.
Rájá chhattadharé tattha thapési, rájarúpaké ; abbhantaré kotthakétu sayań atthási bhúpati.
Elárarája sannaddhó Mahápabbatahatthinań áruyiha agamá tattha sayóggabalawáhanó,
Sangámé wattamánamhi Díghajantu mahabbalo ádáya khágga phalakan yujjhamánó bhayánakó.
Hatthé atthárasuggantwá nabhantań rájarúpakań chhinditwá asina ; bhindi pathamań balakotthakań.
Ewań sésépi bhinditwa balakotthé mahabbalé thitań Gámanirájéna balakotthamupágami.
Yódhó só Súranimiló gachchhantań rájinópari sáwetwá attanó námań tamakkósi mahabbaló.
Itaro "tań wadhissanti" kuddhó ákásamuggami : itaró ótarantassa phalakań upanámayi.
"Chhindámi tań saphalakań ;" iti chintiya sópana phalakań pahari khaggéna : tań munchi itarópana,
Kappento muttaphalakań Díghajantu tahiń pati : utthάya Súranimiló patitań sattiyá hani.
Sańkhań dhami Phussadéwo : séná bhijjittha dámili : Eláró niwattittha ; ghátitsuń damilébahu.
Tattha wápijalań ási hatánań lóhitáwilań ; tasmá Kulatthawápiti náméná wissutá ahu.
Charápetwá tahiń bhériń Dutthagámani bhúpati "Na hanissatu Elárań mań munchiya paró iti ;"
Sannaddhó sayamáruyiha sannaddhań Kandulań kariń, Elárań anubandhanto dakkhinaddwáramágami.
Puré dakkhinadwáramhi ubhó yujjhińsu bhúmipá ; tómarań khipi Eláró ; Gámani tań awanchayi.

The rája Dutthagámini also consulted with his mother. At her recommendation, he formed thirty two strong ramparts. The king displayed in each of these posts personifications of himself, with a royal standard-bearer attending on him; while the monarch himself remained in an inner fortification.

King Eláro accoutred for battle and supported by his military array, mounted on his state elephant Mahapabbato, advanced on him. At the commencement of the onset, the valiant Díghajantu, with sword and shield in hand, striking terror by the fury of his attack, springing up eighteen cubits into the air, and piercing the figure which represented the king, took the first rampart. In this manner having carried all the other posts, he approached the fortification defended by Gámini the rája himself.

The powerful warrior Súranimilo, shouting out his own name to him who was rushing at the king, taunted him. The one (Díghajantu) incensed, and replying, "Let me slay him first," made a leap at him. The other met the assailant with his shield. Saying to himself, "I will demolish him and his shield at once," (Díghajantu) slashed at the shield with his sword. The other cast the shield at him. Díghajantu plunging at that unresisting shield, fell with it; and Súranimilo springing up, slew the prostrate (enemy) with his sword. Phussadéwo sounded his chank, and the army of damilos gave way: Eláro rallied it, and many damilos were slain. The water of the tank at that place was discolored by the blood of the slain; and from that circumstance the tank has been celebrated by the name of "Kulattha."

The monarch Dutthagámini then making this proclamation by beat of drums, "No other person but myself shall assail Eláro;" accoutred for combat, mounted on his well-appointed state elephant Kandulo, in his pursuit of Eláro, reached the southern gate. These two monarchs entered into personal combat near the southern gate of the city.

Wijjhápésicha dantéhi tań hatthiń sakahatthiná; tómarań khipi Elárań; sahatthí tattha só pati.
Tattha wijitasangámó sayóggabalawáhanó Lankan ekátapattań só katwána páwisi purań.
Puramhi bhérincharápetwá samantá yójané jané, sannipátiya kárési pújań Elárarájinó.
Tań déha patitaṭṭhánè kúṭágárénajhápayi, chétiyań tattha kárési parihúramadásicha.
Ajjápi Lańkápatinó tań padésa sámipagá, ténéwa parihárèna nawádápenti túriyań.
Ewań dwattińsa damilarájánó Duṭṭhagámaṇi gaṇhitwá ékachchhatténa Lańkárajjamakási só.
Bhinnamhi Wijitanagaré yódhó só Díghajantukó Elárassa niwédetwá bhágińéyyassa yódhatań,
Tassa Bhallukanámassa bhagińéyyassa attanó pésayidhágamatthága: tassa sutwána Bhalluko,
Elárań daḍḍhadiwasá sattamédiwasé idha purisánań sahasséhi saṭṭhiyásaha otari.
Otiṇṇó só sunitwápi patitań tassa rájinó "yujjhissámiti," lajjáya Mahátitthá idhágamá.
Khandháwárań niwésési gámé Kólambahálaké. Rájá tasságamań sutwá, yujjháya abhinekkhami,
Yuddhasannáha sannaddhó hatthimáruyiha Kaṇḍulań, hatthassarathayódhéhi pattihicha anúnakó.
Ummádaphussadéwo só dípé aggadhanuggahó dasadhá yudhasannaddhó, sésayódhácha anwagun,

Eláro hurled his spear: Gámini evaded it; and making his own elephant charge with his tusks the other elephant, and hurling at the same time his javelin at Eláro, he and his elephant both fell together there.

There this conqueror, in the field of victory, surrounded by his martial might, reducing Lanká under the shadow (of one canopy of dominion), entered the capital.

Summoning within the town the inhabitants of the neighbourhood, within the distance of a yójana, he held a festival in honour of king Eláro. Consuming the corpse in a funeral pile on the spot where he fell, he built a tomb there; and ordained that it should receive honours (like unto those conferred on a Chakkawatti). Even unto this day, the monarchs who have succeeded to the kingdom of Lanká, on reaching that quarter of the city, whatever the procession may be, they silence their musical band.*

In this manner, Dutthagámini having made prisoners thirty two damilo chieftains, ruled over Lanká sole sovereign.

On being defeated at Wijito, the warrior Díghajantu reminding Eláro that his nephew was a warrior of repute, sent a mission to the said nephew Bhalluko, to hasten hither. Receiving this invitation, he landed on this island on the seventh day after Eláro's crimation, at the head of sixty thousand men.

He who had thus debarked, though he heard of the death of his king, considering it a disgrace (to retreat), and deciding, "I will wage war;" advanced from Mahatittha hither (to Anurádhapura,) and fortified himself at the village Kólombahálako.

On receiving intimation of his landing, the rája, who was fully equipped with an army of elephants, cavalry, chariots of war, and infantry, accoutring himself with his martial equipments, and mounting his elephant Kandulo, set out to give him battle. The warrior Ummádaphussadéwo, the most expert archer in the land, equipped with his five weapons of war, and the rest of the warriors also set out.

* These honors continued to be paid to the tomb of Elaro, up to the period of the British occupation of the Kandyan territory.

Pawattétumulé yuddhé, sannaddhó Bhalluko tahiń, rájdbhimukhamáyási. Ndgardjdtu Kanḍuló,
Tań wégamandibhdwatthań pachchósakki sanin sanin: séndpi saddhiń ténéwa pachchósakki sanin sanin.
Rdjáha, "Pubbé yuddhésu atthawısatiyd, ayań na pachchósakki; kiń etań Pussadéwati?" Aha só,
"Jayó nó parató, déwa: jayabhumi mayangajó, pachchó sakkati pekkhantó; jayatthdnamhi thassati."
Ndgótha pachcho sakkitwd, Puradéwassapassato Mahdwihdrdsimanté atthdsi suppatitthitó.
Tattrathité núgarájé Bhallukó damiló tahiń, sdjábhimukha mdgantwd ubbatté mahipatiń.
Mukhań pidháya khaggéna, rájá akkósi tampana. "Rańńo mukhańhi pátémi" iti; khandancha só khipi.
Achcha só khaggatalań khandó pati bhúmiyań: "mukhé widdhósmi," sańńáya, ukkutthin Bhallukó akd.
Rańńo pachchhd nissinnó só Phussadéwó mahabbaló, khandań khipi mukhé tassa ghattentó rdjákundalań.
Rdjánań pádató katwá, patamdnassa tassatu, khipitwd aparań khandań, wijjhitwá tassa chhannukań,
Rdjdnań sisató katwd, pátisi lahu hatthako. Bhalluké patite tasmiń jayanddo pawattatha.
Pussadéwó tahińyéwa ńápétu dósamattanó, kannawalliń sakań jetwá pasatań lóhitań sayań,

When the conflict was on the point of taking place, Bhalluko, who was also accoutred for battle, charged immediately in front of the rája. Kandulo, the monarch of elephants, to break the shock of that attack, backed rapidly; and with him the whole army receded alertly. The king remarked to Phussadéwo, "What does this mean: he has never before given ground in the previous twenty eight battles he has been engaged in?" "Victory (replied Phussadéwo) is in the rear. This elephant seeking that field of triumph, is receding. O king, he will make his stand on the spot where victory awaits us."

The elephant continued retreating in the direction of the temple of Puradéwo (on the northern side of the great cemetery); and steadily planting himself there, took up his position within the consecrated boundary of the Mahawiharó.

When the elephant thus made his stand, Bhalluko the damilo, presenting himself before the protector of the land, ridiculed him on his retreat. The king guarding his mouth with (the handle of) his sword, reproached him in return. Retorting, "Let me strike the rája's mouth;" (Bhalluko) hurled his spear at him. The said javelin striking the handle of the sword (which guarded the rája's mouth) fell to the ground. Bhalluko having vauntingly announced his intention, "Let me hit him in the mouth," set up a shout (at the effect of this throw). The valiant warrior Phussadéwo, who was seated behind the king (on the elephant), hurling his javelin at the mouth of this (boasting enemy), happened to graze the ear-ornament of the monarch. Throwing a second spear at him (Bhalluko) who was thus falling (backwards) with his feet towards the rája, and hitting him on the knee, the said expert elephant-rider quickly fell (respectfully) with his head presented to the king. At the fall of the said Bhalluko the shout of victory was set up.

Phussadéwo to manifest his contrition on the spot (for having grazed the ear-ornament of the king with the spear), split his own ear at the part to which the ring is inser-

Rańṇo dassési. Tań diswá rájá nań puchchhi "kiń ?" iti, "Rájádaṇḍo kató méti" sóahócha. Mahípati "Kó té dósóti ?" wattócha, áha "kuṇḍalaghaṭṭanań." Adósań dósasańṇáya, kimé tań kari, bhátika."
Iti watwá mahárájá, katańṇu, edamáhacha ; "kaṇḍánuchchhawikó tuyihań sakkaró hessaté mayá."
Ghátetwá damilé sabbé rájá laddhajayó tató pásádatalamáruyiha, síhásana gató tahiń,
Naṭakámachcha majjhamhi, Phussadéwassa tań sarań ánápetwá ṭhapápetwá, puńkéna ujukańtalań,
Kahápaṇéhi khaṇḍantań asittó uparúpari chhádápetwáńa, dápési Phussadéwassa tań khaṇé.
Narindapásádatalé, narindótha alańkaté, sugandha dípujjalité, nánágandhasamáyuté,
Náṭakajanayógéna achchharáhi, wibhúsité, anagghattharaṇákinné múduké sayané subhé.
Sayitó sirisampattiń mahatiń apipékkhiya, katań akkhóhini ghátań saraṇítá ; na sukhań labhi.
Piyungadípé arahantó ṇatwá tań tassa takkitań, páhésuń aṭṭharahantó tamassásétumissarań.
Agamma té majjhayámé rájadwáramhi ótaruń, niwédi wehágammanań pasáda talawáruhuń.
Wanditwá té mahárájá nisídápiya ásané, katwá wiwidhasakkárań, puchchhi ágatakáraṇań.

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ted ; and himself exhibited to the monarch his streaming blood. Witnessing this exhibition, the king asked, "Why, what is this ?" He replied to the monarch, "It is a punishment inflicted by myself, for an offence committed against majesty." On inquiring, "What is the offence committed by thee ?" he replied, "Grazing the ear-ornament." "My own brother ! (exclaimed the king) what hast thou been doing ; converting that into an offence which is the reverse of one !" Having made this ejaculation, the monarch, who knew how to appreciate merit, thus proceeded : "A reward awaits thee from me, proportionate to the service rendered by the throw of the javelin."

After having subdued all the damilos, the victorious monarch (on a certain day) ascending the state apartment, and there approaching the royal throne, in the midst of his officers of state ; and while surrounded by the charms of music and revelry, caused Phussadéwó's javelin to be brought, and to be deposited formally on the royal throne by this assembly; and heaping (gold) over and over again above this javelin, and thereby concealing it with pahapannas, at once made a present thereof to Phussadéwo.

On a subsequent occasion, while seated on this throne, which was covered with drapery of exquisite value and softness, in the state apartment lighted up with aromatic oils, and perfumed with every variety of incense, and spread with the richest carpets, attended by musicians and choristers decked (as if belonging to the court of the déwo Sakko) ; this monarch was pondering over his exalted royal state, and calling to his recollection the sacrifice of countless lives he had occasioned ; and peace of mind was denied to him.

The sanctified priests resident at Píyungadípo, being aware of this visitation of affliction, deputed eight "arahat" priests to administer spiritual comfort to the monarch. These personages arriving in the night, descended at the palace gate ; and with the view of manifesting that they had journied through the air, they rose (through the air) to the upstair state apartment. The maharája bowing down to them, and shewing them every mark of attention (by washing their feet and anointing them with fragrant oil), caused them

S 8

"Piyangudipé sanghéna pésitá, manujádhipa; tammassá sayitun amhé" iti. Rájá punáha té,
"Kathannu, bhanté, assáso mama hessati; yéna mé akkhóhiní mahasénó ghátito kárápito?" iti.
"Saggamaggantaráyócha natthi té téna kammuná: diyaḍḍhamanujáchéttha ghátitá, manujádhipa;"
"Saranésu ṭhitó ékó, panchasílepichápáró, michchháditthicha, dussílá, sésá pasusamámatá."
"Jótayissasi ché" watwá "bahudhá Buddhasásanan; manópilékhan tasmá twan winódaya, narissara."
Iti wutto mahárájá téhi assásamágató, wanditwá té wisajjétwá sayitó, puna chintayi.
"Winá sanghéna áhárań mabhunjétha kadáchipi," iti mátápitá hárè sapińsisu daharecha nó.
"Adatwá bhikkhusanghassa bhuttan atthinu no?" iti. Addasa pátarásamhi ékanmarichawaddhian,
Sanghassa aṭṭhapetwáwa paribhuttan satińwiná, "tadatthań daṇḍakammań mé kattabbanticha," chintayi,
Etéhi té néka kóti idha manujagané ghátité chintayitwá, kámánań hétu etań manasicha kayirá sádhu ádínawantań sabbésań ghátanin tań manasicha kayirá nichchatań sádhu sádhun, éwań dukkhá pamokkhán, subhagatimathawá pápunéyyáchirénáti.

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to be seated on the throne; and inquired the object of the visit. "O ruler of men! (said they), we have been deputed by the priesthood at Píyungadípo, to administer spiritual comfort unto thee." Thereupon the rája thus replied: "Lords! what peace of mind can there be left for me, when under some plea or other, I have been the means of destroying great armies, an akkhóhini in number?" "Supreme of men! from the commission of that act there will be no impediment in thy road to "saggó" (salvation): herein no more than two human beings have been sacrificed;—the one person had been admitted within the pale of the salvation of the faith; the other had attained the state of piety which enabled him to observe the five commandments. The rest being heretics are sinners, and on a par with wild beasts;" and added: "As thou wilt cause the religion of Buddho to shine forth in great splendor; on that account, O ruler of men, subdue this mental affliction."

The mahárája who had been so admonished, and who had been restored to peace of mind, having bowed down to, and allowed them to depart; thereafter, extended on his bed, thus meditated: "In my childhood, my father and mother administered an oath to me, that I should never take a meal without sharing it with the priesthood. Have I, or have I not, ever partaken of a meal without sharing it with the priesthood?" While pondering thus, he recollected that (he had ate) a round chilly, at his morning meal, in a moment of abstraction, without reserving any part of it for the priesthood; and decided thereupon, "It is requisite that I should perform penance on that account."

Reflecting on the numberless kótis of human lives sacrificed by these persons (Duttagámini and his army); a truly wise man, influenced by his abhorrence of such indiscriminate slaughter, pondering on this calamity, and steadfastly contemplating the principle of mortality; by these means, the said pious man will speedily attain "mokkha," (the emancipation from all human affliction); or, at least, will be born in the world of the déwos (which leads to that final emancipation).

Sujanappasádasanwégatthdya katé Mahdwansé "Dutthagáminíwijayó" náma panchawisatimó parichchhédo.

CHHABISATIMO PARICHCHHEDO.

Ekachchhattan karitwána Lankárajjan maháyaso : thánantaran sanwidahi yódhánan só yathá rahan.
Théraputtábhayó yódhó diyyamánan na ichchhitan; puchchhitocha "kimatthanti?" Yuddhamatthítimabrawi."
"Eharajjékaté yuddhá kinnámantícha?" puchchhicha. "Yuddhan kilésáchóréhi, karissámi sudujjayan."
Ichchéwamdha tan rájá punappuna nisédhayi; punappunan só yáchitwá rannánunnáya pabbaji.
Pabbajitwácha kálécha arahattamapápuni, panchakhínásawá satan pariwáró ahósicha.
Chhattamangalasattáhé ghaté, gatabhayóbhayó rájá katábhisékó só mahátáwibhawéna só,
Tissawápimahákílá widhiná samalankatan, kílitun abhisittánan chárittanchánurakkhitun.
Ranno patichchhadan sabban, upayánasatánicha Marichawatthiwiháressa thánamhi thapayisucha.
Tatthéwa thúpatthánamhi sadhátun kuntamuttaman thapésun kuntadhárahá ujuká rájamánusa.

The twenty fifth chapter in the Maháwanso, entitled, "the triumph of Dutthagámini," composed equally for the delight and affliction of righteous men.

CHAP. XXVI.

This potent monarch having reduced the dominions of Lanká under one government, according to their deserts conferred honorary distinctions on his warriors.

The hero Théraputtábhayo rejected the reward offered to him: and being asked, "What does this mean?" replied, "The war is not over." (The king) again asked, "Having by war reduced this empire under one government, what further war can there be?" He thus rejoined, "I will make war to gain the righteous victory over our insidious enemies, the sinful passions." Again and again the rája attempted to dissuade him: but again and again Théraputtábhayo renewing his application, with the king's consent entered into the priesthood. Having been ordained, in due course he attained "arahat," and became the head of a fraternity of five hundred sanctified ministers of religion.

On the seventh day after the elevation of his canopy of dominion, this inaugurated, fearless monarch, (hence also called) Abhayo rája, with a splendid state retinue (proceeded to) the Tissa tank to celebrate an aquatic festival, with every description of rejoicing; and to keep up a custom observed by his anointed predecessors.

The whole of the king's royal attire, as well as a hundred tributes (presented to him during that festival) were deposited on (a certain spot, which became) the site of the Marichawatti wiháro; and the royal suite who were the sceptre-bearers, in like manner deposited in an erect position, on the site of the (future) dágoba of that name, the imperial sceptre.

Sahoródhó mahárájá kílitwá salilé diwá, sáyamáha. " Gamissáma : kuntań waddhitha bhó," iti·
Chásletuń tań nasakkhinsu kuntań rájádhikáriká, gandhámalilíhi pújesuń rájasénà samágatá.
Rájá máhantań achchhírań diswá tań haṭṭhamánasó, widháya tattha árakkhań, pawisitwá purań. Tató.
Kuntań parikkhipápetwá chétiyań tattha kárayi, thúpań parikkhipápetwá wiháráncha akárayi,
Tíhiwassélhi niṭṭhási wiháró só narissaró ; sańghań sannipatési wiháramaháḱáraṇá.
Bhikkhúnań satasahassáni tada bhikkhuniyó, pana nawutincha sahassáni abhawińsu samágatá.
Tasmiń samágamé sańghań idamáha mahípati : " Sańghań, bhanté, wissaritwá, bhunjímaríchawaṭṭhikań."
" Tassa tań daṇḍakammań mé bhawatúti akárayiń, sachétiyań marichawaṭṭhin wiháráń sumaṇóharań :"
Patigaṇhátu tań sańghó," iti. Só dakkhiṇódakań pátetwá bhikkhusańghassa wihárań sumaṇó adá.
Wiháré tań samantácha mahantań maṇḍapań subhań káretwá, tattha sanghassa mahádánań pawattayi.
Pádé patiṭṭhapetwápi jalé, Abhayawápiyá, kató só maṇḍapó ási : sésókásé katáwaká ?
Satthádhań annapáṇadiń datwána mańujádhipó adá sámanakań sabbhań parikkhárań mahárahań.
Ahu sata sahassagghó parikkhárósi áditó ; anté sahassagghanakó ; sabbań sańghówa tań labhi.
Yuddhédánécha súréna súriná, ratanattayé, pasannámalachitténa, sásanujjótanatthiná,

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The mahárája, together with his suite (thus undressed), having sported about (in the Tissa tank); in the afternoon, he said, " Let us depart: my men, take up the sceptre." The royal suite, however, were not able to move the said sceptre. Attended by all the guards who accompanied the monarch, they made offerings thereto, of garlands of fragrant flowers.

The rája witnessing this great miracle, delighted thereat, posting a guard round the spot (to which the sceptre was fixed), returned to the capital. Thereafter, he inclosed the sceptre in a chétiyo, and encompassed that dágoba with a wiháro.

In three years that wiháro was completed, and the monarch invited the priesthood to a great festival. Those who assembled on that occasion, of priests, were in number one hundred thousand; and there were ninety thousand priestesses. In that assembly, the ruler of the land thus addressed the priesthood: " Lords! forgetting the priesthood, I have (in violation of a vow) ate a chilly: for that act, this infliction is visited on me. (In expiation thereof) I have constructed this delightful wiháro, together with its chétiyo: may the priesthood vouchsafe to accept the same." Having made this address, relieved in mind, pouring the water of donation on the hand of the priesthood, he bestowed this wiháro on them. Having caused a superb banqueting hall to be erected around that wiháro, he there celebrated a great festival of alms-offering to the priesthood. The hall thus erected, on one side reached the Abhaya tank:—who will undertake to describe the (dimensions of the) other sides? For seven days having provided food and beverage, he then bestowed every description of sacerdotal equipments of the most costly kind. The first offering of sacerdotal equipments was worth one hundred thousand, and the last a thousand pieces. The priesthood exclusively obtained all these.

Independently of the incalculable amount of treasures expended, commencing with the construction of the thúpo, and terminating with the alms-festival, in making offerings to the

Raññá kataṇṇuná téna thúpakárá pandditó, wihåramahantantáni pújetuń ratanattayań,
Parichchattadhandnettha anagghdni wimunchiya, sésáni honti ékáya únawisati kóṭiyó.
Bhóyá dasaddhiwidhadósawidúsitápi paññdwisésasahitéhi janéhi pattdhontéwa, panchaguṇayóga-gahitasárá: ichchassa sáragahaṇé matimá ghaṭeyyáti

Sujanappasádasańwégattáyakaté Mahåwańsé "Marichawaṭṭiwihåramahó," námachhabbísatimó parichchhédó.

SATTAWISATIMO PARICHCHHEDO.

Tató rájá wichintési wissutań sussutan sutań, mahápuñño sadá puṇṇo paññáya, katanichchhayo.
Dípappasádakó thérò rájinó ayiyakassaché éwań kirdha "Nattá té, Duṭṭhagámaṇi bhúpati,"
"Mahápañño mahádthúpań, Soṇṇamáliń manóramań, wisań katthasatań uchchań kárissati anágaté:"
"Puṇó upósathágárań nánárátanamaṇḍitań nawabhúmań kariwána Lóhapásádamémwacha."
Iti chintiya bhúmindó likhitwéwań, ṭhapápitań pékkhápénto rájagahé ṭhitań éwa karaṇḍaké.

"ratanattaya;" the rest of the wealth (laid out) on this spot, by this monarch,—who was as indefatigable in war as in acts of charity, sincerely attached to the "ratanattaya," endowed with purity of mind, and wise in the application of his means,—amounted to nineteen kótis.

If by men endowed with wisdom the five evils (loss by confiscation, by robbery, by water, by fire, and by the animal creation) attendant on the acquisition of wealth were thoroughly understood, they would thereby realize the five rewards of virtue, (love of mankind, good-will of pious men, character for piety, lay-sanctity, and regeneration in the Déwalóka heavens). The wise man therefore ought to secure to himself the treasure of this knowledge.

The twenty sixth chapter in the Mahåwanso, entitled, "the festival of offerings at the Marichawatti wiháro," composed equally for the delight and affliction of righteous men.

CHAP. XXVII.

Subsequently (to the construction of the Marichawatti wiháro and chétiyo) this monarch, who was endowed with superlative good fortune, and with wisdom as well as beneficence, was meditating on a tradition which originated (with Mahindo), and had been perpetuated to his time (from generation to generation) without interruption.

The théro (Mahindo), who had shed the light of religion on this land, had thus prophesied (to Déwánanpíyatisso) the ancestor of the king: "Thy descendant, Dutthagámini, a most fortunate prince, will hereafter build the great splendid thúpo Sonnamáli (Ruanwelli), in height one hundred and twenty cubits; as well as the Lóhapásádo, to serve as an "upósathó hall," embellished in every possible manner, and having nine stories.

Sowaṇṇapaṭṭań laddhána lékhań tattha awáchayi: "Chhchattálísa satań wassań atikkamma anágatė."
"Kákawaṇṇasutó. Duṭṭhagámaṇi manujádhipó idańchidancha ėwańcha kárėssatiti" wáchitań.
Sutwá haṭṭhó udámetwá appóṭhési mahípati; tató pátówa gantwána Mahámėghawanań subhań,
Sannipátań kárayitwá bhikkhusańghassa abrawi; "Wimánatulyań pásádań kárayissámi wó ahań."
"Dibbań wimánań pésetwa tulyań lékhań dadátha mė." Bhikkhusańghó wisajjési aṭṭhakhíṇásawė tahiń.
Kassapmuniṇó kálė Asókó náma bráhmaṇo aṭṭha salákabhattáni sańghassa parinámiya,
Bhiraṇiń náma dásiń só "nichchandėhíti;" abrawi: datwá sá táni sakkachchań yáwajíwań tato chutá;
Akásaṭṭha wimánamhi nibbatti, ruchirė subhė achchharánań sahassėna sádási pariwáritá.
Tassa ratanapásádó dwádasa yójanuggató, yójanánań parikkhépó chattálísancha aḍḍhacha.
Kúṭágárá sahassėna, maṇḍhitó nawabhúmikó, sahassa gabbhasampannó, rájamánó chatummukhó,
Sahassa sańkha sańwutti síhapajaranettawá, sakińkiniká jáláyań sajjitó wėdihdyacha.
Ambalaṭṭhiká pásádó tassa majjhė ṭhito ahu, samantató dissamánó paggahíta dhajakuló.
Tė Táwatińsań gachchhantá, diswá théra tamėwa, tė hingulíná tadá lékhań lėkhayitwá paṭṭhė tató,
Niwattitwána, ágantwá paṭṭhań sańghassa dassayuń. Sańghó paṭṭhań gahetwá tań páhėsi rájasantikań.

The monarch (Dutthagámini) reflecting (on this tradition), and searching for a record thereof, stated to have been deposited in the palace; and by that (search) finding in a vase an inscribed golden plate, he thereon read as follows: "Hereafter, at the termination of one hundred and fifty six years, the monarch Dutthagámini, son of Kákawano, will construct such and such edifices in such and such manner." The delighted monarch overjoyed at hearing this (inscription) read, clapped his hands; and early on the following morning repairing to the magnificent Mahamégho garden, and convening the priesthood, thus addressed them: "I will build for you a palace like unto that of the déwos: send to the world of the déwos, and procure for me a plan of their palace." Accordingly they dispatched thither eight priests, all sanctified characters.

In the time of the divine sage Kassapo, a certain bráhman named Asóko had made a vow, that he would give daily alms sufficient for eight priests. He said to his slave-woman, named Bhirani, "Provide them always." She, during the whole course of her life, zealously providing them; thereafter dying, was born again in a superb and delightful residence in the (Chatunmahárájika) heavens, surrounded always by a heavenly host of a thousand attendants. Her enchanting golden palace was in length twelve yójanas, and in circumference forty eight yójanas; having nine stories, provided with a thousand apartments and a thousand dormitories. It had four faces, each having in number a thousand windows, like so many eyes; and the eves of the roof were decorated with a fringe tickling (with gems). In the centre of this palace was situated the Ambalattika hall, decorated with a profusion of banners all around.

The aforesaid eight théros, in their way to the Táwatinsa heavens, seeing this palace, immediately made a drawing of it on a leaf with a vermilion pencil; and returning from thence, presented the drawing to the priesthood, who sent it to the court of the

Tań diswá sumanó rájá ágamma rámamuttamań álekhatulyań kárési Lóhapásádamuttamań.
Kammárambhanakáléwa chatudwáramhi chágawá atthattha sata sahassáni hirańńáni thapápayi.
Putasahassawatthâni dwárè dwárè thapápayi, gulatélasakkharamadhúpurachanéka chátiyó.
Amúlakań kammamèttha nakátabbánti sabhásiya, agghápetwá katań kammań, tèsań múlamadápayi.
Hatthasatań hatthasatan ási ekékapassató; uchchato tattakóyèwá, pásádóhi chatummukhó.
Tasmiń pasádasetthasmiń ahèsuń nawabhúmiyó; ekékissá bhúmiyácha kútágárasatánicha;
Kútágáráni sabbáni sajjhutá khachitánahuń; pawálawédikà tèsań nánáratanabhúsitá,
Nánáratanachittáni tásań padumakánicha; sajjhukińkinikápanti parikkhittáwa tá ahu.
Sahassań tattha pásádè gabbhá asuń, susańkhatá nánáratanakhachitá sihapańjara nettawá.
Naríwáhana yánantu sutwá Wessawanassa, só tadákáramakárési majjhè ratanamańdapań,
Sihawiyagghádirúpèhi déwatárúpakèhicha ahu, ratanamayèhisa thambhèhicha wibhúsitó.
Muttajála parikkhèpó mańdapantó samantató, pawálawédiká chèttha pubbè wuttawidhá ahu.
Sattaratana chittassa wèmajjhèmańdapassatu, ruchiró dantapallańkó rammó phalakasántharó.
Dantamayápassayettha, suwańńamaya súriyó, sajjhumayó chandimácha, tárácha muttakámayá.

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king. The monarch on examining the same, delighted therewith, repairing to the celebrated garden (Mahámégho), according to the plan of that renowned palace, constructed the pre-eminent Lóhapásádo.

The munificent rája at the very commencement of the undertaking deposited at each of the four gates eight lacs (to remunerate the workmen). He deposited also at each gate, severally, a thousand suits of clothing, as well as vessels filled with sugar, buffalo butter, palm sugar, and honey; and announced that on this occasion it was not fitting to exact unpaid labor: placing therefore high value on the work performed, he paid (the workmen) with money. This quadrangular palace was one hundred cubits long on each of its sides, and the same in height. In this supreme palace there were nine stories, and in each of them one hundred apartments. All these apartments were highly embellished; they had festoons of beads, resplendent (like) gems. The flower-ornaments appertaining thereto were also set with gems, and the tinkling festoons were of gold. In that palace there were a thousand dormitories having windows with ornaments (like unto) jewels, which were bright as eyes.

Having heard of the beauty of the conveyance used by the females attached to the déwo Wessawano, he (Dutthagámini) caused a gilt hall to be constructed in the middle of the palace in the form (of that conveyance). The hall was supported on golden pillars, representing lions and other animals, as well as the déwatás. At the extremity of this hall, it was ornamented with festoons of pearls, and all around with beads as before described.

Exactly in the centre of this palace, which was adorned with (all) the seven treasures, there was a beautiful and enchanting ivory throne, floored with boards. On one side (of this throne formed) exclusively of ivory, there was the emblem of the sun in gold; on another, the moon in silver; and (on the third), the stars in pearls. From the

Nánáratana padumáni tattha tattha, yathá rahań, játakánicha tatthéwa ásuń sówaṇṇalatantaré.
Mahagghapachchattharaṇé pallańkéti manóramé, manóharási ṭhapitá ruchirá dantawíjáni.
Pawálapádukań tattha phalikamha patiṭṭhitań, setachchhattań sajjudaṇḍań pallańkoparisóbhatha.
Sattaratanamayá nettha aṭṭhamangalikánicha; chatuppadánań panticha manimuttantará ahu.
Rajatancha ghaṇṭhánań panti chhantantalambiká: pásádachhattapallańká maṇḍapásuń anagghiká.
Mahagghan pańńápápési manchapiṭhań yathárahań tathéwa bhummattharaṇań kambalancha mahárahań.
Acháma kumbhi sowaṇṇa uluńkócha ahú; tahiń pásáda paribhógésu sesésucha katháwaká?
Chárupákárapariwáró só chhatudwárakoṭṭhakó pásádó lańkató sóhi Táwatińsásabhá wiya.
Tambalóhiṭhikáhésó pásádó chhádditó ahu: Lóhapásádawóháró téna tassa ajáyatha.
Niṭṭhité Lóhapásádó só sańgha sannipátayi rájá sanghésannipaticha Marichawaṭṭimahéwiya.
Puthujjanáwa aṭṭhańsu tahiń paṭhama bhúmiyań: tépiṭaká dutiyáya: Sótápattádayópana
Ekékéyécha aṭṭhańsu tatiyádisu bhumisu; arahantocha aṭṭhańsu uddhań chhatusu bhúmisu.

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golden corners or streaks, in various places as most suitable in that hall, bunches of flowers, made of various gems, were (suspended). On this most enchanting throne, covered with a cloth of inestimable value, an ivory fan* of exquisite beauty was placed. On the footstool (of the throne), a pair of slippers ornamented with beads, and above the throne the white canopy or parasol of dominion, mounted with a silver handle, glittered. The eight "mangalika" thereof (of the canopy) were like unto the seven treasures, and amidst the gems and pearls were rows of figures of quadrupeds; at the points of the canopy were suspended a row of silver bells. The edifice, the canopy, the throne, and the (inner) hall were all most superb.

The king caused it to be provided suitably with couches and chairs of great value; and in like manner with carpets of woollen fabric: even the ladle (usually made of a cocoanut shell) of the rice boiler was of gold. Who shall describe the other articles used in that palace? This edifice surrounded with a highly polished wall, and having four embattled gates, shone forth like the (Wéjaanta) palace in the Táwatinsa heavens. This building was covered with brazen titles; hence it acquired the appellation of the "brazen palace."

At the completion of this palace the rája assembled the priesthood. They attended accordingly, as in the instance of the Marichawatti festival. There, on the first floor, the "pathujjana" priests (who had not attained the state of sanctification) exclusively arranged themselves. On the second floor, the priests who had acquired the knowledge of the "tépitaka." On the three succeeding floors, commencing with the third, those arranged themselves who had acquired the several grades of sanctity, commencing with the "sotápatti." On the four highest floors, the "arahat" priests stationed themselves.

* The fan borne by the Buddhist priests; which, till very recently, has been bestowed in Ceylon on the appointment of a chief priest, as the official emblem of his office.

*Sanghassadatwá pásádań dakkhindmbupurassarań, rájá datwá mahádánań sattáhań pubbakańwiya,
Pasádamha wattáni mahácháginа rájiná anagghání ṭhapetwana ahésuń tińsakóṭiyó.
Nissáré dhananichayé, wisésań sárań yé dánań pariganhayanti sádhupańńá, té dánań wipulam pítachittá-
sangá, yattánań hitaparamá, dadanti, íwanti.*

Sujanappasádasańwégatthaya katé Maháwańsé "*Lóhapásádamahó*" *náma sattawísatimó parichchhédó.*

ATTAWISATIMO PARICHCHHEDO.

*Tató só satasahassań wissajjetwá mahípati kárápési mahábodhipújań suláramuttamań.
Tatópurań pawisantó thúpaṭṭhánė niwésitań passitwána siláyúpań saritwá pubbakań sutiń.
"Káressámi mahá thúpań" iti haṭṭhó. Mahátalań áruyiha rattiń bhunjitwá, sayitó iti chintayi,
"Damilé maddamánéna lókóyań pílito; mayá nasakká balimubbarituń: tań wajjiya baliń ahań,
"Kárayantó mahá thúpań, kathań dhamména iṭṭhiká uppádessámi?" ichchéwan chintayantassa chintitań,
Chhattamhi déwatá jáni: tató kóláhalań ahú déwesu. Natwá tań Sakkó Wissakammań tamabruwi*

The rája having bestowed this palace on the priesthood, pouring the water of donation on their right hand; and, according to the former procedure, having kept up an alms-festival of seven days, independent of the cost of the invaluable articles provided for this palace-festival, the expenditure incurred by this munificent monarch amounted to thirty kótis.

Some truly wise men, even from perishable and unprofitable wealth derive (the rewards of) imperishable and profitable charity. By setting aside the pride of wealth, and seeking their own spiritual welfare, they bestow like unto him (Dutthagámini) largely in charity.

The twenty seventh chapter in the Maháwanso, entitled, "the festival of the Lóhapasádo," composed equally for the delight and affliction of righteous men.

CHAP. XXVIII.

Thereafter, this monarch caused a splendid and magnificent festival of offerings to the bo-tree to be celebrated, expending a sum of one hundred thousand.

Subsequently, while residing in this capital, noticing the stone pillar planted on the (intended) site of the (Ruanwelli) thúpo, and recurring to the former tradition, delighted with the thought, he said: "I will construct the great thúpo." Reascending his upstair palace, and having partaken his evening repast, reclining on his bed he thus meditated: "The inhabitants of this land are still suffering from the war waged for the subjection of the damilos: it is not fitting to exact compulsory labor; but in abandoning the exercise of that power, how shall I, who am about to build the great thúpo, procure bricks without committing any such oppression?" The tutelar deity who guarded the canopy of dominion knew the thought of the personage who was thus meditating. Thereupon a discussion arose among the déwos. Sakko obtaining a knowledge thereof, thus addressed himself to

"Iṭṭhakatthaṅ chétiyassa rájá chintési Gámaṇi: gantwá purdyójanamhi gambhíra nadíyantiké,
"Mápési iṭṭhakantattha" iti. Sakkéna bhásito Wissakammo idhágamma mápési tattha iṭṭhiká.
Pabháté luddakó tattha sunakhéhi wanaṅ agá, gódhárúpéna dassési luddakan bhummadéwatá.
Luddó taṅ anubandhantó, gantwá diswána iṭṭhaká, antarahitáya gódháya itichintési só tahiṅ.
"Kárétu kámókira nó maháthúpaṅ mahipati, upáyanamidaṅ tassa" iti gantwá niwédayi.
Tassa taṅ wachanaṅ sutwá piyaṅ janahitappiyó, rájá kárési sakkáraṅ mahattaṅ tuṭṭhamánasó.
Purápubbuttaré disé yójanattaya matthaké Achárawiṭṭhigámamhi solasakarisé talé,
Sowaṇṇabíjá túṭṭhinsu wiwidháni pamánató widatthukkaṭṭhamánáni angulikáni heṭṭható.
Suwaṇṇapuṇṇantaṅ bhúmiṅ diswá taṅ gámawásiká suwaṇṇapátiṅ ádáya gantwá raññó niwédayuṅ.
Purá páchínapassamhi sattáyójana matthaké gangápáré Tambapiṭṭhé tambalóhaṅ samuṭṭhahi.
Taṅ gámiká tambalóhaṅ bíjamádáya pátiyá rájánamupasaṅkamma tamatthancha niwédayuṅ.
Pubbadakkhinadésamhi purató chatuyójané Sumanawápigámamhi uṭṭhahiṅsu maṇí bahú.
Uppalakuruwindéhi missakéniwa Gámiká ádáya pátiyá ewa gantwá raññó nuwédayuṅ.

Wissakammo: "The rája Gámini is meditating about the bricks for the chétiyo. Repairing to the bank of the deep river (Kadambo) a yójana from the capital, there do thou cause bricks to be produced." Wissakammo, who had been thus enjoined by Sakko, proceeding thither caused bricks to be produced.

In the morning a huntsman repaired with his dogs to the wilderness in that neighbourhood. The déwatá of that spot presented himself to the huntsman in the form of a "gódho." The sportsman chasing the "gódho" came upon, and saw the bricks; and from the circumstance of the "gódho" vanishing, he there thus thought: "Our sovereign is desirous of constructing the great thúpo, this is a (miraculous) offering to him." Hastening (to the king) he reported the same. Hearing this agreeable report of the huntsman, the overjoyed monarch, delighting in acts of benevolence towards his people, conferred on him great favors.

In a village named Achárawattigámo, situated three yójanas to the north east of the capital, on a space of ground sixteen karissa in extent, golden sprouts of various descriptions sprung up, in height one span, (with a root) one inch under ground. The villagers discovering this ground covered with gold, taking a cupful of this gold and repairing to the king, reported (the circumstance).

At the distance of seven yójanas, in the south east direction from the capital, on the bank of the river (Maháwelliganga) in the Tambapitto division, a brazen metal rose to the surface. The villagers taking a cupful of these brazen sprouts, and repairing to the rája, reported the circumstance.

In the south east direction from the capital, at the village Sumanawápi, distant four yójanas, a quantity of gems rose to the surface; among which there were intermingled the cinnamon stone and sapphire. The villagers taking the same in a cup, and repairing to the rája, reported the circumstance.

Purató dakkhiṇópassé aṭṭhayójanamatthaké Ambalatthikolalénamhi rajatań uppajjatha.
Nagaráwánijo ékó ádáya sakáṭé bahu, Malayá singiwéráḍiń ánétuń Malayań gató ;
Lénassa awidúramhi sakaṭáni ṭhapápiya, patódaddárunichchhantó árulhó tań mahindharań,
Cháṭippamánékapakkań pakkabhárṇya námitań diswá panasayaṭṭhincha pásáṇatthancha tań phalań,
Wanṭétań wásiyá chhetwá "dassámaggantí" chitiyá ; kálań ghósési saddháya. Chattárónásawágamuń.
Haṭṭhó só těbhiwádetwá, nisídápiya sádaró, wásiyá wanṭasámantá tachań chhetwá apassayań.
Muṇchitwá wáṭapuṇṇantań yúsanpattéhi dáliya, chattáró yúsapúré té patté té samadási só.
Té tań gahetwá pakkámuń. Kálan ghósési só puna, aññé khíṇásawé théré chattáró tattha ágamuń.
Tésan patté gahétwá só panasamenjébhi púriya, adási tésań : pakkámuń tayó ; éko napakkami.
Rajatassa padassétuń óróhitwa tatóhi só, nisajjá lénasannamhi támiñjá paribhuñjatha.
Sésáminjá wanijópi bhuñjitwá yáwadatthakań bhaṇḍikáyán gahetwána sésá thérapadánugó ;
Gantwána thérampassitwá wéyyáwachchhakamakásicha : thérócha lénadwáréna tassamaggań amápayi.
Théraň wandiya, só téna gachchhantó lénamaddasa lénadwáramhi thatwána passitwá rajatampi só,
Wásiyá áhanitwána rajatanti wijániya ; gahetwékań sajjhupiṇḍań gantwána sakaṭantikań,

Eight yójanas to the southward of the town, in a cave called Ambalattikólo, silver was produced. A certain merchant of the capital, who was proceeding to the Malayá division to procure saffron and ginger in the said Malayá division, taking many carts with him, wishing to get a switch, stopping his carts in the neighbourhood of this cave, ascended a hill. Observing a fruit of the size of a "cháti" attached to a branch of a jack tree, which fruit was bending with its weight, and resting on a rock; severing the same (from the branch) with an adze, at the stalk of the fruit, and saying to himself, "This is precious: I must give it (to the priesthood);" in the fervor of his devotion, he set up the call of refection. Four sanctified priests presented themselves. This delighted and devoted person, bowing down to them and causing them to be seated, with his adze paring all round the point at which the stalk adhered to the fruit, so that no skin was perceptible, and pulling out (that stalk) he poured into their dishes the juice with which (the cavity of) the stalk was filled. The four brimming dishes of jack fruit juice he presented to them. They accepting the same, departed. And (the merchant again) shouted out the call of refection; and four other sanctified characters presented themselves there. Receiving their dishes also from them, he filled them with the pods of the jack fruit. Three of them departed: one remained. This particular (priest) in order that he might point out the silver to him, seating himself at the mouth of the cave partook of the jack pods. The merchant having ate as much of the rest of the pods as he wished, taking the residue in a jar, he followed the footsteps of the priest. Having reached this spot, he beheld the théro there, and showed him the usual attentions; and the théro pointed out to him the path to the entrance of the cave. (The merchant) bowing down to the théro, and proceeding by that (path) discovered the cave. Stopping at the mouth of the cave, he perceived the silver. By chopping it with his adze, he satisfied himself that it was silver. Taking a handful of the silver and hasting to the carts, and

Sakaṭáni thapápetwá, sajjhúpiṇḍantamádiya, lahuṅ Anurádhapuraṅ ágamma warawánijó,
Dassetwá rajataṅ raṅṅo tamatthampi niwédayi. Púrató pachchhimé passé, panchayójanamatthaké,
Urúwélapattané muttá mahámalakamattiyó pawálantarikásaddhiṅ samuddá thalamokkamuṅ,
Kéwaṭṭhá tá sapekkhitwá ráśiṅ katwána ékató, pátiyá anayitwána muttá sahapáwálakaṅ.
Rájánamupasaṅkamma tamatthampi niwédayuṅ. Purató uttarépassé satta yójana matthaké,
Péliwápilagámassa wápiṅ pakkhantakandaré jayiṅsu wálukápiṭṭhé chattáró uttamá mani nisadápotappamá-ná ummápupphani bhásubhá.
Té diswá sunakhóluddó ágantwá rájasantikaṅ "éwarúpámaṇi diṭṭhámayá"; iti niwédayi.
Iṭṭhakádíni etání mahápuṇṇó mahámatí maháthupatthamuppanná nassóti tadahéwa só.
Yathánurupasakkáraṅ tésaṅ katwá sumánasó été rakkhité katwá sabbáni áharápayi.
Khédampikáyajapasayha machintayitwá, puṅṅaṅ pasannamanasópachitaṅhi éwaṅ; sádhéti sádhanasatáni sukhá karáni: tasmá pasánnasówa karéyya puṅṅanti.

Sujanappasádasaṅwégatthaya katé Maháwaṅsé "Maháthupaṅsádhanalábhó," náma aṭṭhawisatimó parichchhédó

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leaving his carts there, this eminent merchant conveying this handful of silver, quickly repairing to Anurádhapura, and exhibiting it to the rája, explained the particulars.

To the westward of the capital, at the distance of five yójanas, at the Urúwélapattano, pearls of the size of "nelli" fruit, together with coral beads, rose to the shores from the ocean. Some fishermen seeing these, gathering them into one heap, and taking (some of) the pearls and coral in a dish, and repairing to the king, reported the event to him.

To the northward of the capital, at the distance of seven yójanas, in the stream flowing through the broken embankment of the tank of Péliwápigámo, four superb gems, in size a span and four inches, and of the color of the ummá flower, were produced. A huntsman discovering these, repairing to the court reported, "Such and such gems have been discovered by me."

It was on the same day that this most fortunate monarch heard of the manifestation of these bricks and other treasures, to be used in the construction of the Mahá thúpo. The overjoyed (king) conferred favors on those persons (who brought the news of these miraculous productions), as in the former instance (to the huntsman); and maintaining them under the royal protection, caused all these things to be brought (to the capital).

Thus, he who delights in the accumulation of deeds of piety, not being deterred by the apprehension of its being attended by intolerable personal sacrifices, readily finds a hundred sources of wealth. From this (example) the really religious man should devote himself to (deeds of) piety.

The twenty eighth chapter in the Mahawanso, entitled, "the acquirement of the materials for the construction of the Mahá thúpó," composed equally for the delight and affliction of righteous men.

EKUNATINSATIMO PARICHCHHEDO.

Ewań samatti sambhárí wisákhí puṇṇamásiyań patti, wisákha nakkhatti, Mahathúpatthamárabhi.
Háretwána tahiń yúpań, thúpaṭṭhánamakhánayi, satahatthi mahípálo thira kátumanékadhá,
Yódhéhi dharápetwá guḷahásánaké tahiń, kuṭéhi dhaṇḍpetwá pásáṇé, chuṇṇité atha,
Chammáwanaddhapádéhi maháhatthíhi maddiyi, bhúmiyáthirábháwatthá, atthánatthawichakkhaṇó,
Ákásagangá patitaṭṭháne Satatatintaké mattiká sukhumá tattha samantá tińsayojané ;
"Nawanítá" mattiká tésa sukhumattápawuchchati : khíṇásawá sámaṇérá mattikań áharuń tató.
Mattiká attharápési tattha pásáṇákoṭṭhimé ; iṭṭhaháká attharápési mattikópari issaró.
Tassópari ; kharań suddhań kuruwindań tatópári : tassópari ayójálań ; maru ontu tato parań.
Áhaṭań sámaṇéréhi Himawanta sugandhakań, santharápési bhumindo paḷikanta tatópari.
Siláyó santharápési phalikásantharópari ; sabbatthamattiká kichché nawanítawhayá ahu.
Níyósína kapitthassa sannírena rasodaké aṭṭhańgulań bahalató lohapaddhań silópari,
Manósiláya tilatélasanti táya tatópari sattangulań sajjhupaddhań santharési ratthésabhó.

CHAP. XXIX.

Thus the collection of the materials being completed, (Dutthagámini) on the full moon day of the month of "wesákho," and under the constellation "wesákho," commenced the Mahá thúpo.

The protector of the land, removing the stone pillar (which bore the inscription); and in order that (the structure) might endure for ages, excavated by various expedients a foundation for the thúpo there, one hundred cubits deep.

This monarch, who could discriminate possibilities from impossibilities, causing by means of his soldiers (literally giants) round stones to be brought, had them well beaten down with pounders; and on the said stones being pounded down accordingly, to ensure greater durability to the foundation, he caused (that layer of stones) to be trampled by enormous elephants, whose feet were protected in leathern cases.

At Satatatintako,—the spot where the aerial river (flowing out of the Anótatthó lake) descends, spreading the spray of its cataract over a space of thirty yójanas in extent,—there the clay is of the finest description: the same being thus exquisitely fine, it is called the "náwaníta" clay. This clay, sanctified sámanéro priests (by their supernatural powers) brought from thence. The monarch spread this clay there, on the layer of stones trod down (by elephants); and over this clay he laid the bricks; over them a coat of astringent cement; over that, a layer of "kuruwinda" stones; over that, a plate of iron; on the top of that, the ruler of the land spread the incense of the déwos, brought by the sámanéros from Himawanto; over that layer of "phalika" stone, he laid a course of common stones. In every part of the work the clay used was that which is called the "náwaníta." Above the layer of common stones, he laid a plate of brass eight inches thick, embedded in a cement made of the gum of the "kapittho" tree, diluted in the water of the small red cocoanut. Over that, the lord of chariots laid a plate of silver seven inches thick, cemented in vermilion paint, mixed in the "ṭila" oil.

Mahâthúpatiṭṭhâna ṭhâné éwań mahípati kâretwâ parikkammâni wippassanne chétasâ,
Asálhi sukkapakkhassa diwasamhi chatuddasé, kâretwâ bhikkhusańghassa sannipâtamidań wadi.
'Mahâchétiyamatthâya, bhaddantâ, mangaliṭṭhakań patiṭṭhâpessań swé ettha: sábbó sańghó samétu nó."
Buddhapujapayógéna mahâjanahitatthikó;" Mahâjanó pósathiko gandhamâlâdi gaṇhiya,"
"Mahâthupa patiṭṭhânań yâtu suwé" iti. Chétiyaṭṭhânabhusayâ amachchécha niyójayi.
Anápité narindéna Munínó piyagárawá anékéhi pakâréhi tataṭṭhânamalankaruń.
Naggarań sakalanchéwa magganchéwa idhâgatań anékéhi pakâréhi alankâriya bhupati.
Pubhâtécha chatuddwâré naggarassa ṭhapâpayi nahapité nahâpakéchéwa kappakécha bahu tathâ.
Watthâcha gandhamâlâcha annâni madhurânicha mahâjanatthań bhumindó mahâjanahitérató.
Paṭiyattâni etâni sâdayitwâ yathâruchiń pórâjânapadâchéwa thupaṭṭhânamupâgamuń.
Sumaṇḍhitéhi nékéhi ṭhânantarawidhânató ârakkhitó amachchéhi yathâṭhânań mahípati.
Sumaṇḍetâhi nékéhi déwakaṇṇupamâhicha nâṭakéhi paribbulhó sumaṇḍitâpasâdhitó;
Chattâlisasahasséhi naréhi pariwârító nânâ turiya sańghuṭṭhâ déwarâjawilâsawâ,
Mahâthúpapatiṭṭhânań ṭhânâṭhânawichakkhaṇó aparaṇhé upâganji, nandayantó mahâjanań.

The monarch, in his zealous devotion to the cause of religion, having made these preparatory arrangements at the spot where the Mahá thúpo was to be built; on the fourteenth day of the bright half of the month "asala," causing the priesthood to be assembled, thus addressed them: "Revered lords! initiative of the construction of the great chétiyo, I shall tomorrow lay the festival-brick of the edifice: let all our priesthood assemble there." This sovereign, ever mindful of the welfare of the people, further proclaimed: "Let all my pious subjects, provided with buddhistical offerings, and bringing fragrant flowers and other oblations, repair tomorrow to the site of the Mahá thúpo."

He ordered his ministers (Wésakho and Siridéwo) to decorate the place at which the chétiyo (was in progress of construction). Those who were thus enjoined by the monarch, in their devotion and veneration for the divine sage (Buddho), ornamented that place in every possible way. The ruler of the land (by instructions to other parties) had the whole capital, and the road leading hither, similarly decorated.

The ruler of the land, ever mindful of the welfare of the people, for the accommodation of the populace, provided, at the four gates of the city, numerous baths, barbers, and dressers; as well as clothing, garlands of fragrant flowers, and savory provisions. The inhabitants of the capital, as well as of the provinces, preparing according to their respective means tributes of these kinds, repaired to the thúpo.

The dispenser of state honors, guarded by his officers of state decked in all the insignia of their full dress, himself captivating by the splendor of his royal equipment, surrounded by a throng of dancing and singing women—rivalling in beauty the celestial virgins—decorated in their various embellishments; attended by forty thousand men; accompanied by a full band of all descriptions of musicians; thus gratifying the populace, this monarch in the afternoon, as he knew the sacred from the places that were not sacred, repaired to

Aṭṭhuttarasahassań só sáṭakáni ṭhapiya, puṭabaddháni majjhamhi chatupassé tatópana.
Watthání rásiń kárési anékáni mahípati madhusappiguládícha mangalatthań ṭhapápayi.
Nánádésápi áganjuń bahawó bhikkhawó idha: idhadípaṭṭhasańghassa kákathá wa ighágamé?
Thirásíti sahassáni bhikkhu ádáya ágamá Rájágahassa sámantá Indaguttó mahágaṇí.
Sahassán Isipataná bhikkhunań dwádasádiya Dhammaséno mahátthéro chétiyaṭṭhánamágamá.
Saṭṭhiń bhikkhusahassáni ádáya iddhamágama Piyadassi mahátthéro Jetárámawiháratό.
Wésálimaháwanató thérόru Buddharakkhitó aṭṭhárasasahassáni bhikkhuádáya ágama.
Kósambighósitárámó thérόru Dhammarakkhitó tińsa bhikkhusahassáni ádáya idhamágamá.
Ádáya Ujjéniyań théro Dikkhinágiritó yati chattárísahassáni ágόru Dhammarakkhitó.
Bhikkhunań satasahassánań saṭṭhisahassáni chádiya Pupphapuré Sókáramá thero Mittinnanámakó.
Duwé satasahassáni sahassáni asíticha bhikkhu gahetwánuttiṇṇo théro Kasmíramaṇḍalé.
Chattárisatasahassáni sahassánicha saṭṭhicha bhikkhu Pallawabhoggamhá Mahádéwo mahámati.
Yónanaggarálasanna Yónamahádhammarakkhitó théro tińsasahassáni bhikkhu ádáya ágamá.
Winjhátawiwattáníyá sénásanútu Uttaro théro saṭṭhisahassáni bhikkhu ádáya ágamá.
Chittaguttó mahátthéró Bodhimaṇḍawiháratό tińsa bhikkhusahassáni ádiyitwá idhágamá.

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the site before-mentioned of the Mahá thúpo, as if he had himself been (Sakko) the king of déwos. The king moreover deposited in the centre and at the four corners (of the thúpo) a thousand, plus eight, bundles of made-up clothing. The various descriptions of cloths (not made up) the sovereign deposited in a heap; and for the celebration of the festival, he caused to be collected there honey, clarified butter, sugar, and the other requisites.

From various foreign countries many priests repaired hither. Who will be able to render an account of the priests of the island who assembled here? The profound teacher Indagutto, a sojourner in the vicinity of Rájagaha, attended, accompanied by eight thousand théros. The mahá théro Dhammaséno, bringing with him twelve thousand from the fraternity of the Isipattana temple (near Báránesi), repaired to the site of the thúpo. The maha théro Piyadassi from the Jéto wiháro (near Sáwatthipura) attended, bringing with him sixty thousand priests. The théro Baddharakkhito attended from the Mahawanno wiharó of Wesáli, bringing eighteen thousand priests. The chief théro Dhammarakkhito, attended from the Ghosítá temple of Kósambiá, bringing thirty thousand priests with him. The chief théro Dhammarakkhito, bringing forty thousand disciples from Dakkhinágiri temple of Ujjéni, also attended. The théro named Mittinno, bringing sixty thousand priests from his fraternity of one hundred thousand at the Asóko temple at Pupphapura. The théro Rettinno, bringing from the Kasmíra country two hundred and eighty thousand priests. The great sage Mahadéwo with fourteen lacs and sixty thousand priests from Pallawabhágo; and Maha Dhammarakkito, théro of Yóna, accompanied by thirty thousand priests from the vicinity of Alasaddá, the capital of the Yóna country, attended. The théro Uttaro attended, accompanied by sixty thousand priests from the Uttanía temple in the wilderness of Winjhá. The maha théro Chittagutto repaired hither, attended by thirty thousand priests from the Bódhimando. The maha théro Chandagutto

Chandaguttó mahátheró Wanawásapadésató ágásitisahassáni ádiyetwá yáti idha.
Súriyaguttó maháthéro Kelásamaháwiháratô chhannawatisahassani bhikkhu ádáya ágamá.
Bhikkhúnań dípawásinań ágatánancha sabbasó gaṇanáya parichchhédho póraṇéhi nabhásito.
Samágatánań sabbésań bhikkhúnań tań samágamé wuttá khínásawáyéwa té chhannawati kôṭiyo.
Té maháchetiyaṭṭhánań pariwárétwá yatháraharń majjhé ṭhapétwá okásań raṅṅó aṭṭhańsa bhikkhawó.
Pawisitwá tahiń rájá bhikkhusanghań tathâyitań diswá pasannachitténa wanditwá haṭṭhamánasó,
Gandhamálábhi pújetwá, katwána tipadakkhinań, majjhé puṇṇaghaṭaṭṭhâṇań pawisitwá samangalań,
Suwaṇṇakhílé paṭimukkhań paribbhanadaṇḍakań ranjaténa katań suddhań suddhapitti balódayó,
Gaháyitwá amachchéna maṇḍiténa sujátiná abhimangalabhúténa bhútabhútiparáyanó.
Mahántań chétiyáwaddhań kárétuń katanichchhayó bhúmápayitumáraddhó parikammakatabhúmiyań.
Siddhatthó námanáména maháthéro mahiddhiko tathákarontań rájánań Díghadassi niwárayi;
" Ewań mahantań thúpancha ayań rájárabhissati: thúpé aniṭṭhitéyéwa maraṇań assa hessáti.
" Bhawissati mahantócha thúpó duppaṭisankharó ;" iti sóṇágatań passań mahantantań niwárayi.
Sańghassacha anuṇṇáya thérá sambháwa ńáyacha mahantań kattukámópi gaṇhitwá thérabhásitań.

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repaired hither, attended by eighty thousand priests from the Wanawáso country. The maha théro Súriagutto attended, accompanied by ninety six thousand priests from the Keláso wiháro. The number of the priests of this island who attended, is not specifically stated by the ancient (historians). From all the priests who attended on that occasion, those who had overcome the dominion of sin alone are stated to be ninety six kótis.

These priests, leaving a space in the centre for the king, encircling the site of the chétiyo in due order, stood around. The rája having entered that space, and seeing the priesthood who had thus arranged themselves, bowed down to them with profound veneration; and overjoyed (at the spectacle), making offerings of fragrant garlands, and walking thrice round, he stationed himself in the centre, on the spot where the "punnagato" (filled chalice) was deposited with all honors. This (monarch) superlatively compassionate, and regardful equally of the welfare of the human race and of spirits, delighting in the task assigned to him, by means of a minister, illustrious in descent and fully decorated for the solemn occasion, to whom he assigned a highly polished pair of compasses made of silver, pointed with gold, having at the place before-mentioned prepared himself to describe the circle of the base of the great chétiyo, by moving round (the leg of the compass; at that instant) the inspired and profoundly prophetic great théro, named Siddhattho, arrested the monarch in the act of describing (the circle), saying, "This monarch is about to commence the construction of a stupendous thúpo: at the instant of its completion he is destined to die: the magnitude also of the thúpo makes the undertaking a most difficult one." For these reasons, looking into futurity, he prohibited its being formed of that magnitude. The rája, although anxious to build it of that size, by the advice of the priesthood and at the suggestion of the théros,

Thérassa upadéséna tassa rájá akárayi majjhimáń chétiyáwaṭṭhań patiṭṭhápétumiṭṭhiká.
Sówaṇṇarajatéchéwa ghaṭé majjhé ṭhapápayi aṭṭhaṭṭha aṭṭhitussáhó pariwáraya té pana.
Aṭṭhuttarasahassancha ṭhapápési nawé ghaṭé aṭṭhuttaré aṭṭhuttaré watthánantu saté pana.
Iṭṭhiká pariwáraṭṭha ṭhapápési wisuńwisuń sammaténa amachchéna bhusiténa anékadhá.
Tató ékań gáhayitwá nánámangalasammatań puratthimadisábhágé paṭhamań mangaliṭṭhikań,
Patiṭṭhápési sakkachchań manuṇṇé gandhakaddamé játisumanapupphésu pújitésu tahiń pana.
Ahósí puthawíkámpo sésá sattapi sattahi patiṭṭhápési machchéhi, mangalánicha kárayi.
Ewań ásálhi másassa sukkapakkhábhi sammaté upósathé pannarasé patiṭṭhápési iṭṭhiká.
Chátuddisań ṭhité tattha maháthéré andsawé wanditwá pújayitwácha suppatító kaména só.
Pubbattaráń disań gantwá Piyadassiń anásawań wanditwána maháthéráń aṭṭhási tassa santiké.
Mangalań tattha waḍḍhento tassa dhammamabhási só thérassa désaná tassa janassáhósi sátthiká.
Chattálísasahassánań dhámmábhisamayo ahu, chattálísa sahassahassánań sótapattiphalań ahu.
Sahassań sakadágámí anágámícha tattaká sahassańyéwa arahantá tattháhésuń gihijaná.
Aṭṭhárasasahassáni bhikkhú bhikkhuniyópana chuddasé yéwa sahassáni arahanté patiṭṭhahuń.

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adopting the proposal of the théro (Siddhattho), under the direction of that théro described, for the purpose of laying the foundation bricks thereon, a circle of moderate dimensions. The indefatigable monarch placed in the centre eight golden and eight silver vases, and encircled them with eight (silver) and eight (golden) bricks. He also deposited one hundred and eight new (earthern) vases, and around each of the eight bricks he deposited one hundred and eight pieces of cloths.

Thereupon by means of the especially selected minister, who was decorated with all the insignia of state, causing to be taken up one of those bricks, which was surrounded with all the pageantry of festivity, (the king) deposited it there on the eastern side, with the prescribed formalities, in the delicious fragrant cement formed out of the jessamine flowers which had been presented in offerings: and the earth quaked. The other seven bricks also he caused to be laid (severally) by seven state ministers, and celebrated great festivals. Thus those bricks were laid during the bright half of the month "asála," on the fifteenth day, when the moon attains its utmost plenitude.

The overjoyed monarch having in due order bowed down and made offerings to these mahá théros, victors over sin, at each of the four quarters at which they stood; repairing to the north-east point and bowing down to the sanctified mahá théro Piyadassi, stationed himself by his side. The said (mahá théro) on that spot raising the "jaya mangala" chant, propounded to him (the monarch) the doctrines of the faith. That discourse was to that (assembled) multitude an elucidation (of those doctrines). Forty thousand lay persons attained superior grades of sanctity; forty thousand attained the state "sótápatti;" a thousand "sakadágámi;" the same number "anágámi;" and a thousand also, in like manner, attained "arahat." Eighteen thousand priests and fourteen thousand priestesses also attained the sanctification of "arahat."

Ewam pasannamatiná ratanattayamhi chágádhimuttamanasá janatá hiténa lókatthasiddhi paramá bhawatiti, ñatwá sabbádinéka guṇayógaratiṅ karéyyáti.

Sujanappasádasańwégatthdya katé Mahấwaṅsé "thúpárdmbhó náma". ékúnatiṅsatimó parichchhédo.

TINSATIMO PARICHCHHEDO.

Wanditwána mahárájá sabbaṅ saṅgha nimantayi; "yáwachétiya niṭṭhánd bhikkhaṅ gaṇhatha mé," iti.
Saṅgho taṅ náddhiwásési anupubbéna só pana yáchantó yáwasattáhaṅ sattáhamadhiwásanaṅ.
Alatthó paḍḍhabhikkhúhi té laddhấ sumanówa só aṭṭhárasasu ṭhánésu thúpatthánaṅsamantató,
Maṇḍapé káráyitwánaṅ mahádánaṅ pawattayi sattáhaṅ tattha saṅghassa tató saṅghaṅ wisajjayi.
Tató bhérin chárápetwá iṭṭhaka waḍḍhaki lahuṅ sannipátési té ásuṅ panchamattasatánihi,
"Kathaṅ karissasi?" raññekó puchchhitó, áha bhúpatiṅ "pessiyánaṅ sataṅ laddhấpaṅsunaṅ sakaṭaṅ ahaṅ,"
"Khépayissấmi" ekáhan, taṅ rájá paṭibáhayi: tató upaḍḍhupaḍḍhancha "paṅsudwé ammaṇánicha."

From this example (of Dutthagámini) by the truly wise man, whose mind, in his implicit faith in the "ratanattaya," is bent on the performance of charitable actions, and who is devoted to the welfare of the human race, the conviction being firmly entertained that the advancement of the spiritual salvation of the world is the highest (attainable) reward; imbued by the spirit of faith, and by other pious impulses, he ought zealously to seek that reward.

The twenty ninth chapter in the Maháwanso, entitled, "the preparation for the (construction of the) thúpo," composed equally for the delight and affliction of righteous men.

CHAP. XXX.

The mahárája reverentially bowing down to the whole priesthood, thus addressed them: "Whatever the term of the period may be, during which the chétiyo will be in process of completion, (for that period) accept your maintenance from me." The priesthood did not accede to this (proposition). He then by degrees (reducing the term of this invitation), solicited them to remain seven days. Having succeeded in gaining their acceptance of the seven days' invitation from one half of the priesthood, the gratified monarch causing edifices to be erected, on eight different spots round the site of the thúpo, for the priests who had accepted the invitation, there he maintained the priesthood by the assignment of alms for seven days. At the termination thereof he allowed the priesthood to depart.

Thereafter, by the beat of drums, he expeditiously assembled the bricklayers: they amounted to five hundred in number. One of them being asked by the king, "How much work canst thou perform?" he replied to the monarch, "I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts." The rája rejected him. Thereafter (each of the five hundred bricklayers) decreasing the quantity of work by half,

Ahańsu. Rájá baṭibdhi chaturó tépi waḍḍhaki. Athékó paṇḍitó wyaktó waḍḍhakí áha bhúpatiń.
" Udukkhalé koṭṭhayitwa, ahań, suppéhi waḍḍhité, piyápayitwá nisadé ekań pansúnamammanań."
Iti wutte anuńńási tiṇḍdinettha nó siyuń chétiyamhiti bhúmindó Indatulliyá parakkamó.
" Kiń saṇṭhánań chétiyan tań karissasi tuwań? iti. Puchchhitań tań khaṇańyéwa Wissakammó tamáwisi.
Sówaṇṇapatiń tóyassa purápetwána waḍḍhakí páṇiná wárimádáya wáripiṭṭhiya máhani.
Phalikágólasadisań mahábubbulamuṭṭhahi; " ábhidisań karissanti;" tussitwá tassa bhupati,
Sahassagghań watthayugań tathálańkárapádukâ kahápaṇáni dwádasasahassáni maládpayi.
" Iṭṭhaká áhárápassań apilente kathań naré?" iti. Rájá wichintési ráttiń; ṇatwana tań maru,
Chetiyassa chatuddwáre áharitwána iṭṭhaká rattiń rattiń ṭhapáyińsu ékékáha pahónaká.
Tań sutwá sumaṇo rájá chétiyékammachárabhi;" amulametthakammancha nakátabbanti" ṇápayi.
Ekékasmiń dwárasmiń ṭhapápési kahápané solasasatasahassáni watthánisu bahúnicha.
Wiwidhancha alańkáran khajjabhojjań sapáṇakań gandhamálagulááicha mukhawásakapanchakań :
" Yathárucbitań ganhantu kammań katwá yathá ruchiń:" té tathéwa apékkhitwá adańsu rájakammiká.

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at last they stated two "ammanans" of sand. The four bricklayers (who gave this answer, also) the rája dismissed. Thereupon an intelligent and expert bricklayer thus addressed the monarch: "I (will do the work of) one 'ammanan' of sand, having (first) pounded it in a mortar, sifted it in a sieve, and ground it on a grinding stone." On this offer being made, the ruler of the land, omnipotent as Sakko himself, being aware that on this thúpo no grass or other weed ought to be allowed to grow, inquired of him, "In what form dost thou propose to construct the chétiyo?" At that instant Wissakammo (invisibly) came to his aid. The bricklayer filling a golden dish with water, and taking some water in the palm of his hand, dashed it against the water (in the dish); a great globule, in the form of a coral bead, rose to the surface; and he said, "I will construct it in this form." The monarch delighted, bestowed on him a suit of clothes worth a thousand, a splendid pair of slippers, and twelve thousand kahápanas.

In the night the rája thus meditated: "How shall I transport the bricks without harassing laborers?" The déwos divining this meditation, night after night brought and deposited at the four gates of the chétiyo bricks sufficient for each day's work. The delighted monarch being informed of this (miraculous proceeding), commenced upon the construction of the chétiyo; and caused it to be proclaimed, "It is not fitting to exact unpaid labour for this work." At each of the gates he deposited sixteen lacs of kahápanas; a vast quantity of cloths; food together with beverage, served in the most sumptuous manner; garlands of fragrant flowers; sugar and other luxuries; and the five condiments used in mastication; (and issued these directions): "Having performed work according to their inclination, let them take these things according to their desire." Pursuant to these directions the royal servants, permitting the workmen to make their selection, distributed these things.

Thupakammasaháyatthań ékó bhikkhu nitámayań mattikápiṇḍamaddya attaná abhisańkhatań,
Gantwána chétiyaṭṭhánań waṇchitwá rájakammiké, adási: tań waḍḍhakissa gaṇahantóyiwa jaṇi so.
Tassákárań widitwána tatthóhósi kutuhalań, kammantań rájá sutwána, águtó puchchhi waḍḍhakiń.
"Déwa, ékéna hatthéna pupphánáddya bhikkhawó, ékéna mattiká piṇḍań mayihań ahań pana;"
"Ayań ágantukó bhikkhu, ayań néwásikó iti jánámi dewáti." Wacho sutwá rájá samappayi,
Ekań balatthań dassetúń mattikádáyakań yatiń só balatthassa dípési: só tań raṇṇo niwédayi.
Játimakulakumbhé só mahábódhingaṇé tayó ṭhapápetwá balatthéna rájá dápési bhikkhunó.
Ajánitwá pujayitwá ṭhitassé tassa bhikkhunó balatthó tan niwédési: tadá tań jáni só yatí.
Keliwáté janapadé Piyangallaniwásikó théró chétiyakammasmiń saháyattań nikámayań,
Tassiṭṭhiká waddhakissa ṇátakó idha ágato; tatthiṭṭhiká pamanténa ṇatwá katwána iṭṭhakań;
Kammike wanchayitwána waḍḍhakissa adási tań: só tań tattha niyójési kóládhalamahósicha.

A certain priest, desirous of contributing his personal aid in the erection of this thúpo, brought a handful of earth prepared by himself (in the manner before described). Repairing to the site of the chétiyo, and eluding the king's overseers (who had been enjoined to employ paid laborers only) delivered that (handful of earth) to a bricklayer. He, the instant he received it, detected (the difference). This evasion (of the king's order) being made known, it led to a disturbance. The king hearing of the affair, repairing to the spot, interrogated the bricklayer. (He replied), "Lord! priests are in the habit, holding flower-offerings in one hand, of giving me a handful of earth with the other: I am only able, lord, to distinguish that such a priest is a stranger, and such a priest is a resident person here; (but I am not personally acquainted with them).

The rája having heard this explanation, in order that (the bricklayer) might point out the priest who gave the handful of earth, sent with him a "balatthó," (one of the messengers who enforce the authority of the king). He pointed out the (offending priest) to that enforcer of authority, who reported him to the rája. The king, (in order that he might fulfil his own vow of building the dágoba exclusively with paid labor, yet without compelling the priest to violate the rule, that priests should never accept any reward or remuneration), had three jars filled with fragrant jessamine and mugreen flowers deposited near the bo-tree; and by the management of his messenger he contrived that they should be accepted by the priest. To the said priest who was standing there (at the bo-tree) after having made an offering (of these flowers), without having discovered (the trick played), the messenger disclosed the same. It was then that the priest became conscious (that the merit of the act performed by him had been cancelled by the acceptance of these flowers).

A certain théro, the relation of the aforesaid bricklayer, resident at Piyangullo in the Kéliwáto division, impelled by the desire of contributing towards the construction of the chétiyo, and having ascertained the size of the bricks used there, and manufactured such a brick, repaired thither; and deceiving the superintendents of the work, presented the

Rájá sutwána tań, áha; "ṇápétuń sakkóte tamiṭṭikań?" "jánantópi nasakkóti;" rájánań áha waḍḍaki.
"Jánási twań théranti?" wuttó; "amátihási." So tań ṇápanatthań appési balatthań tassa bhúpati.
Balatthó téna tań ṇatwá rájánuṇṇáyupágató Katthahálapariwéṇé thérań passiya, mantiya.
Thérassa gamandhancha gatatthánancha jániya: "tumhéhi sahagachchhámi sakańgámanti" bhásiya.
Raṇṇo sabbań niwédési; rájá tassá adápayi watthuyugań sahassagghań mahagghań rattakambalań,
Sámaṇaké parikkháré bahuké sakkharampicha, sugandhatélanálicha dápetwá anusási tań:
Théréna sahagantwá, só puna diwasé Piyańgallaké thérań sitáyachhάyáya sódakáya nisídiya,
Sakkharapánakań datwá pádé téléna makkhiya upáhandhi yójetwá parikkháré upánayi.
"Kúlúpagassa thérassa gahitá mé imé mayá watthuyugantu puttassa sabbandáni dadámi wó."
Iti watwána datwá té gahetwá gachchható pana wanditwá, rájawachasá rańṇo sandésamáha só.
Mahàthúpé kayiramáné bhatiyákammakáraká anékasańkabhijaná pasanná sugatiń gatá.
Chittappasádamatténa sugaté gati uttamá labbhatiti widitwána thupapújań karé budhó.

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brick to the bricklayer. He used the same, and a great uproar ensued. The instant the rája was informed of it, he inquired of the bricklayer, "Canst thou identify that brick?" Though he knew it, he replied to the king, "I cannot identify it." (The monarch) again asking, "Dost thou know the théro?" thus urged, he said, "I do." The monarch, that he might point him out, assigned to him a "balatthó." The said messenger having identified (the priest) by means of him (the bricklayer); pursuant to the commands of the rája, proceeded to the Katthálo piriwéno; and sought the society of, and entered into conversation with, this théro. Having ascertained the day of the théro's intended departure, as well as his destination; he said, "I will journey with thee to thy own village." All these particulars he reported to the rája, and the king gave him a couple of most valuable woollen cloths, with a thousand pieces; and having also provided many sacerdotal offerings, sugar, and a "neli" full of scented oil, dispatched him on this mission. He departed with the théro; and on the following day, at the Piyangallako wiháro, having seated the priest at a cool, shady, and well watered spot, presenting him with sugared water, and anointing his feet with the scented oil, and fitting them with the slippers, he bestowed on him the priestly offerings with which he was intrusted. "This pair of cloths and other articles belonged to a certain théro who is attached to me as if he were a son: accepting them from him, I now give them all to thee." Having thus spoke, and presented (the théro) with these things; to him who was departing, having accepted them, the "balatthó" in the precise words of the king, delivered the royal message.

Many asankiyas of paid laborers in the course of the construction of the thúpo becoming converts to the faith, went to "sugato." The wise man bearing in mind, that by conversion alone to the faith the supreme reward of being born in heaven is obtained, should make offerings also at the thúpo.

Etthiwa bhatiyákammań karitwá itthiyáduwé Táwatińsamhi nibbattá maháthupamhi niṭṭhité.
Awajjitwá pubbakammań diṭṭhakammaphalá ubhó gandhamáládiyitwána thúpań pújitumágatá.
Gandhamáláhi pújetwá chétiyań abhiwandiyuń. Tasmiń khaṇé Bhátiwankawási théro Mahásiwo,
Rattibágé "maháthúpań wandissámiti," ágato, tá diswána mahá sattapaṇṇirukkhamapassinó,
Adassitwána, attánań passi sampattimabbhutań, ṭhatwá tá sańwandanáya pariyósanań apuchchhi ta;
"Bhásató sakaló dípó déhobháséna wó idha; kinnukammań karitwána dewalokań itó gatá?"
"Maháthúpé katań kammań;" tassa áhańsu déwatá. Ewań Tathágatéyéwa pasádéhi mahapphaló;
Pupphayánattayań thúpé iṭṭhikáhi chitań chitań samańpathawiyá katwá iṭṭhimattówa sádayuń.
Nawawáré chitań sabbań ewań ósadayińsu té. Atha rájá bhikkhusańghań sannipátamakárayi.
Tatthásiti sahassáni sańnipátamhi bhikkhawó. Rájá sańghamupágamma pújetwá abhiwandiya.
Iṭṭhakósádané hétuń puchchhi: sańghó wiyákató "nó sidanatthań thupassa iddhimantéhi bhikkhuhi,

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Two women who had worked for hire at this place, after the completion of the great thúpo were born in the Táwatinsa heavens. Both these (women), endowed with the merits resulting from their piety in their previous existence, calling to mind what the act of piety of that previous existence was, and preparing fragrant flowers and other offerings, descended (at a subsequent period) to this thúpo to make oblations. Having made these flower and other offerings to the chétiyo, they bowed down in worship.

At the same instant the théro Mahásiwo, resident at the Bhátiwanko wiháro, who had come in the night time, saying, "Let me pray at the great thúpo;" seeing these females, concealing himself behind a great "sattapanni" tree, and stationing himself unperceived, he gazed on their miraculous attributes. At the termination of their prayers he addressed them thus: "By the effulgence of the light proceeding from your persons the whole island has been illuminated. By the performance of what act was it, that from hence ye were transferred to the world of the déwos?" These déwatás replied to him: "The work performed by us at the great thúpo." Such is the magnitude of the fruits derived from faith in the successor of former Buddhos!

As by the bricklayers the thúpo was successively raised three times to the height of the ledge on which the flower-offerings are deposited, (on each occasion) the inspired (théros) caused (the edifice) to sink to the level of the ground. In this manner they depressed (the structure) altogether nine times. Thereupon, the king desired that the priesthood might be assembled. The priests who met there were eighty thousand. The rája repairing to the assembled priesthood, and making the usual offerings, bowed down to them, and inquired regarding the sinking of the masonry. The priesthood replied, "That is brought about by the inspired priests, to prevent the sinking of the thúpo itself (when completed): but now, O mahárája! it will not occur again. Without entertaining any further apprehensions, proceed in the completion of this undertaking." Receiving this reply, the

" Katań étań, mahárája, na idáni karissa té aṇṇatattha makatwá tań maháthupań samápaya."
Tań sutwá sumaṇo rájá thupakammamakárayi: pupphayánésu dasasu iṭṭhaká dasakóṭiyó.
Bhikkhusańgho samaṇérań Uttarań Sumanampicha chétiyádhátugabbhatthań pásáṇo méghawaṇṇaké,
" Aharatháti " yójésuń. Té gantwá Uttarakuruń asíti ratanáyáma, wittháré rawibhásuré,
Aṭṭhanguláni bahalé, gaṇṭhi pupphé nibhé subhé, chhaméghawaṇṇapásáṇó dharińsu ghané tató;
Pupphàyánassa upari majjhé ékań nipátiya, chatu passamhi chaturó manjusańwiya chhádiya.
Ekampidahantháya disábhágé puratthimé adassanań karitwá, te ṭhapayinsu mahiddhiká.
Majjhamhi dhátugabbhassa tassa rájá akárayi ratanamaya bódhirukkhań sabbákáramanoramań.
Aṭṭhárasa ratanikó khandhó sákhassa paṇchacha, pawálamaya muló só, indanílé patiṭṭhitá,
Súsuddharajatatakkhandhó manipattéhi sóbhitó, hémámaya paṇḍupatta phaḷópawálań ańkuró;
Aṭṭhanguliká tassa khándé pupphalatápicha chatuppadánań panticha, hańsapanticha, sobhaná.
Uddhanchháruchitánanté muttá kińkinijálakań suwáṇṇaghaṭapanticha dámánicha tahiń tahiń.
Chitánachatukóṇamhi muttámaya kalápakó, nawasata sahassagghó ékékó asi lambikó:
Rawichandatárarúpáṇí náná padumakánicha, ratanéwahi katánécha witáné appitánahuń.
Aṭṭhuttarasahassáni wattánicha widhánicha mahagghananá rangáni witáné lambitánahuń.

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delighted monarch proceeded with the building of the thúpo. At the completion for the tenth time up to the ledge on which flower-offerings are deposited, ten kótis of bricks (had been consumed).

The priesthood for the purpose of obtaining (méghawanna) cloud-colored stones, for the formation of the receptacle of the relic, assigned the task of procuring them to the sámanéros Uttaro and Sumano, saying, " Bring ye them." They, repairing to Utturukuru, brought six beautiful cloud-colored stones, in length and breadth eighty cubits, and eight inches in thickness, of the tint of the " ganthi " flower, without flaw, and resplendent like the sun. On the flower-offering ledge, in the centre, the inspired théros placed one (of the slabs); and on the four sides they arranged four of them in the form of a box. The other, to be used for the cover, they placed to the eastward, where it was not seen. For the centre of this relic receptacle, the rája caused to be made an exquisitely beautiful bo-tree in gold. The height of the stem, including the five branches, was eighteen cubits: the root was coral: he planted (the tree) in an emerald. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem, eight inches in circumference, flower-creepers, representations of quadrupeds, and of the " hanso," and other birds, shone forth. Above this (receptacle of the relic), around the edges of a beautiful cloth canopy, there was a fringe with a golden border tinkling with pearls; and in various parts, garlands of flowers (were suspended). At the four corners of the canopy a bunch exclusively of pearls was suspended, each of them valued at nine lacs: emblems of the sun, moon, and stars, and the various species of flowers, represented in gems, were appended to the canopy. In (the formation of) that canopy were spread out eight thousand pieces of valuable cloths of various descriptions, and of every hue. He surrounded the bo-tree with a low parapet, in different parts of which gems and pearls of the size of a " neli " were studded. At the foot of the bo-tree

Bódhiń parikkhipitwána nánáratana wédiká mahamaldkamuttáhi satthárétu tadantaré.
Nánáratana pupphánań chatugandhudakassacha puṇṇá puṇṇaghaṭa panti bodhimulé katánahuń.
Bódhipáchina paṇṇatté pallańképi anagghaké sówaṇṇabuddhapáṭimań nisídápési bhásurań.
Sariráwayawá tassá paṭimáya yatháraháń náṇáwaṇṇéhi ratanéhi katásuruchirá ahuń.
Mahábrahmá ṭhitó tattha rajatachchhatta dhárakó; wijayuttarasankhéna Sakkócha abhiséka dó;
Wínahatthó Panchasikó; Kálandgó sandṭakiń; sahassahatthó Márócha sahatthisahakińkaro;
Páchínapallań kanibhá sésatisu disásupi, kóṭi, kóṭi, dhanagghacha pallańká atthanáhuń.
Bodhiń ussisaké katwá nánáratanamaṇḍitań koṭi dhanagghakańyéwa paṇṇattań sayanań ahuń.
Sattasattáha ṭánésu tatthattha yatháraháń adhikáré akárési: Brahmáyáchanamíwachá;
Dhammachakkappawattincha; Yasapabbajanampicha; Bhaddawaggiyapabbajjań; Jaṭilánań damanampicha;
Bimbisárágamanchápi; Rájagahapawésanań; Wéluwanassa gahanań; asíti sáwaké tathá;
Kapilawatthugamanań; tathéwa ratanachańkamań; Ráhula Nandapabbajjań; gahanań Jétawanassacha;

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rows of vases filled with the various flowers represented in jewellery, and with the four kinds of perfumed waters, were arranged.

On an invaluable golden throne, erected on the eastern side of the bo-tree (which was deposited in the receptacle), the king placed a resplendent golden image of Buddho, (in the attitude in which he achieved buddhohood, at the foot of the bo-tree at Uruwéla, in the kingdom of Magadha). The features and members of that image were represented in their several appropriate colors, in exquisitely resplendent gems. There (in that relic receptacle, near the image of Buddho), stood (the figure of) Mahábrahmá, bearing the silver parasol of dominion; Sakko, the inaugurator, with his "wijauttara" chank; Panchasikho with his harp in his hand; Kálanágo together with his band of singers and dancers; the hundred armed Máro (Death) mounted on his elephant (Girimékhalo), and surrounded by his host of attendants.

Corresponding with this altar on the eastern side, on the other three sides also (of the receptacle) altars were arranged, each being in value a "kóti." In the north-eastern direction from the bo-tree there was an altar arranged, made of the various descriptions of gems, costing a "kóti" of treasure. The various acts performed at each of the places at which (Buddho had tarried) for the seven times seven days (before his public entry into Báránesi), he most fully represented (in this relic receptacle); as well as (all the subsequent important works of his mission: viz.,) Brahmá in the act of supplicating Buddho to propound his doctrines: the proclamation of the sovereign supremacy of his faith (at Báránesi): the ordination of Yaso: the ordination of the Bhaddawaggi princes: the conversion of the Jatila sect: the advance of Bimbisáro (to meet Buddho): his entrance into the city of Rájagaha: the acceptance of the Wéluwamo temple (at Rájagaha): his eighty principal disciples there (resident): the journey to Kapilawatthu, and the golden "chankama" there: the ordination of (his son) Ráhulo and of (his cousin) Nando: the acceptance of the Jéto temple (at Sáwatthipura): the miracle of two opposite

Ambamulépáṭṭhiraṅ: Táwatiṅsamhi désanaṅ; déwórohanapáṭihíraṅ; thérapaṇhasamágamaṅ; Mahásamayasuttantaṅ; Ráhulowádamíwacha; Mahámangalasuttaṇcha; Dhanapálasamágamaṅ; Alawakangulimálancha; Apaláladamanampicha; Páráyanakasamitaṅ; áyuwossajanaṅ tathá; Súkaramaddawagahanaṅ; singiwaṇṇayugassacha; pasannódakapánancha, parinibbánamíwacha; Déwamanussa paridéwan, thérénapádawandanaṅ; dahanaṅ agginibbánaṅ; tattha sakkáramíwacha; Dhátuwibhanga Dónéna. Pasádajatakánicha yébhuyéna al.árési játakáni sujátiná.

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results performed at the foot of the ambo tree (at the gates of Sáwatthipura): his sermon delivered in the Táwatinsa heavens (to his mother Máyá and the other inhabitants of those heavens): the miracle performed unto the déwos at his descent (from the heavens, where he had tarried three months propounding the "abhidhammapitaka)"; the interrogation of the assembled théros (at the gates of Sankapura, at which he alighted on his descent from the Táwatinsa heavens, and where he was received by Sáriputto at the head of the priesthood): the delivery of the "Mahásamaya" discourse (at Kapilawatthupura, pursuant to the example of all preceding Buddhos): the monitory discourse addressed to (his son) Ráhulo (at Kapilawatthapura after he entered into priesthood): the delivery of the Mahámangala discourse (at Sáwatthipura, also pursuant to the example of preceding of Buddhos); the assembly (to witness the attack on Buddho made at Rájagaha by the elephant) Dhanapálo: the discourse addressed to Alawako (at Aláwipura): the discourse on the string of amputated fingers (at Sáwatthipura): the subjection of (the nága rája Apalálo at * * * * * * * * *): the (series of) discourses addressed to the Paráyana bráhman tribe (at Rájagaha;) as also the revelation of (Buddho's) approaching demise (communicated to him by Máro three months before it took place at Páwanagara): the acceptance of alms-offering prepared of hog's flesh (presented by Chandayo at Páwanagara, which was the last substantial repast Buddho partook of): and of the couple of "singiwanno cloths (presented to Buddho by the trader Pukusso, on his journey to Kusinánagara to fulfil his predicted destiny): the draught of water which became clear (on the disciple Anando's taking it for Buddho from the river Kukuta, the stream of which was muddy when he first approached it to draw the water): his "parinibbánan" (at Kusinánagara); the lamentation of déwos and men (on the demise of Buddho); the prostration at the feet (of Buddho on the funeral pile) of the théro (Mahá Kassapo who repaired to Kusinánagara by his miraculous powers from Himawanto to fulfil this predestined duty): the self-ignition of the pile (which would not take fire before Mahá Kassapo arrived): the extinction of the fire, as also the honors rendered there: the partition of (Buddho's) relics by the (bráhman) Dóno. By this (monarch) of illustrious descent, many of the "Játaka" (the former existences of Buddho) which were the best calculated to turn the hearts of his people to conversion, were

Wessantarajátukantu witthárína akárayi: Tusitapuratóydwa bodhimandań tathíwacha.
Chatuddisańtí chattáró mahárajá ṭhitá ahu; tettińsa dewaputtácha; dwattińsáwa kumáriyo,
Yakkhasénápati aṭṭhawísaticha, tatópari anjalimpaggahádíwá, pupphapuṇṇaghaṭá tato;
Nachchakádíwatáchéwa turiyawádakadíwatá ádáyagáhákádewá pupphasakhá dhará tathá,
Padumánigg dhadíwá aṇṇe díwácha nékadhá; ratanagghiya panticha dhammachakkána méwachá;
Khaggadhará díwapanticha, díwá pátidhará tathá; tésań sirasí panchahatthá gandhatélassa púritá,
Dukúlawaddhikápanti sadá pajjalitá ahu; phalikhaggi chatukkaṇṇe ékékécha mahámaṇiń,
Suwaṇṇamáṇimuttánań rásiyowajirassacha; chatukkaṇṇésu chattáró katá hésuń pabhassará.
Médawaṇṇakapásána bhittiyańyéwa ujjalá wijjutá appitá ásuń dhátugabbhéhi bhúsitá.
Rúpakánettha sabbáni dhátugabbhé manóramé ghanakoṭimáhémassa kárápési mahípati.
Indaguttó mahátheró chhalabhiṇṇó mahámati kammádhiṭṭhdyakó ettha sabbań sańwidahí imań.
Sabbań rájiddhiyá étań, díwatánaṇcha iddhiyá, iddhiyá ariyánancha asambádhań patiṭṭhitań.

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also represented. He caused Buddho's acts during his existence as Wessantara rája to be depicted in detail; as well as (his history) from the period of his descent from Tusitapura, to his attaining buddhohood at the foot of the bo-tree. At the farthest point of the four sides (of the relic receptacle) the four great (mythological) kings (Dattarattho, Wirulho, Werúpakkho and Wessawanno) were represented: thirty three déwos and thirty two princes: twenty eight chiefs of yakkhos: above these again, déwos bowing down with clasped hands raised over their heads: still higher (others bearing) vases of flowers: dancing déwos and chanting déwos: déwos holding up mirrors, as well as those bearing bouquets of flowers: déwos carrying flowers, and other déwos under various forms: déwos bearing rows of boughs made of jewels: and among them (representations of) the "dhammachakko:" rows of déwos carrying swords: as also rows bearing refection dishes. On their heads, rows of lamps, in height five cubits, filled with aromatic oil and lighted with wicks made of fine cloth, blazed forth. In the four corners of the receptacle a bough made of coral, each surmounted with a gem. In the four corners also shone forth a cluster, each of gold, gems, and pearls, as well as of lapis lazuli. In that relic receptacle on the wall made of the cloud-colored stone, streams of lightning were represented illuminating and setting off (the apartment). The monarch caused all the images in this relic receptacle to be made of pure gold, costing a "kóti." The chief théro Indaguttó, master of the six branches of doctrinal knowledge, and endowed with profound wisdom, who had commenced the undertaking, superintended the whole execution of it himself. By the supernatural agency of the king, by the supernatural agency of the déwatás, and by the supernatural agency of the arahat priests, all those (offerings) were arranged (in the receptacle) without crowding the space.

Tiṭṭhaṅ taṅ sugatancha pújiyataraṅ lókuttamaṅ nittamaṅ dhátuṅ tassa wichuṇṇitaṅ janahitaṅ dsiṅsatá pujiya puṇṇantaṅ samamichchamechcha matimá saddhágunalaṅkató tiṭṭhantaṅ, sugataṅwiyassa muninó dhátuncha sampújayéti.

Sujanappasádasanwégatthdya katé Mahdwansé "dhátugabbhéramaṇó" náma tinsatimó parichchhédó.

EKATINSATIMO PARICHCHHEDO.

Dhátugabbhamhi kammáni niṭṭhá petwá arindamó, sannipátaṅ kárayitwá saṅghassa idamabruwi:
"Dhátugabbhamhi kammáni mayá niṭṭhápitánipi; suwé dhátu nidhessámi, bhanté, jándtha dhátuyó."
Idaṅ watwá mahárájá nangaraṅ páwisi. Tató dhátuṅ dharakaṅ bhikkhuṅ bhikkhusaṅghó wichintiya,
Sónuttaraṅ námayátiṅ Pujápariwénawásikaṅ, dhátuharaṇakammamhi jalabhiṇṇaṅ niyójayi.
Chárikaṅ charamánamhi Náthe lókéhitáyahi, Nanduttaróti náména gangátiramhi mánawó,
Nimantetwábhisambadhhaṅ sahasaṅghaṅ abhójayi: Satthá, Payágapaṭṭhané sasaṅghó náwamáruhi.

By the truly wise man, sincerely endowed with faith, the presentation of offerings unto the deity of propitious advent, the supreme of the universe, the dispeller of the darkness of sin, the object worthy of offerings when living, and unto his relics when reduced to atoms, and conducing to the spiritual welfare of mankind, being both duly weighed; each act of piety will appear of equal importance (with the other); and as if unto the living deity himself of felicitous advent, he would render offerings to the relics of the divine sage.

The thirtieth chapter in the Mahawanso, entitled, "the description of the receptacle for the relics," composed equally for the delight and affliction of righteous men.

CHAP. XXXI.

The vanquisher of foes (Dutthagámini) having perfected the works to be executed within the relic receptacle, convening an assembly of the priesthood, thus addressed them: "The works that were to be executed by me in the relic receptacle are completed; tomorrow I shall enshrine the relics. Lords, bear in mind the relics." The monarch having thus delivered himself, returned to the city. Thereupon the priesthood consulted together as to the priest to be selected to bring the relics; and they assigned the office of escorting the relics to the disciple named Sónuttaro, who resided in the Pújá pariwéno, and was master of the six departments of doctrinal knowledge.

During the pilgrimage (on earth of Buddho), the compassionating saviour of the world, this personage had (in a former existence) been a youth of the name Nanduttáro; who having invited the supreme Buddho with his disciples, had entertained them on the banks of the river (Ganges). The divine teacher with his sacerdotal retinue embarked there at Payágapattana in a vessel; and the théro Bhaddaji (one of these disciples)

Tattha Bhaddaji thérótu jaḷabhiṇṇó mahiddhikó, jalapakkhalinaṭṭhánan diswá bhikkhú idan wadi :
" Mahápanádabhutína mayá wuttó suwaṇṇayo pásádo patitó ettha, panchawísati yójanó ;
" Tan pápuṇitwá gangáya, jalan pakkhalitan idha." Bhikkhu asaddahantánan Satthunó tan niwédayun.
Sattha "kankhan bhikkhunan winódéhiti." Só tató ṇápétun Brahmalóképi wasawattisamatthatan,
Iddhiyá nabhamuggantwá sattatálasamé ṭhito, Dussathúpan Brahmalóke ṭhapetwá waḍḍhité kaṭé,
Idhánetwá, dassayitwá janassa, puna tan tahin ṭhapayitwá ; yathá ṭhán é iddhiyá gangamágató.
Pádanguṭṭhéna pásádan gahetwá thúpikáya só, ussápetwána, dassetwá janassa khipitan tahin.
Nanduttaró mánawakó diswá tan páṭihariyan ; "paráyanattamahan dhátun pahu ánayitun" sayan.
Iti patthayi ténétan sanghó Sónuttaran yatin tasmin kammé niyójési, sólasawassikan api,
Aharámi kutó dhátun ?" iti sanghamapuchchhi só. Kathési sangho thérassa tassa "tá dhátuyo" iti :
" Parinibbánamanchamhi nipannó Lókanáyakó dhátuhipilókahitan kátun Dewindamabruwi.
' Déwindaṭṭhasu dóṇésu mama sárírradhátusu, ékan, doṇan Rámagámé Kóliyéhicha sakkatan :'

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master of the six branches of doctrinal knowledge, and endowed with supernatural powers, observing a great whirlpool (in the river), thus spoke to the fraternity: " Here is submerged the golden palace, twenty five yójanas in extent, which had been occupied by me, in my existence as king Mahápánado (at the commencement of the " kappo.") The incredulous among the priests (on board), on approaching the whirlpool in the river, reported the circumstance to the divine teacher. The said divine teacher (addressing himself to Bhaddaji) said, " Remove this scepticism of the priesthood." Thereupon that individual, in order that he might manifest his power over the Brahmalóka heavens, by his supernatural gift springing up into the air to the height of seven palmira trees, and (stretching out his arm), brought to the spot (where he was poised) the Dussathúpo, (in which the dress laid aside by Buddho as prince Siddhatto, on his entering into priesthood) was enshrined in the Brahmalóka heaven, for its spiritual welfare; and exhibited it to the people. Thereafter, having restored it to its former position, returning to the (vessel on the) river, by his supernatural powers he raised from the bed of the river the (submerged) palace, by laying hold of it, by a pinnacle, with his toes; and having exhibited it to the people, he threw it back there. The youth Nanduttáro seeing the miracle, spontaneously (arrived at this conviction :) "It will be permitted to me to bring away a relic appropriated by another."

On account of this occurrence (which had taken place in a former existence), the priesthood selected Sónuttaro a (sámanéro) priest, sixteen years of age, for the execution of this commission. He inquired of the priesthood, "From whence can I bring relics?" The priesthood thus replied to this thero: "The relics are these. The ruler of the universe, when seated on the throne on which he attained 'parinibbánan,' in order that he might provide for the spiritual welfare of the world, by means of relics, thus addressed himself to (Sakko) the supreme of déwos, regarding these relics: 'Lord of déwos, out of eight 'dónas' of my corporeal relics one 'dóna' will be preserved as an object of worship by the people of Kóliyá (in Jambudípo): it will be transferred from thence

'Nágalókań tatónitań, tató nágehi sakkatań: Lańkádípé maháthúpé nidhánáya bhawissati.'
" Mahákassapathéropi díghadassí maháyati Dhammásókanarińdéna dhátuwitthárakárańa,
" Rájagahassa sámantó rańńo Ajátasattuno kárápentó mahádhátu nidhánań sádhu sakkatań;
" Satta dóńáni dhátunań dharitwána kárayi, Rámagámamhi dóńantu Satthuchittańńunággahi.
" Mahádhátu nidhánantań Dhammásókópi bhúpati passitwá aṭṭhamańdóńań dádpetuń matiń aká.
" Maháthúpé nidhánańtań wihitan tań dinéniti; Dhammásókań niwárésuń tattha khíńásawá yati.
" Rámagámamhi thúpótu Gangátíre katópana bhijji gangáya óghéna; sótu dhátukarańḍakó,
" Samuddań pawisitwána, dwidhábhinné jalé tahiń, nánáratana piṭhamhi aṭṭhá rasminsamákuló.
" Nágá diswá karáńḍan tań Kálanágassa rájino Manjérikanágabhawanań upágamma niwédayuń.
" Dasakóti sahasséhi gantwá nágéhi so tahiń dhátúnań abhipújentó netwána bhawanań sakań,
" Sabbáratanamayań thúpań tassópipari gharan tathá mápetwá sahanágéhi sadá pújési sádaró.
" Arakkhómahati tattha; gantwá dhátu idhánaya: suwé dhátunidhánamhi bhúmipálo karissati."

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to Nágalóka, where it will be worshipped by the nágas; and ultimately it will be enshrined in the Mahá thúpo, in the land Lanká.

'The pre-eminent priest the théro Mahá Kássapo, being endowed with the foresight of divination, in order that he might be prepared for the extensive requisition which would be made (at a future period) by the monarch Dhammásóko for relics, (by application) to king Ajátasattu caused a great enshrinement of relics to be celebrated with every sacred solemnity, in the neighbourhood of Rájagaha, and he transferred the other seven dónas of relics (thither); but being cognizant of the wish of the divine teacher (Buddho), he did not remove the 'dóna' deposited at Rámagámo.

'The monarch Dhammásóko seeing this great shrine of relics, resolved on the distribution of the eighth dóna also. When the day had been fixed for enshrining these relics in the great thúpo (at Pupphapura, removing them from Rámagámo), on that occasion also the sanctified ministers of religion prohibited Dhammásóko. The said thúpo, which stood at Rámagámo on the bank of the Ganges, by the action of the current (in fulfilment of Buddho's prediction) was destroyed. The casket containing the relic being drifted into the ocean, stationed itself at the point where the stream (of the Ganges) spreads in two opposite directions (on encountering the ocean), on a bed of gems, dazzling by the brilliancy of their rays. Nágas discovering this casket, repairing to the nága land Majérika, reported the circumstance to the nága rája Kálo. He proceeding thither attended by ten thousand kótis of nágas, and making offerings to the said relics, with the utmost solemnity removed them to his own realm. Erecting there a thúpo of the most precious materials, as well as an edifice over it, with the most ardent devotion he with his nágas incessantly made offerings to the same. It is guarded with the greatest vigilance; (nevertheless) repairing thither bring the relics hither: tomorrow the protector of the land will celebrate the enshrining of the relics.'"

Ichchéwań sańghawachanań sutwá "sádhúti" só pana, gantabbakálań pekkhantó pariwénamagá sakań.
"Bhawissati suwé dhátu nidhánanti" mahípati chárési nagaré bhériń sabbakichchań widháyakań.
Nagarań sakalańchéwa idhágamincha anjasań, alańkárayi sakkachchán; nágarécha wibhúsayi.
Sakkó déwánamindócha Lańkádípamasésakań ámantetwá Wissakammań alańkárayi nékadhá.
Nagarassa chaddwáré watthabattańhi nékadá mahájanópabhógatthań ṭhapápési narádhipo.
Upósathé paṇṇarasé aparaṇhé sumánasó paṇdito rajákichchésu sabbálańkára maṇdito,
Sabbâhi natakittihi yódhéhi sańwidhéhicha mahátácha balóghéna hatthiwájirathéhicha.
Nánáwidhawibhúséhi sabbató pariwáritó, áruyiha súrathań aṭṭhá susétań chatusindhawań,
Bhúsitań Kaṇḍulań hatthiń káretwá purató, subhań suwaṇṇachańgóṭkadharó setachchhattassa heṭṭhato.
Aṭṭhuttarasahassáni nárácha náriyó subhá supuṇṇaghaṭabkúsáyó tańrathań pariwárayuń.
Náná pupphasamuggáni tathéwa daṇḍadípika tattaká tattakáyéwa dhárayitwána itthiyó.
Aṭṭhuttarasahassáni dárakásamalańkatá gahetwá pariwárésuń nánáwaṇṇa dhajésubhé.
Nánáturiyaghóséhi anékéhi tahiń tahiń hatthassa rathasaddéhi bhijjantéwiya bhútalé.
Yanto Mahámégháwanań siriyá só mahayasó, yantówa Nandanawanań déwarájá asóbhatha.

Having attentively listened to the address thus made to him, and replying "sádhu," he returned to his own pariwéno, meditating as to the period at which he ought to depart on his mission.

The monarch (Dutthagámini) in order that all things might be prepared in due order, caused proclamation to be made by beat of drums: "Tomorrow the enshrining of relics will take place;" and enjoined that the whole town, as well as the roads leading (to the Maháwiháro,) should be decorated, and that the inhabitants of the capital should appear in their best attire. Sakko, the supreme of déwos, sending for Wessakammo, had the whole of Lanká decorated in every possible way. At the four gates of the city the ruler of men provided, for the accommodation of the people, clothing and food of every description. On the full moon day, in the evening, this popular (monarch) wise in the administration of regal affairs, adorned in all the insignia of majesty, and attended by bands of singers and dancers of every description; by his guard of warriors fully caparisoned; by his great military array, consisting of elephants, horses and chariots, resplendent by the perfection of their equipment; mounting his state carriage, (to which) four perfectly white steeds, of the Sindhawa breed (were harnessed,) stood, bearing a golden casket for (the reception of) the relics, under the white canopy of dominion. Sending forward the superb state elephant Kandulo fully caparisoned to lead the procession, men and women (carrying) one thousand and eight exquisitely resplendent "punnagata" (replenished vases) encircled the state carriage. Females bearing the same number of baskets of flowers and of torches, and youths in their full dress bearing a thousand and eight superb banners of various colors, surrounded (the car). From the united crash of every description of instrumental and vocal music, and the sounds heard from different quarters, produced by the movements of elephants, horses and carriages, the earth appeared to be rending asunder. This pre-eminently gifted sovereign, progressing in state to the Mahámégho garden, shone forth like the king of déwos in his progress to his own garden Nanda.

Raṇṇó niggamanárambhé maháturiyarawaṅ puré, pariwéṇé nisinnówa sutwá Sónuttaró yati,
Nimujjitwá puthawiyá, gantwána nágamandiraṅ, nágarájassa púrató tattha páturahu lahuṅ.
Wuṭṭháya abhiwádetwá pallaké taṅ nisídiya, sakkaritwána, nágindo puchchhi ágatadésakaṅ.
Tasmiṅ wutté, athó puchchhi thérasságamanakáranaṅ watwáddhikáraṅ sabbaṅ só saṅghasandésamabrúwi.
"Maháthúpé nidhánattaṅ Buddhéna wihitá, idha tawahatthagatá dhátu déhi nó kiramé twaṅ."
Taṅ sutwá nágarájá só atíwa domanassitó "pahú ayampi samaṇó balakkárena gaṇhituṅ:
Tasmá aṇṇattha nétabbá dhátuyó iti chintiya tattha ṭhitaṅ bháginéyyaṅ ákáréṇa niwédayi
Náména só Wásuladatto jánitwá tassa ásayaṅ, gantwá taṅ chétiyagharaṅ, gilitwá taṅ karaṇḍakaṅ,
Sinérupádaṅ gantwána, kuṇḍaláwattakósayi, tiyójanasataṅ dígho, bhógóyójanawaṭṭhawá,
Anékáni sahassáni mápitáni phanánicha dhúpáyati pajjalati sayitwá só mahiddhikó.
Anékáni sahassáni attanásadisé ahi, mápayitwá sayápési samantá pariwáritó.
Bahúdéwácha nágácha ótariṅsu tahiṅ tadá "yuddhaṅ ubhinnaṅ nágánaṅ passissáma mayan" iti.
Mátulo bhágineyyéna haṭa tá dhátuyo iti ñatwá tháha théran taṅ "dhátu natthi mé santiké" iti.

The priest Sónuttaro, while yet at his pariwéno, hearing for the first time the burst of the musical sounds which announced the procession to be in motion, instantly diving into the earth, and proceeding (subterraneously) to the land of nágas, there presented himself to the nága rája. The nága king rising from his throne, and reverentially bowing down to him, seated him (thereon); and having shown him every mark of respect, inquired from what land he had come. On his having explained himself, he then asked the théro for what purpose he had come; who, after detailing all the principal objects, then delivered the message of the priesthood: "For the purpose of enshrining at the Mahá thúpo, pursuant to the predictive injunction of Buddho, do thou surrender to me the relics which have fallen into thy hands." On hearing this demand, the nága rája, plunged into the deepest consternation, thus thought: "Surely this sanctified character is endowed with power to obtain them by forcible means; therefore it is expedient that the relics should be transferred to some other place;" and (secretly) signified to his nephew, who was standing by, "By some means or other (let this be done.") That individual, whose name was Wásuladatto, understanding his uncle's intention, hastening to the relic apartment swallowed the relic casket; and repairing to the foot of mount Méru (and by his supernatural powers extending his own dimensions) to three hundred yójanas, with a hood forty yójanas broad, coiling himself up, remained there. This preternaturally gifted nága spreading out thousands of hoods, and retaining his coiled up position, emitted smoke and lightning; and calling forth thousands of snakes similar to himself, and encircling himself with them, remained coiled there. On this occasion, innumerable déwos and nágas assembled at this place, saying, "Let us witness the contest between these two parties, the snakes (and the théro.")

The uncle satisfying himself that the relics had been removed by his nephew, thus replied to the théro: "The relics are not in my possession." The said théro revealing to

Aditóppabhúti só théró tásań dhátúnamágamań watwána nágarájań tań; "déhi dhátúti," abruwi.
Aṇṇathá saṇṇapétun tań théran só uragádhipo, ádáya chétiyagharań gantwá tań tassa waṇṇayi.
Anékadhá anékéhi ratanéhi susańkhatań chétiyá chétiyagharań passa bhikkhú sunimmitań.
"Lańkádípamhi sakalé sabbáni ratanánipi só pánánté pátikampi nágghań tań, ṇésu kákathá."
"Mahasakkáraṭhánamhá appasakkáraṭhánakań dhátunań nayanańnáma nayuktań, bhikkha, wó idań."
"Sachchábhisamayó, nága, tumhákampi nawijjati, sachchábhisamayaṭṭhánań nétuń yuttańhi dhátuyó.
"Sańsáradukkhamokkháya uppajanti Tatthágatá: Buddhassachetthadhippáyó téna néyyáma dhátuyó.
"Dhátunidhánań ajjéwa sóhi rajá karissati: tasmá papancha makaritwá lahuń mé déhi dhátuyó."
Nágó áha "Saché, bhanté, tuwań passasi dhátuyó, gahetwá yáhi." Tań théro tikkhattu tań bhaṇápiya.
Sukhumań karań mápayitwá théro tattha ṭhitówa só bhágineyyassa wadané hatthampakkhippa tá wadé.
Dhátukaraṇḍań ádáya: "Tiṭṭha nágási" bhásiya, nimmujjitwá paṭhawiyań pariwéṇamhi uṭṭhahi.
Nágarájá; "gató bhikkhú amhéhi wanchitó," iti; dhátudnaya natthaya bhágiṇéyyassa pábhiṇi.

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the nága rája the travels of these relics from the commencement (to their arrival in the land of nágas), said, "Give up those relics to me." The ophite king, in order that he might indicate to the théro (that he must search) elsewhere, escorting and conducting him to the relic apartment, proved that (point) to him. The priest beholding the chétiyo and the chétiyo apartment, both exquisitely constructed, and superbly ornamented in various ways with every description of treasure, (exclaimed), "All the accumulated treasures in Lanká would fall short of the value of the last step of the stair (of this apartment); who shall describe the rest!" (The nága king, forgetting his previous declaration, that the relics were not there, retorted): "Priest, the removal of the relic from a place where it is preserved in so perfect a manner, to a place inferior in the means of doing honor to it, surely cannot be right?" (Sónattero replied): "Nága, it is not vouchsafed unto you nágas to attain the four superior grades of sanctification: it is quite right, therefore, to remove the relics to a place where the four superior grades of sanctification are attainable. Tatthágatas (Buddhos) are born to redeem beings endowed with existence from the miseries inseparable from sangsára (interminable transmigration). In the present case also, there is an object of Buddho's (to be accomplished). In fulfilment thereof, I remove these relics. On this very day the monarch (of Lanká) is to effect the enshrinement of the relics. Therefore, without causing unavailing delays, instantly surrender the relics."

The nága insidiously rejoined: "Lord, as thou (of course) seest the relics, taking them, begone." The théro made him repeat that declaration three times. Thereupon the théro, without moving from that spot, miraculously creating an invisibly attenuated arm, and thrusting its hand down the mouth of the nephew (at mount Méru) instantly possessed himself of the relic casket. Then saying (to Kálo), "Nága, rest thou here;" rending the earth, he reascended at his pariwéno (at Anurádhapura).

The nága rája then sent a message to his nephew to bring back the relics, informing him at the same time, "The priest is gone, completely deceived by us." In the mean-

Bhágiṇéyyótha kuchchhimhi apassitwá karaṇḍakań, paridéwamáno ágantwá, mátulassa niwédayi.
Tadá só nágarájápi "wanchiṭamha mayan" iti, paridéwi nágá sabbépi paridéwinsu piḍitá.
Bhikkhunágassa wijayé tuṭṭhá déwá samágatá, dhátuyó pújayantá tá ténéwa saha ágamuń.
Paridéwamáná ágantwá nágá sańghassa santiké, bahudhá paridéwinsu dhátáharaṇa dukkhitá.
Tésań sańghónukampáya thókań dhátumadápayi ténénatuṭṭhá gantwána pújábhaṇḍáni áharuń.
Sakkó ratanapallańkań soṇṇachangóṭaméwacha ádáya sahadéwéhi tań ṭhánań samupágató.
Thérassa uggataṭṭháné kárité Wissakammuná patiṭṭhápetwá pallańkań subhératanamaṇḍapé,
Dhátukaraṇḍamádáya tassa thérassahattható changóṭaké ṭhapétwána pallanké pawaré thapi.
Brahmáchhattamadhárési ; Santusinó wálawíjanin ; manitálawaṇṭań Suyámó ; Sakko sáńkhantu sódakań.
Chattárótu máhárájá aṭṭhansu khaggapáṇino samuggahatthá téttinsá déwaputtá mahiddhiká,
Parichchhattakapupphéhi pújayantá tahiń ṭhitá kumáriyótu dwattińsá daṇḍadipadhará ṭhitá,
Palápetwá duṭṭhayakkhé yakkhasénápatipana aṭṭhawísati aṭṭhańsu árakkhań kurumánaká.
Wínańwádayamánówa aṭṭhá Panchasikhó tahiń ; rangabhúmiń mápayitwá Timbarú turiyaghósawá ;
Anéká déwaputtácha sádhugítappayójaká Mahákáló nágarájá thutimánó anékadhá.

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time, the nephew becoming conscious that the casket was no longer in his stomach, returning, imparted the same to his uncle, with loud lamentations. Then it was that the nága rája, exclaiming, "It is we who are deceived," wept. The afflicted nágas also all mourned (the loss of the relic). The déwos assembled (at Méru to witness the conflict), exulting at the priest's victory over the nága, and making offerings to the relics, accompanied him (hither).

The nágas, who were in the deepest affliction at the removal of the relics, also presenting themselves, full of lamentation, to the théro (at Anurádhapura), wept. The priesthood out of compassion to them, bestowed on them a trifling relic. They delighted thereat, departing (to the land of nágas) brought back treasures worthy of being presented as offerings.

Sakko, with his host of déwos, repaired to this spot, taking with him a gem-set throne and a golden casket; and arranged that throne in a superb golden hall, constructed by Wessakammo himself, on the spot where the théro was to emerge from the earth. Receiving the casket of relics from the hands of the said théro (as he emerged), and encasing it in the casket (prepared by himself) deposited it on that superb throne. Brahmá was in attendance bearing his parasol; Santusino with his "chámara;" Suyámo with his jewelled fan; and Sakko with his chank filled with consecrated water. The four great kings (of the Chattunmahárájika heavens) stood there with drawn swords; and thirty three supernaturally-gifted déwos bearing baskets of flowers. There stood thirty two princesses making offerings of "párichchhatta" flowers; and twenty eight yakkha chiefs, with lighted torches, ranged themselves as a guard of protection, driving away the fierce yakkhos. There stood Panchasiko striking the harp; and Timbarú, with his stage arranged, dancing and singing; innumerable déwos singing melodious strains; and the nága rája Mahákálo rendering every mark of honor. The host of déwatás kept up their celestial music, poured forth their heavenly songs, and caused fragrant showers to descend.

Dibbáturiyáni wajjanti dibbasańgíti wattati dibbagandhácha wassáni wassápenticha déwatá.
Yó Indaguttatthérótu Márassa paṭiháhanań chakkawáḷasamań katwá lóhachchhattamamápayi.
Dhátunań puratóchéwa tattha tatthéwa panchasú ṭháṇésu gaṇasajjháyań karińsu khilabhikkhawó.
Tatthágamá mahárájá pahaṭṭhó Duṭṭhgámaṇi sisénádáya dnité chańgóṭamhi suwaṇṇayé,
Thapetwá dhátuchańgóṭań patiṭṭhápiya ásané, dhátuń pujiyawanditwá ṭhitó panjalikó tahiń.
Dibbachhattádhiká nettha dibbagandhádhikánicha passitwá dibbatúriyádi saddé sutwácha khattiyó,
Apassitwá Brahmadéwa tuṭṭhó achchhariyabbhutó, dhátuchchhatténa pújési Lańkárajjébhisinchicha,
"Dibbachhattań, mánusancha, wimuttechchhattaméwacha, iti tichchhattadhárissa lókanáthassa satthunó,
Tikkhattuméwa ché rajjań dammíti;" haṭṭhámonasó tikkhattuméwa dhátúnań Lańkárajjamadási só,
Pújayantó dhátuyó tá. déwéhi, mánuséhicha, sahachangóṭakéhéwa sisénádáya khattiyo;
Bhikkhusańghań paribbulhó katwá thúpań padakkhiṇań, páchinató árohitwá dhátugabbhamhi ótari,
Arahantó chhannawuti kóṭiyó thúpamuttamań samantápariwáretwá aṭṭhańsu katapanjalín.
Otaritwá dhátugabbhań "mahagghésayané subhé ṭhapessámíti" chinténté pítipuṇṇa narissaré;
Sadhátudhatuchangóṭó uggantwá tassa sisató sattá tálappamáṇamhi ákásamhi ṭhitó tató.
Sayań karaṇḍó wichari, uggantwá dhátuyó tató, Buddhawésań gahetwána, lakkhanubbiyanjanujjalań,

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The aforesaid théro Indaguttó in order that he might prevent the interference of Máro (Death), caused a metalic parasol to be produced which covered the whole "chakkawálan." In the front of the relics, at five several places, all the priests kept up chants.

The delighted mahárája Dutthagámini repaired thither, and depositing the relics in the golden casket which he had brought in procession on the crown of his head, placed them on the throne; and having made offerings and bowed down in worship to the relics, there stationed himself, with clasped hands uplifted in adoration. Beholding these divine parasols and other paraphernalia, and heavenly fragrant (flowers and incense), and hearing all this celestial music, while at the same time Brahmá and the déwos were invisible (to him), the monarch delighted and overcome by the wonders of these miracles dedicated his canopy of dominion to the relics, and invested them with the sovereignty of Lanká; exclaiming in the exuberance of his joy, "Thrice over do I dedicate my kingdom to the redeemer of the world, the divine teacher, the bearer of the triple canopy—the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation;" and accordingly he dedicated the empire of Lanká three times successively to the relics.

The monarch attended by déwos and men, and bearing on his head the casket containing the relics, making presentations of offerings thereto, and surrounded by the priesthood, marched in procession round the thúpo; and then ascending it on the eastern side, he descended into the relic receptacle. Surrounding this supreme thúpo on all sides, stood ninety six "kótis" of "arahat" priests with uplifted clasped hands. While the ruler of men, having descended to the relic receptacle, was in the act of deciding, "Let me deposit them on this invaluable splendid altar;" the relics together with the casket rising up from his head to the height of seven palmira trees, remained poised in the air. The casket then opened spontaneously, and the relics disengaging themselves therefrom and assuming the form of Buddho, resplendent with his special attributes, according to the resolve

Gandambamúlé Buddhówa yamakań pátihàriyań, akásuń dharamánéna Sugaténa adhitthitań.
Tań pátihàriyan diswá pasannékaggamánassá, déwamanussá arahattań pattá dwádasakótiyó.
Sesá phalattayań pattá atítá ganandpathań hitwátha Buddhawésań tá karandamhi patitthahuń.
Tató óruyiha changótó rannó sisé patitthahi sahindaguttathérena nátakíhicha só pana,
Dhátugabbhań parihárań patwána sayanań subhań changótaratanapallanké thapayitwá jutindharo.
Dhówitwána punó hatthé gandhawásitawárind chatujátiya gandhéna ubbadhetwá sagárawó,
Karandań wiwaritwána tágahetwána dhátuyó, itichintési bhúmindó mahdjanahitatthikó:
" Andkulá kéhichipi yadi hessanti dhátuyó janassa saranań hutwá yádithassanti dhátuyó.
' Satthunipannákáréna parinibbána manchaké nipajjantu, supannatté sayanamhi mahárahé."
Itichintiya só, dhátu thapési sayanuttamé, taddkárádhátuyócha sayinsu sayanuttamé.
Asálhisukkapakkhassa pannarasa upósathé, uttarásálhanakkhatté ewań dhátupatitthitá.
Sahadhátu patitthánd akampittha mahámahí, pátihérdni nékáni pawattinsu anékadhá.
Rdjápasanno dhátu tá sétachchhettená pújayi, Lankáyarajjań sakalań sattáhdni addsicha:

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made by the deity of felicitous advent while living, they worked a miracle of two opposite results, similar to the one performed by Buddho at the foot of the gandambo tree.

On witnessing this miracle, twelve kótis of déwos and men, impelled by the ardor of their devotion, attained the sanctification of "arahat." The rest who attained the other three stages of sanctification are innumerable.

These (relics) relinquishing the assumed personification of Buddho, reverted to the casket, and then the casket descended on the head of the rája. This chief of victors (Dutthagámini) together with the théro Indaguttó and the band of musicians and choristers entering the relic receptacle, and moving in procession round the pre-eminent throne, deposited it on the golden altar. Bathing his feet and hands with the fragrant water poured on them, and anointing them with the four aromatic unctions, the ruler of the land, the delight of the people, with the profoundest reverence opened the casket, and taking up the relics made this aspiration: "If it be destined that these relics should permanently repose any where, and if it be destined that these relics should remain enshrined (here), providing a refuge of salvation to the people; may they, assuming the form of the divine teacher when seated on the throne on which he attained 'parinibbánan,' recline on the superb invaluable altar already prepared here." Having thus prayed, he deposited the relics on the supreme altar; and the relics assuming the desired form, reposed themselves on that pre-eminent altar.

Thus the relics were enshrined on the fifteenth day of the bright half of the month "asála," being the full moon, and under the constellation "altarasála." From the enshrining of the relics the great earth quaked, and in various ways divers miracles were performed. The devoted monarch dedicated his imperial canopy to the relics, and for seven days invested them with the sovereignty over the whole of Lanká; and while within the receptacle he made an offering of all the regal ornaments he had on his person. The

Káyécha sabbálankáran dhátugabbhamhi pújayi; tathá nátakiyó machchá parisá déwatápicha,
Watthagulaghatádíni datwá sanghassa bhúpati, bhikkhúhi ganhasajjháyan káretwá khilarattiyan.
Pundháni puré bhérin chárési "sakaldjaná wandantu dhátu sattáhan imanti" janná hitó.
Indaguttó mahátthéró adhitthási mahiddhikó "dhátuwanditu kámáyó Lankádípamhi mánusá,
"Tan khananyéwa ágantwá, wanditwá dhátuyó idha, yathásakan gharan yantu:" tan yathá dhitthitan ahu.
Só mahábhikkhusanghassa mahárájá mahâyasó mahádánan pawattetwá tan sattáhan nirantaran.
"Achikkhi dhátugabbhamhi kichchannitthápitan mayá; dhátugabbhan pidhánantu sanghójáni tumarahati"
Sanghó té dwé sámanéré tasmin kammé niyójayi; pidahinsu dhátugabbhan pásánénáhaténa té.
"Málettha mámiláyantu: gandha sussantu má imé: mánibbáyantu dípácha: mákinchápi wipajjatu:
Mé dawannachhapásaná sandhiyantu nirantará" iti khindsawá tattha sabbamétan adhitthahun.
Anápési mahárájá "yathá santi mahájanó dhátunidhánakánettha karótúti" hitatthikó.
Mahádhátunidhánassa pitthimhicha mahájanó áká sahassa dhátunan nidhánáni yathá balan.
Pidahápiya tan sabbán, rájá thúpan samápayi: chaturassacha yanchettha chétiyamhi samápayi.

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band of musicians and choristers, the ministers of state, the people in attendance, and the déwatás did the same.

The monarch bestowing on the priesthood robes, cane sugar, buffalo butter, and other offerings, kept up throughout the night chants hymned by the priests. Next day this regardful monarch of the welfare of his people caused it to be proclaimed by beat of drums through the capital: "Let all my people during the ensuing seven days worship the relics."

The chief théro Indaguttó, pre-eminently gifted with supernatural powers, formed this aspiration: "May the inhabitants of Lanká who are desirous of worshipping the relics, instantly repairing hither, worship the relics; and in like manner return to their respective homes." His prayer came to pass accordingly.

This indefatigable great monarch having kept up alms offerings for seven days, without interruption, to the great body of priests, thus addressed them: "The task assigned to me within the relic receptacle has been accomplished: let the priesthood who are acquainted therewith proceed to close the receptacle." The priesthood allotted the task to the two sámanéros (Uttaró and Súmano), who closed the relic receptacle with the stone brought by them. The sanctified ministers of religion moreover formed these aspirations: "May the flowers offered here never perish: May these aromatic drugs never deteriorate: May these lamps never be extinguished: May no injury, from any circumstance whatever, be sustained by these: May these cloud-colored stones (of the receptacle) for ever continue joined, without showing an interstice." All this came to pass accordingly.

This regardful sovereign then issued this order: "If the people at large are desirous of enshrining relics, let them do so." And the populace, according to their means, enshrined thousands of relics on the top of the shrine of the principal relics (before the masonry dome was closed.)

Inclosing all these, the rája completed (the dome of) the thúpo: at this point (on the crown of the dome), he formed on the chétiyo its square capital, (on which the spire was to be based.

Puññáni íwamamaláni sayanchasanté kubbanti sabbawibhawuttamapatti hétu kárentichápihi khilá parisuddhachittá nánáwisésa janatá pariwdrahétúti.

Sujanappasádasanwégatthdya katé Mahdwansé "dhdtunidhánanndma" ékatińsatimó parichchhedo.

DWATTINSATIMO PARICHCHHEDO.

Aniṭṭhité chhattakammé suddákamméchа chétiyé, máraṇantikarógeṇéna rájá ásé gilánakó.
Tissań pakkósayitwá só kaniṭṭhań Díghawápitó ; "thúpé aniṭṭhitań kammań niṭṭhápéhiti" abruwi.
Bhátunó dubbalattá só, tunnawáyéhi káriya kanchukań suddhawatthéhi téna chhádiya chetiyań.
Chittakárehi kárési wédikań ; tattha sádhukań pantipuṇṇaghaṭánancha paṇgunchalakapantikan.
Chhattakáréhi kárési chhattań wélúmayań ; tathá kharapattamayé chandasúriyań muddhawédiyań.
Lákhákunkuṭṭhakéhétań chittayitwá suchittikań, raññó niwédayí, "thúpé kattabbań niṭṭhitań" iti.

Thus (like unto Dutthagámini, some) truly pious men, for the purpose of individually earning for themselves the supreme of all rewards (nibbutti), accumulate acts of the purest piety; and again (also like unto Dutthagámini, other) men endowed with the purest spirit of piety, born in every grade in society (from the khattia and the bráhma to the lowest class), on account of the spiritual welfare of the human race at large perform (similar acts of pious merit.)

The thirty first chapter in the Mahawanso, entitled, "the enshrining of the relics," composed equally for the delight and affliction of righteous men.

CHAP. XXXII.

When the construction of the spire and the plastering of the chétiyo alone remained to be completed, the rája was afflicted with the disease which terminated his existence. Sending for his younger brother Tisso from Díghawápi, he said to him, "Perfect the work still left unfinished at the thúpo." As his brother was in the last stage of weakness (and as he was desirous of exhibiting the chétiyo to him in its completed form) this prince caused a case, made of white cloths, to be sewed by seamsters, and enveloped the chétiyo therewith. He also employed painters to paint the pannelled basement; and thereupon rows of filled vases, and ornaments radiating like the five fingers (were represented). He employed parasol-frame-weavers to form the frame of a (temporary) spire, made of bamboos; and in the same manner with "kharapattan" he formed a (temporary) parapet round the pinnacle, representing thereon the sun and the moon; and having painted the same most beautifully with red stick lac, and "kunkutthaka," he made this announcement to the king: "The work which was to be performed at the thúpo is completed."

Siwikáya nipajjitwa idhá gantwá mahípati; padakkhiṇań karitwána sawikáyayéwa chétiyań,
Wanditwá, dikkhinadwáré sayané bhúmisanthaté, sayitwá, dakkhinapasséna só Maháthúpamuttamań,
Sayitwá wámapasséna Lóhapásádamuttamań pasannó; sumanó ási bhikkhusańghapurakkhato.
Gilánapuchchhanatthaya ágatéhi, tato tató, chhannawuti kóṭiyó bhikkhu tasmiń ásuń samágamé,
Gaṇasajjháyamakaruń waggabandhéna bhikkhawó; théraputtabhayań théorań tatháḍiswá mahípati;
" Aṭṭhawísamaháyuddhań yujjhantó aparájayań yó só napachchuddwatto maháyódhó wasi mama;
" Machchuyuddhamhi sampatté diswá maṇṇé parájayáń, idáni só mannópéti théró Théráputtábhayó:"
Iti chintayi. Só théró jánitwá tassachintitań Karindanadiyá sísé, wasań Panjalipabbaté,
Panchakhíṇásawasatań pariwáréna iddhiyá, nabhaságamma, rájánań aṭṭhási pariwáriyań.
Rájá diswá pasannó tań puratócha nisídiya: " Tumhé dasamahayódhé gaṇhitwána puré ahań,
" Yujjhiń, idáni ékówa machchunáyuddhamárabhiń; machchusattuń parájétuń nasakkómiti," áhacha,
Ahatthéró: " Mahárája, mábhayi, manujádhipa; kilésasattuń ajinitwá, ajeyyó machchusattukó.
" Sabbampi sańkhára gatań awassańyéwa, bhijjati; anichchá sabbasańkhárá iti wuttańhi Satthuná:

The ruler of the land repaired thither, carried extended on his "siwika;" and causing himself to be borne in the "siwika" round the chétiyo, and having bowed down thereto in worship near its southern entrance,—extending himself on a carpet spread on the ground, and turning on his right side, he gazed on this pre-eminent Maháthúpo; and then turning on his left side, he fixed his eyes on the magnificent Lóhapásáda; and, finding himself at the same time encircled by the priesthood, he was filled with joy. The number of priests who congregated on that occasion to inquire after the patient, were ninety six "kótis." These ministers of religion, in their separate fraternities, hymned forth their prayers (for the royal patient's spiritual consolation).

The monarch noticing that the théro Théraputtábhayo was not present on this occasion, thus meditated: "There was a great warrior, who had fought twenty eight pitched battles by my side, undaunted, and without retreating a step: but now that he is a théro, by the name of Théraputtábhayo, though he sees me struggling with Death, and on the eve of being vanquished, does not approach me." The said théro, who was resident at the Panjali mountain, at the source of the river Karindo, cognizant of his meditation, attended by a retinue of five hundred sanctified disciples, and, by their supernatural power, travelling through the air, descended, and arranged themselves around the monarch.

The rája overjoyed at beholding him, and causing him to be seated immediately in front of him, thus addressed him: "In times past, supported by thee, (one of) my ten warriors, I engaged in war: now single-handed I have commenced my conflict with Death. It will not be permitted to me to overcome this mortal antagonist."

The théro replied, "Mahárája, ruler of men, compose thyself. Without subduing the dominion of the foe, Sin, the power of the foe, Death, is invincible. For by our divine teacher it has been announced, that all that is launched into this transitory world will most assuredly perish; the whole creation, therefore, is perishable. This principle

" Lajjá sá rajjarahitá Buddhépéti anichchatá. Tasmá, anichchasańkhárá dukkhá manattáti chintiya.
" Dutiyé attabháwépi, dhammachchhandé mahánité, upaṭṭhité déwalóké, hitwá dibbań sukhań tuwań,
" Idhágamma, bahupuṇṇań akásicha anékadhá; karaṇampékarajjassa sásanijjótanáya té
" Mahápuṇṇakatań; puṇṇań yáwajjadiwasá mayá, sabbań anussara méwan té, sukhań sajjhu bhawisssati."
Thérassa wachanań sutwá rájá attamanó ahu: "awassayó machchuyuddhépi twań mési" abhási tań.
Taddácha, áharápetwá pahaṭṭhó puṇṇapotthakań, wáchétuń lékhakań áha; só tań wáchési potthakań.
" Ekúnasta wihárá mahárájéna karitá; ékúnawisa kótthi wiháró Marichawaṭṭhicha;
" Uttamó Lóhapásádó tińsa kóṭṭhi káritó: maháthupé anagghání káritá chatuwisati:
" Maháthúpamhi sésáni káritáni, subuddhiná, kóṭisahassań agghanti. Mahárájáti" wáchayi,
" Koṭṭhanamhi malayé aggakháyikáchhatakó, kuṇḍaláni mahagghání duwé datwána, gaṇhiya,
" Khíṇásawáṇań panchannan mahátheránamuttamó dinnó pasannachitténa kaṇgu ambilapiddhakań
" Chúlaṇganiya yuddhamhi parajjhitwá paláyata, kálań ghósápayitwána ágátassa wiháyasá,

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of dissolution (continued Théraputtábhayo) uninfluenced by the impulses of shame or fear, exerts its power even over Buddho. From hence impress thyself with the conviction, that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one (in the character of the sámanéro priest, resident at the Tissaráma wiháro) imbued with the purest spirit of piety, while on the eve of transmigration to the "Déwaloka" world, relinquishing that heavenly beatitude, and repairing thither, thou didst perform manifold acts of piety in various ways. By thy having reduced this realm under one sovereignty, and restored the glorification of the faith, a great service has been rendered. Lord! call to thy recollection the many acts of piety performed from that period to the present day, and consolation will be inevitably derived by thee."

The rája on hearing this exhortation of the théro, received the greatest relief; and thus addressed him: "Thou supportest me then even in my struggle with Death." The consoled (monarch) instantly causing to be brought the "punnapóthakan" (register of deeds of piety) commanded his secretary to read (its contents); who accordingly read aloud the said record: "One hundred, minus one, wiháros have been constructed by the mahárája. The Marichawatthi wiháro cost nineteen kótis: the pre-eminent Lóhapasádo was built for thirty kótis: in the construction of the Maháthúpo twenty invaluable treasures were expended: the rest of the works at the Maháthúpo, executed by this truly wise personage, cost a thousand kótis." "O, mahárája, (continued the secretary) during the prevalence in the Kottha division of a famine, to such an extent that the inhabitants lived on the young sprouts of trees, (and therefore) called the 'aggakháyika' famine, two invaluable ear-ornaments were given away, in the fervor of thy devotion, in order that thou mightest become the eminent donor of a mess made of kangu seed, which had already commenced to get sown, to five eminent théros who had overcome the dominion of sin." On (the secretary) proceeding to read: "On the defeat at the battle fought at Chulanganiyo, in his flight the call of refection being set up, disregardful of himself, to a sanctified minister who approached travelling through the air, the repast contained in his

"*Khínásawassa yatinó, attánamanapekkhiya, dinnań sarakabhattanti wutté," áhá mahipati:*
"*Wihárámahasattáhé: Pásádassa mahé tathá: Thúpárambhatu sattáhé tathá dhatunidhánaké:*
"*Chatuddisassa ubható sańghassa maható mayá mahárahań mahádánań awisésań pawattitań.*
"*Maháwisákhapújácha chatuwísati kárayiń; dípé sanghassa tikkhattuń tichíwaramadápayiń.*
"*Sattasattadinánécha dípé rajjań mahańimań panchakkhattuń sásanamhi adásiń hatthamánasó.*
"*Sattań dwádasathánê sappiná suddhawaddhiyó dípasahassań jálésiń, pújentó Sugatań ahań.*
"*Nichchań atthárasatthánê wejjéhi wihitań ahań, gilánabhattabhésajjań gilánánamadápayiń.*
"*Chatuchattálísathánamhi sańkhatań madhupáyasań, tattakéyéwa thánésu télullopakaméwacha,*
"*Ghatépakkhé mahájálapúwé thánamhi tattaké, tathéwa sahabhattéhi nichchaméwa adápayiń.*
"*Upósathésu diwasécha másémásécha atthasu, Lańkádípé wihárésu dípatélamadápayiń,*
"*Dhammadánań mahantanti sutwá, ámisadánató; 'Lóhapásádató hétthá, sańghamajjhamhi ásané*
"*Osáressámi sańghassá mangalasuttamichchahań nisinnó' ósárayituń násakkhiń sanghagárawá.*
"*Tatoppabhuti Lánkáya wihárésu tahiń tahiń dhammakathań kathapésiń, sakkáritwána désaké,*

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golden dish was given,"—the monarch interrupting him (proceeded to narrate his acts after his accession): "The festival of seven days at the great (Marichawatthi) wiháro; in like manner the festival at the (Lóha) pasádo; as also the festival of seven days at the Maháthúpo; in like manner at the enshrining of the relics. To the priesthood of both sexes, who had come from the four quarters of the globe, a sumptuous alms-offering had been kept up, without the slightest omission, by me in great profusion. I have celebrated the great 'wisákha' festival four and twenty times. I have bestowed, on three separate occasions, on the whole priesthood in the island the three garments (which constitute the sacerdotal robes). On five several occasions I have conferred, with the most gratified feelings, on the national church, the sovereignty over this land, for a term of seven days in each instance. I have celebrated, in offerings to the deity of felicitous advent, in twelve different places, an illumination of seven thousand lamps, lit with clarified butter and white wicks. I have constantly maintained at eighteen different places (hospitals) provided with suitable diet, and medicines prepared by medical practitioners for the infirm. I have bestowed at four and forty places, rice prepared with sugar and honey; and at the same number of places, rice prepared with butter; at the same number of places, confectionary dressed in clarified butter; at the same places, ordinary rice, constantly. I have provided monthly all the wiháros in Lanká with lamp oil, for the eight 'upósatha' days in each month. Having learnt that the office of expounding the scriptures was an act of greater merit than the bestowal of offerings, 'I will tomorrow,' I exclaimed, 'in the midst of the priesthood, ascend the pulpit on the ground floor of the Lóhapasádo, and propound the 'mangala' discourse of Buddho to the priesthood;' but when I had taken my place, from reverential deference to the ministers of religion, I found myself incapable of uttering. From that period, I have caused the preaching of religious discourses to be kept up in the wiháros in various parts of Lanká, supporting the ministers of religion who were gifted with the power of preaching. I have caused to be provided for each priest endowed with the gift of

"Dhammakathikassékékassa sappiphánitasakkharań náliń nálimaddápésiń; dápésin, chaturańgulań
"Mutthikań yatthimadhukań: dápésiń sátakaddwayań: sabbampissariyé dánań namétóséti mánasań.
"Jiwitań anapekkhitwá, duggaténa satámayá, dinnań dánadwayań yéwa, tammehásiti mánasań."
Tań sutwá Abhayó théró tań dánadwayamíwasó rańńó chitta pasádatthań sańwaṇṇési anekadhá.
Tésu panchasu thérésu kaṇguambilagdhakó Maliyamahádéwatthéró Sumanakuṭamhi pabbaté.
Nawaṇṇań bhikkhusatánan datwá tań paribhunji. Só paṭhawipálakó Dhammaguttáthérótutań pana.
Kalyánikawihárámhi bhikkhunań sańwibhájiya dasaddhasatasańkhátań paribhógamaká sayań.
Talaṇgawásikó Dhammadinnathéró Piyaṇguké dipé dwádasasahassánań datwána paribhunji tan.
Maṇganawásikó Khuddatissathéró mahiddhikó Kélásé saṭṭhi sahassánań datwána páribhunji tan,
Mahásańghamahdthéró tań Ukkanagarawiháraké, datwá satánań sattan tań paribhógamaká sayań.
Sarakabhattagáhitu théró Piyaṇgudipaké dwádasabhikkhu sahassánań datwána paribhunjiya.
Iti watwábhayatthéró rańńó hásési mánasań. Rájá chittampasá detwá, tań thérań idamabruwi.
"Chatuwisatiwassánań sanghassa upakárakó, ahaméwahotu káyópi sańghassa upakárakó.

preaching, clarified butter, sugar, and honey, a 'náli' of each; I have provided a piece of liquorice of the breadth of the four fingers of the hand; I have provided also two cloths for each. But all these offerings having been conferred in the days of my prosperity, do not afford me any mental relief. The two offerings made by me, disregardful of my own fate, when I was a pious character afflicted in adversity, are those which alone administer comfort to my mind."

The aforesaid Abhayathéro, hearing this declaration of the rája, explained from various passages (of the "tépitaka") the causes which led to the monarch being especially comforted by the recollection of those two offerings; (and thus proceeded): "The chief théro Máliyadéwo, one of the five priests who had accepted the kangu mess, dividing the same among five hundred of the fraternity resident at the mountain Sumano, himself also partook of it. (Another of these five) the théro Dhammagutto, the earth-quaker, partook of his portion with five hundred of the fraternity of Kalyáni wiháro. (The third) the théro Dhammadinno, théro of Talanga, partook of his portion, dividing it with twelve thousand of the fraternity of Piyangudípo. (The fourth) the théro Khuddatisso, endowed with miraculous powers, resident at Mangana, partook of his share, dividing it with sixty thousand of the fraternity of Késáso. (The fifth) the chief théro Mahásangho, partook of his portion, dividing it with five hundred of the fraternity of Ukkunagaro wiháro. The théro (Tisso, the son of a certain kutumbako) who had accepted the rice offered in the golden dish (at the Kappukandara river) partook thereof, dividing it with twelve thousand of the fraternity of Piyangudípo." The théro Abhayo having thus spoken, administered mental comfort to the king. The rája having derived consolation, thereupon replied to the théro: "For four and twenty years have I been the patron of the priesthood: may even my corpse be rendered subservient to the protection of the ministers of the faith! Do ye, therefore, consume the corpse of him who has been

" Maháthupadassanaṭṭhánè saṅghassakammamálakè, sariraṅ saṅghaddsassa tumhè jhápètha imè " iti.
Kaniṭṭhaṅ áha: Bhó, Tissa, maháthupè aniṭṭhitaṅ niṭṭhápèhi tuwaṅ sabbaṅ kammaṅ sakkachchasádhukaṅ.
" Sáyaṅpátówa pupphání Maháthúpamhi pujaya: tikkhattuṅ upahárancha maháthupassa káraya.
" Paṭiyádditancha saṅwaṭṭhaṅ mayá Sugatasásanè sabbaṅ aparihápetwá táta wattaya taṅ tuwaṅ.
Saṅghassa, táta, kichchèsu mápamádittha sabbadá" iti. Taṅ anusásitwá tuṇhi ási mahipati.
Taṅ khaṇaṅ gaṇasajjháyaṅ bhikkhusaṅghó akásicha; déwatáchharathèchèwa chhahidèwèhi ánayuṅ.
Yáchuṅ wisuṅ wisuṅ déwá rájánaṅ tè pathetthitá; "amhákaṅ déwalókan twaṅ èhi, rája, manóraman."
Rájá tèsaṅ wachó sutwa; "yáwadhammaṅ suṇómahaṅ adhiwásètha táwáti" hatthákárèna wárayi.
Wárèti gaṇasajjháyamiti mantwána bhikkhawó, sajjháyaṅ ṭhapayuṅ. Rájá puchchhi taṅ ṭhánakáraṇaṅ.
"Agamèthúti saṇṇáya dinnattáti" wadinsu tè. Rájá; " nètaṅ tathá bhantè iti;" watwána taṅ wadi.
Taṅ sutwána janákèchi; " bhitó machchubhayá ayaṅ lálappatiti," maṅṇiṅsu. Tèsaṅ kaṅkhawinódanaṅ
Káretuṅ, Abhayatthèró rájánaṅ èwamáha só: "janápètuṅ kathaṅ sakká ánitá tè tathá iti."
Puppadámaṅ khipápèsi rájá nabhasi paṇdito; táni laggáni lambiṅsu ratiyásu wisuṅ wisuṅ,

(as submissive as) a slave to the priesthood, in some conspicuous spot in the yard of the 'upósatha' hall at the Maháthúpo." Having expressed these wishes, he addressed his younger brother: "My beloved Tisso, do thou complete, in the most efficient and perfect manner, all that remains to be done at the Maháthúpo: present flower-offerings morning and evening at the Maháthúpo: keep up three times a day (the sacred service with) the full band of musicians at the Maháthúpo. Whatever may have been the offerings prescribed by me, to be made to the religion of the deity of felicitous advent, do thou, my child, keep up, without any diminution. My beloved, in no respects, in the offices rendered to the priesthood, let there be any intermission." Having thus admonished him, the ruler of the land dropt into silence.

At that instant the assembled priesthood simultaneously chanted forth a hymn; and from the six Déwalókas, déwatás presented themselves in six chariots. These déwos remaining in their cars, separately (implored) the monarch: "Rája, repair to our delightful Déwalóka." The king hearing their (clamorous) entreaty, silenced them by a signal of his hand, which implied, "As long as I am listening to the doctrines of Buddho, so long must ye wait." The priests, imagining that he wished to arrest the progress of the hymn, (abruptly) ceased their chant. The rája inquired the cause thereof. They answered, "Because by the signal made (we understood thee) to say 'stop.'" The king rejoining, "Lords, not so;" explained what the signal meant. On hearing this explanation, some of the assembly (as the déwos and chariots were invisible to them) observed: "Surely this (monarch) is thus supplicating, overawed by the dread of death." For the purpose of removing this misconception, the théro Abhayo thus addressed the monarch: "What should be done to make manifest that they (the déwos and chariots) are in attendance?" The all-wise king flung wreaths of flowers into the air. They, attaching themselves separately one to each chariot, remained pendent. The multitude witnessing these pendent wreaths were disabused of their misconception.

Akásé lambamánáni táni diswá mahájanó kańkhań paṭiwinodési. Rájá théramabhási tań,
"Katamó dewalókóbhirammó bhantéti," sobrawí. "Tusitánańpuran, rája, rammań iti satań matań:
"Buddhabhάwáyasamayań ólókentó mahádayó Metteyyó bódhisattóhi wasanté Tusitépuré."
Thérassa wachanań sutwá mahárájá mahámati ólókentó mahάthúpań, nipannówa, nimílayi.
Chawitwá tań khaṇayéwa Tusita áhaṭé rathé; niwattitwá ṭhitóyéwa dibbadého adassatha.
Katassa puńńakammassa phalań dassétu mattanó mahájanassa dassentó attánań samalańkatań.
Rathaṭṭhóyéwa tikkhattuń maháthúpań padakkhiṇań katwána; thúpań, sańghancha wanditwá Tusitań agá.
Náṭakíyó idhágantwá makuṭań yattha móchayuń, Makuṭamuttasáláti etthasálá katá ahu.
Chitaké ṭhapite rańńo saríramhi mahájanó yatthárawí Rawiwaṭṭhisálá náma tahiń ahu,
Rańńó sarírań jhápésuń yasmiń nissímamálaké, só éwamálakó ettha muchchaté Rájamálakó.
Duṭṭhagámaṇi rájá só rajanáma rahómahá Metteyyassa bhagawató hessati aggasáwakó.
Rańńópitá pitá tassa mátámatá bhawissati, Saddhátissó kaniṭṭhótu dutiyó hessati sáwakó.
Sáli rájakumáró só tassa rańńó sutótu só Metteyyassa bhagawató puttó yéwa bhawissati.

The rája then thus addressed himself to the théro: "Lord! which is the most delightful déwalóka?" He replied, "It has been held by pious men, O rája, that Tusitapura is a delightful déwalóka. The all-compassionate Bodhisatto, METTEYYO, tarries in Tusitapura, awaiting his advent to Buddhohood."

Having received this explanation from the théro, this pre-eminently wise mahárája expired in the act of gazing on the Maháthúpo, stretched on his bed.

Instantly (his spirit) disengaging itself (from his mortal remains), and being regenerated in the chariot which had been sent, his heavenly figure manifested itself standing up in the said car. In order that he might display the realized reward of his pious life, exhibiting his (regenerated) person, adorned in the utmost perfection, to the multitude, and retaining his position in the chariot, he drove round the Maháthúpo three times; and then bowing down to the Maháthúpo as well as the priesthood, departed for Tusita.

From the circumstance of the women of the palace having assembled there, and wept with disheveled (makutan) hair, the hall built on the spot (to commemorate where the monarch expired) was called Makuta-mutta sála. At the instant that the corpse of the rája was placed on the funeral pile, the multitude (arawí) set forth their clamorous lamentation:—from that circumstance, the edifice erected there obtained the name of Rawiwatti sála. On the spot where they burnt the corpse of the rája, in a yard without the consecrated ground (devoted for religious purposes, a Málako) square was formed, which obtained the name of the Rája-málako.

The Dutthagámini rája, eminently worthy of his exalted state, will hereafter become the chief disciple of the sanctified METTEYYO Buddho. The father of the rája will become the father, and his mother the mother of the said METTEYYO (Buddho); and his younger brother Saddhátisso will become his second disciple. The son of this monarch, the prince royal Sáli, will become the son of the sanctified METTEYYO Buddho.

Ewań só kusalé paró karóti puṇṇań, chhádentó aniyata pápakabahumpi, só saggań sakagharamiwópayáti: tasmá sappáńńó satataratό bhaweyá puńńéti.

Sujanappasáda sańwegatthάya katé Mahawansé "Tusitapuragamanan" náma dwattińsatimó parichchhidó.

TETTINSATIMO PARICHCHHEDO.

Duṭṭhagámaṇirańńótu rajjé pitá janá ahuń. Sáli rájakumáróti tassáti wissutó sutó.
Atiwadhańńó só ási, puńńakammarató sadá, atiwacháru rúpáya sattó chaṇḍáliyá ahu.
Asókamáládewin tań sambandhań pubbajátiyá rúpénáti piyáyantó só rajjań néwakámayi.
Duṭṭhagámaṇibhátálu Saddhátissó tadachchayé rajjań kárési abhisitto aṭṭhárasa samásámó.
Chattakammań sudhákammań hatthipákáraméwacha Maháthúpassa kárési só saddhákatanámakó.
Dípé na Lóhapásádó uchchayahittha susańkható kárési Lóhapásádań só sattabhúmikań pana.
Nawutisatasahassagghó pásádo ási so tadá, Dakkhiṇágiriwiháráń, Kallakalléyaméwacha.
Kulumbálawiháráncha tathá Pettaṇgawálikań Wélaṇgácheddhikanchéwa Dubbalawápitissakań.

Thus (like unto Dutthagámini) he who is intent on acts of piety, and leads a virtuous life, eschewing the innumerable sins which are undefinable, enters the heavenly mansions as if they were his own habitation. From this circumstance, the truly pious man will be incessantly devoted to the performance of acts of piety.

The thirty second chapter in the Mahawanso, entitled, "the departure for Tusitapura," composed equally for the delight and affliction of righteous men.

CHAP. XXXIII.

During the reign of the rája Dutthagámini the nation enjoyed great prosperity. He had a son renowned under the designation of the royal prince Sáli, gifted with good fortune in an eminent degree, and incessantly devoted to acts of piety. He became enamoured of a lovely female of the chandála caste. Having been wedded in a former existence also to this maiden, whose name was Asókamálá, and who was endowed with exquisite beauty, fascinated therewith, he relinquished his right to the sovereignty (to retain his low-born wife).

Saddhátisso, the brother of Dutthagámini, on his demise succeeding to the monarchy, completed eighteen years during his reign.

This monarch, whose name implies the sincerity of his faith, completed the pinnacle, the plastering (of the dome), and the enclosing parapet wall, decorated with figures of elephants, of the Maháthúpo. The Lóhapasádo, which had been constructed in this island (by the late king), did not endure: (the present monarch) subsequently built it seven stories high, and the edifice cost nine "kótis."

In the course of his reign he erected the Dukkhinágiri and the Kallakallo wiháros, as well as the Kulumbálo, the Pettangawáli, the Wélungawitti, the Dubbalawapitisso,

Dúratissakawápicha tathá mátuwiháraka҅n káresicha Díghawápiwiháran yójana yójané.
Díghawápiwihárancha kárési sahachétiyań nánáratanakachattań tattha kárési chétiyé.
Sandhiyań sandhiyań tattha rathachakkappamánakań sówannamálań kárctwá laggápési manóramań.
Chaturásiti sahassánań dhammakkhandhánamissaró chaturásíti sahassáni pújáchápi akárayi.
Ewań puññáni katwá só anékáni mahípati káyassa bhédá déwésu Tusitésu papajjatha.
Saddhátissa maháráje wasanté Díghawápiyań, Lajjitissó jetthasutó Girikumbhilanámikań
Wiháran kárayi rammań tań kanitthasutó pana Thullatthano akárési wiháran Kandarawbbhayań.
Pitará Thúlathanakó bhátu santikamáyatá sahéwáhawiharassa sanghabhógatthamattanó.
Saddhátissé uparaté sabbé machchá samágatá Thúpárámé bhikkhusanghań sakalań sannipátiya;
Sanghánuññaya ratthassa rakkhanatthań kumárakań abhisinchuń. Thullathanakań Tań sutwá Lajjitissako,
Idhágantwá, gahetwá tan, sayań rajjamakárayi. másanchéwa dasáhancha rájáThullathano pana.
Tissó samá Lajjitissó sanghé hutwá anádaróna. jánińsu yathá buddhamititań, paribhásayi,
Pachchhá sanghań khamápetwá dandakammatthań issaro tinisahassáni datwána úruchétiye,
Silámayáni kárési pupphayánáni tini só athósutu sahasséna windapésicha antará.
Maháthúpań Thúpárámań bhumiń bhumissaró samań thupárámechathupassa silá ancha muttamań.

the Dúratissakawápi, as also his mother's wiháro, and Díghawápi wiháro, distant each one yójana from the other. At the same time with Díghawápi wiháro he built the chétiyo of that name; the pinnacle of that chétiyo he decorated with every description of gems. Thereon, at appropriate places, he suspended exquisite flowers made in gold, of the size of a chariot wheel.

This most fortunate monarch made eighty four thousand offerings to the eighty four thousand "dhammakkhando," of Buddho. Having performed these numberless acts of piety, this ruler of the land, on severing himself from his mortal frame, was regenerated in the Tusitapura heavens.

While the rája Saddhátisso yet resided at Díghawápi, his eldest son Lajjitisso constructed the delightful Girikumbbhila wiháro. A younger (the second) son, Thullatthanako, built the wiháro called Kanduro.

At the time that his father repaired to the court of his brother Dutthagámini, Thullatthanako accompanied him, giving over the charge of his wiháro to the priesthood. On the demise of Saddhátisso, all the officers of state assembled, and having convened a meeting of priests at the Thúparámo, under the advice of the priesthood, for the purpose of providing for the administration of the country, they inaugurated Thullatthanako. On hearing of this proceeding, Lajjitisso hastened hither (to Anurádhapura); and seizing (Thullatthanako, put him to death), and assumed possession of his rightful sovereignty. The rája Thullatthanako reigned only one month and ten days.

This Lajjitisso continued for three years displeased with the priesthood, as they had set aside his prior right of succession; and refused to patronize them. Subsequently the monarch forgave the priesthood; and as a penance, contributing three lacs, caused three altars, formed entirely of stone, to be erected at the Maháthúpo. The ruler of the land caused also, by expending a lac, the ground around the Maháthúpo and the Thúparámo to be levelled; and at the Thúparámo establishment he enclosed the

Thupárámassa purató Silá́thupakamé̇wacha Lajjikásanasálácha bhikkhusanghussa kárayi.
Kanchukań tattha thupé kárápési silámayań, datwána satasahassa wiháre chétiyawhayé,
Girikumbhilanámassa wihárassa mahámahi só saṭṭhibhikkhusahassánań tichíwaramadápayi.
Ariṭṭhawihárań kárési tathá Kandarahinakań gámikánancha bhikkhunań bhésajjáni adápayi.
Kimichchakań tanḍulancha bhikkhunínancha dápayi samánawaṭṭhamáyancha rajjań só kárayi idha,
Lajjikatissamhi maté Kaniṭṭho tassa kárayi rajjań chhaléwa wassáni Khallátanáganámako,
Lóhapásádapáriwáré pásádéti manóramé, Lóhapásadasóbhatthań ésó dwattińsa kárayi.
Maháthupassa paratό chárunó Hémamálinó Wáliṇgaṇamariyádań pákárancha akárayi.
Sócha Kurundápásakań wiháruncha akárayi puṇṇakammáni chaṇṇáni kárápési mahipati.
Tań Mahárantakonáma sénápati mahípati Khallátańnágarájánań nagaréyéwa aggahi.
Tassa raṇṇó kaniṭṭhóti Waṭṭagámani námako tań duṭṭhasénápatikań hantwá rajjamakárayi.
Khallátanágaraṇṇó só puttakańsakabhatunó Mahácháulikanámánań puttaṭṭháne thapésicha,
Tań mátaránuládéwiń mahésincha akási só; pitiṭṭháne ṭhitattassa "pitirájáti" mabbrawuń.
Ewań rajjébhisittassa tassa másamhi panchamé, Róhana Nakulanagaré ékó bráhmaṇachéṭako,
Tissó námabráhmanassa wachó sutwá apaṇḍitó chóró ahu mahátissa pariwáro ahósicha.

chétiyo in a superb case of stone. In front of the Thúparámo he built the thúpo of stone (therefore called) Sílathúpo, and the hall (called after the king) Lajjitisso, for the accommodation of the priesthood. Expending another lac, he built a chétiyo at the Chétiyo wiháro, and encased it with stone. Unto the sixty thousand priests resident at the Girikumbbhila wiháro, he made offerings of the garments composing the sacerdotal robes. He built also the Aritthо and the Kandarahínako wiháros, and for the itinerant priests he supplied medicinal drugs. Inquiring always of the priestesses, "What do ye need?" he provided the rice requisite for their maintenance. He reigned in this land nine years and eight months.

On the demise of Lajjitisso, his younger brother Khallátanágo (succeeded, and) reigned for six years. For the embellishment of the Lóhapasádo, he constructed thirty two edifices adjacent to it. Enclosing the beautiful, great thúpo Hémamáli, he formed a square strewed with sand, with a wall built round it. This monarch also constructed the Kurundapósako wiháro; and caused every observance of regal piety to be kept up. The minister Mahárantáko, assuming the character of the ruler of the land, seized the rája Khallátanágo in the very capital, (and put him to death).

The younger brother of that king, named Wattagámini, putting that perfidious minister to death, assumed the sovereignty. He adopted as his own son, Maháchúliko, the son of his late elder brother Khallátanágo; and conferred on his mother Anulá the dignity of queen consort. To him who thus assumed the character of a father, the people gave the appellation of "father-king."

In the fifth month of the reign of the monarch who had assumed the sovereignty under these circumstances, a certain bráhman prince of the city of Nakula, in Róhana, believing the prophecy of a certain bráhman, Tisso (who predicted that he would become a king), in his infatuation became a marauder; and his followers increased to great numbers.

Sagaṇá sattá damilá Mahátitthamhi ótaruṅ; tadá bráhmaṇiyócha té satta damilápicha,
Chattatthâya wissajjésuṅ lékhaṅ bhúpati santikaṅ. Rájá brahmaṇiyassa lékhaṅ pésési nitimá;
"Rajjaṅ tawa iddnéwá: gaṇhu twaṅ damilé," iti. "Sádhúti:" só damiléhi yujjhi. Gaṇhiṅsu tétu taṅ.
Tato té damilá yuddhaṅ raṇṇásaha pawattayuṅ. Kólambálakasámantá yuddhé rájá parájito,
Titthárámaduwáréna rathárúḷho paláyati. Paṇḍkáthaya rájéna titthárámohi kárito,
Wásitówa sadá ási ékawisati rájisu; taṅ diswána paláyantuṅ nigaṇṭhó Girinámakó,
"Paláyati mahákáḷasihaḷóti," bhusaṅrawi. Tan sutwána mahárájá, "siddhé mama manórathé wiháraṅ ettha káressaṅ." Ichchéwaṅ chintayí tadá

"Sagabbhaṅ Anuládéwin aggahi rakkhiyá iti, Maháchúlaṅ, Mahánágaṅ kumáraṅ chápi rakkhiyo."
Rathassa lahuṅbhdwatthaṅ datwá chúḷámaṇiṅ subhaṅ, ótárési Sómadéwiṅ tassánuṇṇáya bhúpati.
Yuddháya gamanéyéwa puttakanchéwa déwiyo gáhayitwána nikkhanto saṅkitaṅ só parájitó,
Asakkuṇitwá gáhétuṅ pattaṅ bhuttaṅ Jinéna taṅ, paláyitwá Wessagiriwané abhiniliyí só.
Kutwikkulamahatissathéro diswá tahiṅtu taṅ, bhattaṅ pádá anámatthaṅ piṇḍádanaṅ wiwajjiya.

Seven damillos with a great army landed at Mahátittha. The aforesaid bráhman, and these seven damillos, dispatched a letter to the reigning monarch, to demand the surrender of the sovereignty. The king, who was gifted with the power of divination, sent an answer to the bráhman, to this effect: "The kingdom is thine from this day: subdue the (invading) damillos." He replying, "Be it so," attacked the damillos, who made him prisoner. These damillos thereupon waged war against the king, and the sovereign being defeated in a battle fought at the outskirts of Kolambálako, mounting his chariot, fled through the Titthárámo gate. This Titthárámo had been built by Pandukábhayo, and had always been assigned as a residence (to people of foreign religions) during the reign of twenty one kings, (including the Róhana sovereigns). A certain professor of a different religion, named Giri, seeing him in his flight, shouted out in a loud voice, "The great black Síhalo is flying." The mahárája hearing this, thus resolved within himself: "Whenever my wishes are realized, I will build a wiháro here."

Deciding within himself, "I am bound to save the pregnant queen Anulá, as well as Maháchúlo, and my own child Mahánágo;" the king retained them with him: and in order that the weight of the chariot might be diminished, with her entire consent he handed the (other) queen Sómadéwi out of the carriage, bestowing on her a small beautiful jewel.

When he set out to engage in battle, he had taken the princes and the queens with him, but omitted to remove the refection dish of the vanquisher. Perplexed by his anxiety (regarding the safety of these objects) he was defeated; and flying, concealed himself in the Wéssagiri forest.

The théro Kutwikkula Mahátisso meeting him there, presented him with a meal, without misappropriating his accepted alms-offerings. The ruler gratified thereat, dedicated

Atha kétakipattamhi likhitwá patthamánasó sanghabhógań wihárassa tassa pádá mahipati.
Tató gantwá Sílasobbhé kandakamhi wasé tató gantwána Mátuwélange Sálagallasamípaké
Tatthaddassa ditthapubbań théran théro mahipati upatthákassa appési Tanasíwassa sádhukań.
Tassa só Tanasíwassa ratthikassantiké tahiń rájá chuddassa wassáni wasiténa upatthitó.
Sattasu damilésikó Somadéwimaddwiyań rágarattó gahetwána paratiramagá lahuń.
Ekó pattań dasabalassa Anurádhapuré thitań ádáya téna santuttho paratiramagá lahuń.
Pulahatthótu damilo tíni wassáni kárayi ●jjań, séndpatiń katwá damila Báhiyawhayań.
Pulahatthań gahetwá tań, duwé wassáni Báhiyo rajjań karési; tassási Panayamáro chamúpati,
Báhiyantań gahetwána rájási Panayamárako sattawassáni; tassási Pilayamáróchamúpati,
Panayamárań gahetwá só rájási Pilayamárako sattamásáni tassási Dáthiyótu chamúpati,
Pilayamárańgahetwá só Dáthiyo damilo pana rajjań Anurádhapuré duwé wassáni kárayí.
Ewań damilarájúnań tésań panchannamíwahi honti chuddassawassáni sattamásácha uttariń.
Gatáyatu niwápatthań Malayénuladéwiyá, bhariyá Tanasíwassa pádá pahari pachchhiyań.
Kujjhitwá ródamáná sá rájánań upasankami. Tań sutwá Tanasíwó só dhanumádáya nikkhami.

(certain lands) for the support of his fraternity, recording the grant on "kétako" leaves, (no other writing materials being procurable). Departing from thence, he sojourned at Sílasobbhakandako; and quitting that retreat also, he repaired to the Wélangó forest in the neighbourhood of Sálagallo (since called Moragulla in Malaya). There the monarch again met the priest whom he had before seen (in the Wéssagiri forest), who enjoined a Tanasíwo (a wild hunter), who was his own attendant, to serve (the fugitive monarch) most attentively. The rája sojourned here, in the habitation of this Ratteka-Tanasíwo fourteen years, dependent on him for support.

From amongst the seven (invading) damillos, one greatly enamoured of the queen Sómadéwi, taking her prisoner, quickly recrossed the ocean: another of them appropriating the refection dish of the deity of ten powers, which had been left at Anurádhapura, and satisfied with that prize alone, also re-embarked without delay. The damillo Pulahattho appointing the damillo named Báhiyo his minister, reigned three years. Báhiyo putting the said Pulahattho to death, reigned two years. Panayamáro was his minister. Panayamáro putting the said Báhiyo to death, reigned seven years. Piliyamáro was his minister. Putting that Panayamáro to death, the said Piliyamáro was king for seven months. Dáthiyo was his minister. The said Dáthiyo damillo putting Piliyamáro to death, reigned at Anurádhapura for two years. Thus the term (of the reigns) of these five damillo kings was fourteen years, plus seven months.

In this Malaya division, the queen Anulá went (as usual to the house of the Tanasíwo) to receive her daily supply of provisions; and the Tanasíwo's wife (on this occasion) kicked her basket away. She, outraged at this treatment, weeping aloud, ran to the king. The Tanasíwo hearing what had occurred (and dreading the resentment of the king) sallied forth with his bow.

Dêwiyâ warhanań sutwâ tassa âgamanâ purâ, dwiputtań dewimâddya tato râjâpi nikkhami.
Dhanasandhâya âgantań Siwań wijjhi; Mahâsîwo râjânâmań sâwayitwâ akâsi janasaṇgahań.
Alattha aṭṭhamachchêwa mahantê yôdhasammatê, pariwâro mahâ âsi parihâröwa râjino.
Kumbhîlakamhâtissathêrań diswâ mahâyaso Achchhagallawihâramhi buddhapûjamakârayi.
Watthuń sôdhêtumarûḷhê âkâsanchêtiyaṇganań Kapisîsamachchamhi ôrôhantê, mahîpati
Ârôhantô sadêwikô diswâ mugganisinnakań "nanipannôti?" kujjhitwâ, kapi sîsań aghâtayi.
Sêsâ satta amachchâpi nibbinnânena râjinâ tassa santikâ palâyitwâ pakkamantâ yathâruchiń.
Maggê wiluttâ chôrêhi wihârań Hambugallakań pawisitwâna addakkhuń Tissatthêrań bahussutan.
Chatunikâyakathêrô sô yathâ laddhâni âdpayi watthapânîtatêlâni taṇḍulâ pdhanâ âthâ.
Assattha kâlê thêrô sô "kuhiń yathâti? puchchhi tê; attânań dwikatwâ tê tań pawattiniwêdayuń.
"Kâtêtu kêhi sakkânû Jinasâsanapaggahań; damilêhiwâtha rańṇôwâ?" itiputthâtu tê pana.
"Raṇṇô sakkâtô" ahańsu: sańṇâpetwâna tê iti ubhô Tissamahâtissa thêrâ âdâya tê tatô.
Râjinô santikań netwâ, aṇṇamańṇań khamâpayuń. Râjâcha tê amachchâcha thêrê êwamayâchayuń:

On receiving the queen's account (of this outrage), before he (the Tanasîwo) could arrive, the king attempted to make his escape; taking his consort and two children with him: (at that instant, however, seeing) Sîwo (the hunter) rushing at him with his bent bow, the chief of Sîwos (the king) shot him. Then proclaiming himself to be the mahárája, he rallied the population round him. He found himself at the head of eight officers of rank, and a great array of warriors: both the army and the monarch's suite were very numerous. This most fortunate monarch making his appearance before Kumbhîlaka théro, celebrated a festival of offerings unto Buddho, at the Achchhagulla wiháro.

While the minister Kapisîso, who had ascended to the chêtiyo— which was constructed on an eminence—for the purpose of sweeping it, was descending; the monarch, who was accompanied by his queen was ascending (for the purpose of making offerings); and noticed the said minister Kapisîso seated in their path. Exclaiming, "Will he not rise?" he slew him. On account of this deed, perpetrated by the king, the other seven officers fled, terrified, and absconded as they best could. On their road, being completely stripped (even to their clothes) by robbers, seeking refuge in the Hambugallako wiháro, they presented themselves to the learned théro Tisso. The said théro, who was profoundly versed in the four "nikáyas," bestowed on them, from the alms made unto himself, clothes, beverage, oil, and rice, sufficient for their wants. When they had recovered from their tribulation, the théro inquired, "Whither are ye going?" They, without concealing what regarded themselves, imparted to him what had occurred. Being asked, "With whom will it avail you most to co-operate for the cause of the religion of the vanquisher; with the rája, or with the damillos?" they replied, "It will avail most with the rája." Having thus made this admission, the two théros Tisso (of Kutwikkulla) and Mahátisso (of Kumbhîlako) conducting these persons from thence to the king, reconciled them to each other. The king and these officers thus supplicated of the théros: "When we send for you, after

"Siddhé kammé pésité nó gantabbań santikań" iti, thérè dátwá patiññań té yathánam áganjisuń.
Rájá Anurádhapurań ágantwána mahdyaso Dáṭhikań damiḷań hantwá sayań rajjamakárayi.
Tato Nigaṇṭhárámań tań widdhańsetwá mahipati wihárań kárayi tattha dwádasapariwénakań.
Mahámihárapatiṭṭhánd dwísu wassasatésucha sattarasasu wassésu dasamásádhikésucha,
Tatháddinésu dassu atikkantésu sádaro Abhayagiriwihárań só patiṭṭhápési bhúpáti.
Pakkósayitwá té thérè tésu pubbupakárinó tań Mahátissatthérassa wihárań mánado adá.
Giriyassa yasmá áramo rájá kárési sóbhayó tasmábhayagiritwéwa wiháró námato ahu.
Ánápetwá Sómadéwiń yathá ṭhánè ṭhapési só: tasmá tań námakań katwá Sómárámamakárayi.
Rathá óróbitá sáhi tasmiń ṭhánè waraṅganá Kadambapupphakumbamhe nilíná tattha addasa
Muttayantań sámanérań maggań hatthéna chhádiya. Rájá tassá wachó sutwá wihárań tattha kárayi.
Maháthúpassuttarato chétiyań uchchawatthukań Silásobbhakaṇḍakań náma rájá sóyéwa kárayi.
Tisu sattasu yódhésu Uttiyónáma kárayi nagaramhá dakkhiṇato wihárań dakkhiṇawahyań.
Tatthéwa Múlawonámań wihárań Múlanámakó amachcho kárayi téna sópitań námakó ahu.

our enterprise has been achieved, ye must repair to us." The théros promising to comply with their invitation, returned to the places whence they had come.

This fortunate monarch then marching to Anurádhapura, and putting the damillo Dátikó to death, resumed his own sovereignty.

Thereafter this monarch demolished the aforesaid Nigantárámo (at which he was reviled in his flight), and on the site thereof built a wiháro of twelve piriwénnos. This devoted sovereign completed the Abhayágiri wiháro in the * two hundred and seventeenth year, tenth month, and tenth day after the foundation of the Mahá wiháro. Sending for the aforesaid théros, the grateful monarch conferred the wiháro on the théro Tisso, who was the first to befriend him of the two.

From a certain circumstance (already explained) the temple had borne the name of Giri (the Nigunto); on that account this king, surnamed also Abhayo, who built the temple (on its site) called it the Abhayágiri wiháro.

Sending for his queen Sómadéwi, he restored her to her former dignity; and to commemorate that event, he built the Sómarámayo, and called it by her name.

At the spot at which this female had descended from the chariot (in the king's flight,) and concealed herself in the Kadambopuppha forest, she noticed a young sámanéro priest (who even in that seclusion) modestly covered himself with his hand, while he was in the act of * * * The rája being told of this (act of delicacy) by her, constructed there also a wiháro.

To the north of the great thúpo (Hémawáli) the monarch himself built a lofty chétiyo, which was named Sílasobbhakandako.

Of the (eight) warriors, the one named Uttiyo built to the southward of the town the wiháro called Dakkhini wiháro; in the same quarter, the minister Múlawo built the wiháro called Múlawo, from whom it obtained that name; the minister Sáli built

* The Maháwiháro having been founded B.C. 306; according to this date, the Abhayágiri was completed B.C. 89.

Kárési Sáliyárámań amachcho Sáliyawhayó, kárési Pabhatárámań amachchó Pabbatawhayo.
Uttaratissárámantu Tissámachcho akárayi wihárè niṭṭhitè rammè Tissatthéramupachchatè.
" Tumhákań paṭisantárawasènamhèhi káritè wihárè dèma tumhakań " iti watwá adańsucha.
Théró sabbattha wásési tè tè bhikkhu yathá rahan amachchádańsu sańghassa wiwidhè samaṇárahi.
Rájá sakawiháramhi wasantè samúpaṭṭhahi pachchayèhi anunèhi ; téna te bahawó ahuń.
Thérań kulehi sańsaṭṭhá Mahátissoti wissutań kulasáńsaṭṭhadósèna saghó tań nihari tato.
Tassasissó Bahalámassutissatthéróti wissutó kuddhóbhayagiriń gantwá wasipákkhań wahi tahiń.
Tatópabhúti tè bhikkhú Maháwihárańnágamuń ; èwan tèbhayagiriká niggatá thérawádató.
Pabhinnábhayagirikèhi Dakkhiṇáwiharakáyati ; èwan tè thérawádèhi pabhinná bhikkhawá dwidhá.
Mahá Abhayabhikkhu tè waḍḍhètuń dipawásinó Waṭṭagámani bhúmindo pattińnáma adási só,
Wiháraparìwèṇáni ghaṭábaddhá akárayi paṭisankharanan ewań hessatiti wichintiya,
Pitakattaya Pálincha, tassá Aṭṭhakathancha tan, mukhapáthèna ánèsuń pubbè bhikkhu mahámati,
Hániń diswána sattánan tadá bhikkhú samágatá chiraṭṭhitthan dhammassa pótthakèsu likhápayuń

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the Sáli wiháro; the minister Pabbato built the Pabbatarámayo; the minister Tisso the Uttaratissarámayo. On the completion of these splendid wiháros, they repairing to the théro Tisso, and addressing him: "In return for the protection received from thee, we confer on thee the wiháros built by us;" they bestowed them on him. The théro, in due form, established priests at all those wiháros, and the ministers supplied the priesthood with every sacerdotal requisite. The king also, provided the priests resident at his own wiháro (Abhayágiri) with every supply requisite for the priesthood. On that account they greatly increased in number.

This théro, renowned under the appellation of Mahátisso, thereafter devoting himself to the interests of the laity, his fraternity on account of this laical offence, expelled him from thence (the Mahawiháro). A disciple of his, who became celebrated by the name of Bahalámassutisso, outraged at this proceeding of expulsion, went over to the Abhayágiri establishment, and uniting himself with that fraternity, sojourned there. From that time the priests of that establishment ceased to be admitted to the Mahawiháro. Thus the Abhayágiri fraternity in the théro controversy became seceders.

Thus by the conduct of these seceding Abhayágiri wiháro priests, the Dakkináwiháro fraternity, on account of these théra controversies, also became divided into two parties.

The monarch Wattagámini, for the purpose of increasing the popularity of the principal priests of Abhayágiri, conferred blessings (through their instrumentality) on the people. He built wiháros and piriwénnos in unbroken ranges; conceiving that by so constructing them, their (future) repairs would be easily effected.

The profoundly-wise (inspired) priests had theretofore orally perpetuated the Páli "Pitakattaya" and its "Atthakathá" (commentaries). At this period, these priests foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that the religion might endure for ages, recorded the same in books.

Wattagámini Abhayó rájá rajjamakárayi iti dwádasawassáni panchamaséu ádikó
Iti parahitamattanó hitancha patilabhissayissariyań pańńo wipulampi kubuddhi laddhabhógań ubhayahitań nakaróti bhógaluddhóti

Sujanappasádasańwégatthdya katé mahdwańse "dasarájakó" náma Tettińsatimó parichchhédó.

CHATUTTINSATIMO PARICHCHHEDO.

Tadachchayé Mahdchúlamahátissó akárayi rajjań chuddasawassáni dhamménacha saménacha.
Sahatthéna katań dánań só sutwána mahapphalań pathaméyéwa wassamhi gantwá ańńáta wésawá,
Katwána sáliwaponań, laddhadyabhatiyá tató, pindapatań Mahásummatthérassádá mahipati
Sonnagirimhi puna só tiniwassáni khattiyó gulayantań wahitwána bhatiń laddhá gulé, tató;
Té gulé áhardpetwá purań ágamma bhúpati, bhikkhusańghassa páddyi mahá dánań mahipati.
Tińsa bhikkhusahassassa adá achchhádanánicha dwádasannań sahassánan bhikkhuninan tathéwacha.
Kárayitwá mahipálo wihárań suppatitthitań satthi bhikkhusahassáni chiwaramadápayi.
Tińsasahassa sańghánań bhikkhuninancha dápayi Mandawápincha wihárań só tathá Abhayagallakań.
Wangupaddhańkagallancha, Dighabáhugallakań, Wálagámawihárancha rája sóyéwa kárayi.

This maharája Wattagámini Abhayo ruled the kingdom for twelve years. On the former occasion (before his deposition) for five months.

Thus a wise man who has realized a great advantage, will apply it for the benefit of others as well as of himself. But the weak avaricious man, having acquired a great advantage, does not benefit either.

The thirty third chapter of the Mahawanso, entitled, "ten kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXIV.

On his demise, Mahachúlamahátisso (succeeded, and) reigned fourteen years, righteously and equitably.

This monarch having learned that it was an act of great merit, to confer an alms-offering earned by (the donor's) personal exertion; in the first year of his reign, setting out in a disguised character, and undertaking the cultivation of a crop of hill rice, from the portion derived by him, as the cultivator's share, bestowed an alms-offering on Mahasumano théro.

Subsequently, this king sojourned three years near the Sonagiri mountain (in the Ambathakóla division,) working a sugar mill. Obtaining some sugar as the hire of his labor, and taking that sugar, the monarch repaired from thence to the capital, and bestowed it on the priesthood. This ruler also presented sacerdotal robes to thirty thousand priests, as well as to twelve thousand priestesses. This lord protector, building also a wiháro, most advantageously situated, bestowed it, and the three garments constituting the sacerdotal robes, on sixty thousand priests. He also bestowed the Mandawápi wiháro on thirty thousand priests, and the Abhayagulláko wiháro on a similar number of priestesses. This rája constructed likewise the Wangapaddhankagullo, the Dighabáhugallo, and the Wálagámo wiháros.

Ewań saddháya só rájá katwá puññáni nékadhá, chadussannań wassánań, achchayéna diwań agá.
Wattagámaṇinó puttó Chóranágóti wissutó Mahàchúlassa rajjamhi chóró hutwá chari tadá.
Mahàchúle uparaté rajjań kárayi ágató attanó chórakále só niwásań yésu nálabhi,
Aṭṭhárasawiháré té wináhańsápéti dummati rajjań dwádasawassáni Chóranágó akárayi.
Lókańtarikanirayań pápó só upapajjatha. Tadachchayé Mahàchúlaraṇṇó puttó akárayi rajjań tiṇéwawassáni,
rájá Tissóti wissutó.
Chóranágassa déwítu wisamań wisamánulá wisań datwána márési balatthárattamánasá.
Tásmiń yéwabalatthé sá Anulá rattamánasá Tissań wiséna ghátetwá tassa rajjamadásiyá.
Siwóndma balatthó só jeṭṭhadówárikó tahiń katwá mahésiń Anulań wassań másadwayádhikáń.
Rajjań kárési nagaré Waṭuké damiléṇulá rattá wiséna tań hantwá Waṭuké rajjamappayi.
Waṭukó damiló sóhipuré nagarawaḍḍhaki mahésiń Anulań katwá wassań másaddway ádhikań.
Rajjań kárési nagaré Anulá tattha ágatań passitwá dárubhatikań tasmiń rattamánasá;
Hantwá wiséna Waṭukań tassa rajjań samappayi. Dárubhatika Tisso só mahésiń káriyánulań;
Ekamásádhikań wassań puré rajjamakárayi. Kárési só pokkharaṇitań Mahámégha wané lahuń.

Thus this king having in the fervor of his devotion performed, in various ways, many acts of piety, at the close of his reign of fourteen years passed to heaven.

During the reign of Maháchúlo, Nágo, surnamed Chóro (the marauder), the son of Wattagámini, leading the life of a robber, wandered about the country. Returning after the demise of Maháchúlo, he assumed the monarchy. From amongst those places at which he had been denied an asylum, during his marauding career, this impious person destroyed eighteen wiháros. Chóranágo reigned twelve years. This wretch was regenerated in the Lókantariko hell.

On his demise, the son of Maháchúlo, named Tisso, reigned three years. The queen Anulá, deadly as poison in her resentments, inflamed with carnal passion for a balattho, had (previously) poisoned her own husband Chóranágo. This Anulá poisoned (her son) king Tisso also, actuated by her criminal attachment to the same balattho, on whom she bestowed the sovereignty. This balattho, named Síwo, who had been the senior gate-porter, conferring on Anulá the dignity of queen consort, reigned at the capital one year and two months.

Anulá then forming an attachment for a damillo, named Watuko, and putting (Síwo) to death by means of poison, raised Watuko to the throne. This Watuko, who had formerly been a carpenter in the town, retaining Anulá in the station of queen consort, reigned one year and two months in the capital. Thereafter Anulá becoming acquainted with a firewood carrier, who served in the palace, and conceiving a passion for him, putting Watuko to death by means of poison, bestowed the sovereignty on him. This firewood carrier, whose name was Tisso, made Anulá the queen consort. He reigned in the capital one year and one month, and constructed, in that short interval, a reservoir in the Mahámégho garden (which was filled up in the reign of Dhátuséna). Anulá then

Niliyénámadamilé sá porohitabrahmaṇe rágéna rattá Anulá téna sańwása kámini,
Dárubhatikatissań tań wisań datwána ghátiya Níliyassa adá rajjań. Sópi Níliyabráhmaṇó,
Tań mahésiń karitwána nichchantáya upaṭṭhitó rajjań kárési chhammásań Anurádhapuré idha.
Dwattińsáya balatthéhi kattu kámá yathámruchiń, wiséna tań ghátayitwá Níliyań khattiyánulá.
Rajjań sá Anuládéwi chatumásamakárayi. Maháchúlikarajjassa puttó dutiyakó pana,
Kálakannitissónáma só bhítónuládéwiyá paláyitwá pabbajitwá kálé pattabaló idha
Agantwá, ghátayitwá tań Anulań duṭṭhamánasań, rajjań kárési dwáwísań wassáni manujádhipó.
Mahápósathágárań aká Chétiyapabbaté, gharassa tassa purató Silá thúpamakárayi.
Bódhiń rópési tatthéwa sócha Chétiyapabbaté Peḷagámawihárancha antaragaṇgáya kárayi.
Tatthéwa Waṇṇakaṇṇáma mahámatikaméwacha Ambéduduggamaháwápi Bhayóluppalaméwacha.
Sattahatthuchchapákárań purassa parikhantathá. Maháwatthumhi Anulań jhápayitwá asańkatań,
Apaníya tató thókań maháwatthumakárayi. Padumassarawanuyánań nagaré yéwa kárayi.
Mátássa danté dhówitwá pábbaji Jinasásané, kulasanté gharaṭṭháné mátubhikkhunipassayań
Kárési, Dantagéhanti wissutó ási tena só. Tadachchayé tassa puttó námató Bhátikábhayó,

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fixed her affections on a damillo, named Niliyo, who held the office of poróhitta bráhmo; and resolved on gratifying her lust for him, by administering poison destroyed Tisso the firewood carrier, and conferred the kingdom on Niliyo. The said bráhman Niliyo making her his queen consort, and uninterruptedly patronized by her, for a period of six months reigned here, in this capital, Anurádhapura.

This royal personage, Anulá, then forming a promiscuous connection with no less than thirty two men, who were in her service as balatthos, dispatched Nilayo also by poison; and administered the government herself for a period of four months.

The second son of Maháchúlo, named Kálakanatisso, who from the dread of the resentment of Anulá had absconded, and assumed the garb of a priest, in due course of time assembling a powerful force, marched hither, and put to death the impious Anulá. This monarch reigned twenty two years. He erected a great "upósatha" hall on the Chétiyo mountain, and constructed in front of it a stone thúpo. On the same Chétiyo mountain he himself planted a bo-tree, and built the Pélagámo wiháro in the delta of the river; and there he also formed the great canal called Wannakanno, as well as the great Ambédudugga tank, as well as the Bhayóluppalo tank. He built also a rampart, seven cubits high, and dug a ditch round the capital.

Being averse to residing in the regal premises in which Anulá had been burnt, he constructed a royal residence, removed a short distance therefrom. Within the town he formed the Padumassaro garden.

His mother having (there) cleansed her (danté) teeth, and entered the sacerdotal order of the religion of the vanquisher, he converted their family palace into a hall for the priestesses of his mother's sisterhood. From the above circumstance, it obtained the appellation of Dantagého.

On his demise, his son, the prince named Bhátikábhayo, reigned for twenty eight years. This monarch being the (Bhátiko) brother of the king Mahádáthiko, became known in this

Aṭṭhawísati wassáni rajjań kárési khattiyó; Mahádáṭhikardjassa bhátikattá mahípati
Dípé Bhátikarájáti pákaṭó asi dhammikó; kárési Lóhapásádé paṭisańkháramatthasó,
Maháthúpewédiká dwé; Thúpawhépósathawhayań, attanó balimuñjhitwá nagarassa samantató.
Rópápetwá yójanamhi sumana nikhujjakánicha pádawédikató yáwa dhurachchhatta narádhipó,
Chaturańgulabahaléna gandhéna uruchétiyań limpápetwána pupphání waṭṭéhi tattha sádhukań;
Niwésitwána kárési thúpań málágulópamań puna chańgulabahaḷáya manósiláya chétiyań;
Limpápetwána kárési tathéwa kasumáchitań, puna só pánato yáwa dhurachchhattówa chétiyań.
Pupphéhi ókirápetwá chhádési puppharásiná uṭṭhápetwána yantéhi jalań Abhayawápitó.
Jaléhi thúpań séchantó jalapújamakárayi; sakaṭasaténa muttánań saṭṭhiń sudhdya sádhukań.
Maṇḍápetwá sudhápiṇḍań sudhákammakárayi, pawálajálań kárretwá tań khipápiya chétiyé.
Sówaṇṇáni padumáni chakkamattáni sandhisu laggápetwá; tató muttá kalapá yáwa héṭṭhimá,
Padumá lambayitwána maháthúpamapújayi. Gaṇasajjháya saddań só, dhatugabbhamhi tádinań,
Sutwá; "adiswá tańdáni wuṭṭhahissanti" nichchitó, páchínádikámdlamhi anáhdro nipajjatha.
Thérá dwárań mápayitwá dhátugabbhań nayińsu tań, dhátugabbhawibhútiń só sabbańdiswá mahípati,

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island as Bhátiko rája. This righteous personage caused the Lóhapasádo to be repaired, and two basement cornice-ledges to be constructed at the Maháthúpo, and an "upósatha" hall at the Thúparámo. This ruler of men, remitting the taxes due to himself, caused to be planted, within a space of one yójano environing the town, the small and large jessamine plants. (With the flowers produced from this garden) the Maháthúpo was festooned, from the pedestal ledge to the top of the pinnacle, with fragrant garlands, four inches thick; and there (between these garlands) having studded flowers by their stalks most completely, he made the thúpo represent a perfect bouquet. On a subsequent occasion, he caused this chétiyo to be plastered with a paste made of red lead, an inch thick; and in the same manner made it represent a bouquet of flowers (by studding it with flowers). Upon another occasion, he completely buried the chétiyo, from the step at its enclosure to the top of the pinnacle, by heaping the space up with flowers; and then raising the water of the Abhayo tank by means of machinery, he celebrated a festival of water-offering, by pouring the water on (the flowers which were heaped over) the thúpo; and in the fervor of his devotion, having caused it to be whitewashed with lime made from pearl (oyster shells), brought in a hundred carts, he covered the chétiyo with a drapery net work studded with "páwála" stones. In the corners of this net work, he suspended flowers of gold of the size of a chariot wheel. From (these flowers of gold) to the very base, having suspended pearl, "kálápás," and flowers, he made offerings to the Maháthúpo.

(During the performance of these ceremonies,) he heard the chant of the priesthood hymned in the relic receptacle (within the thúpo); and vowing, "I will not rise till I have witnessed it," he laid himself down, fasting, on the south east side (of the dágoba). The théros causing a passage to develope itself, conducted him to the relic receptacle. The monarch beheld the whole of the splendor of the relic receptacle. He who had thence

Nikkhantó tádisíhíwa potthartupéhi, pujayí madhubhandéhi gandhéhi ghatéhi sarasíhicha ; Anjanaharitdléhi tathá manósildhicha manósildsuphassína bhassitwá chétiyangane ; Thitdsu goppamattásu rachitéhupphaléhicha thupaŋganamhi sakale purité gandhakaddamé ; Chittakilanjachhiddésu rachité uppaléhicha wárayitwá wdrimaggań tathéwa purité ghaté ; Pattawattihí nékáhi katawattisikkháhicha madhukatelamhi tathá tilatélé tathéwacha ; Tathéwa dipawattínań subahuhi sikkháhicha yathdwuttéhi étehi mahdthupassa khattiyó. Sattakkhattuń sattakkhattuń pujákdsi wisuń wisuń, ánuwassíwaniyatań suddhamaŋgalamuttamań. Bódhisindnapujácha tathéwa urubódhiyá mahdwisdkhapujácha uldrá atthawísati. Chaturásiti sahassáni pujácha anulárikd wiwidhań natanachchancha nánáturiya wáditań. Maháthupé mahápujań saddhánunnó akarayí ; diwasassacha tikakhattuń Buddhupatthánamágamá. Dwikkhattuń pupphabhérincha niyatań só akárayi, niyatań chhajandnancha pawáranaddnamíwacha. Téla phánitawatthádi parikkhárań samanárahań bahuń pádási saŋghassa. Chétiyé khettamíwacha Chétiyé parikammatthań adási : tattha khattiyo, sadá bhikkhusahassa wiháré. Chétiyapabbaté Salákawattabattancha So dápésicha bhupati Chitta Muni Muchalawhé upatthánattayíwa ; só tathá padu magharéchhattapásádécha manóramé,

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returned, caused an exact representation of what (he had seen there) to be painted, and made offerings thereto: first, of sweet spices, aromatic drugs, vases (filled with flowers), golden sandal wood, and orpiment: secondly, having spread powdered red lead, ankle deep, in the square of the chétiyo (he made offerings) of uppala flowers studded thereon: thirdly, having filled the whole chétiyo square with a bed of aromatic soil, (he made offerings) of uppala flowers studded in holes regularly marked out in that bed: fourthly, stopping up the drains of the chétiyo square, and filling it with cows' milk butter (he made an offering) of (an illumination) of innumerable lighted wicks made of silk: fifthly, a similar (offering) with buffalo milk butter: sixthly, a similar (offering) of tala oil: seventhly, an offering of an incalculable number of lighted lamp wicks.

Of the seven offerings to the Mahâthúpo above described, the monarch caused each to be celebrated seven times, on separate occasions.

In the same (splendid manner in which the water festival at the Mahâthúpo had been conducted), in honor of the pre-eminent bo-tree, also, he celebrated annually without intermission, the solemn festival of watering the bo-tree. This (monarch) invariably actuated by pious impulses, celebrated the great wésákha (annual) festival twenty eight times; and eighty four thousand splendid alms-offerings; and a great festival at the Maháthúpo, with gymnastics of all descriptions, and every kind of instrumental and vocal music; and he repaired daily thrice to assist in the religious services rendered to Buddho. Without omission he made flower-offerings twice daily; (he gave) alms to the distressed, as well as the pawárana alms (to the priesthood); to the priests he presented sacerdotal offerings in great profusion, consisting of oil, beverage, and cloths. This king for the preservation of the sacred edifices in repair, dedicated lands; and also provided constantly for the thousand priests resident at the Chétiyo mountain, "saláka" provisions. This monarch, in like manner, at the three apartments called "chitta," "muni," and "muchala" in the palace, and

Bhójenbo panchaṭṭhánamhi bhikkhu gandhadhuré yuté, pachchayéna upaṭṭháti sudá dhammé sagárawo.
Poráṇarájaniya taṅ yaṅ kinchi sághanissitaṅ akási puṅnakammaṅ só sabbaṅ Bhátikabhupati.
Tassa bhátikarájassa achchayé taṅ kaniṭṭhakó Mahádáṭhikamahánágandmó rajjamárayi.
Dwádasaṅyéwa wassáni, náná puṅṅaparáyanó Maháthupamhi kinjakkhapásáṇé attharápayi.
Wálikámariyádancha kárési witthataṅghanaṅ; dipé sabbawiháresu dhammasanamadápayi.
Ambatthalamaháthúpaṅ kárápési. Mahipati wayé aliṭṭhamánamhi, saritwá Muṇino guṇaṅ,
Chajitwána sakaṅ pánaṅ, nipajjitwá sayaṅ táhiṅ, ṭhapayitwáchayaṅ tasmiṅ saniṭṭhápetwána chétiyaṅ.
Chatuddwáre ṭhapápési chaturó ratanagghiké susippikéhi suwibhatté nánáratana jótiyó.
Chétiyé paṭimóchetwá nánáratanakanchukaṅ kanchanabubbalaṅchettha muttólambancha dápayi.
Chétiyapabbatáwaṭṭé alaṅkariya yójanaṅ yójápetwá chatuddwáraṅ samantáchárawíthikaṅ.
Wíthiyo ubható passé ápanáni pasáriya dhajaggikató raṇṇi maṇḍayitwá tahiṅ tahiṅ,
Dipamálá samujjó taṅ kárayitwá samantato naṭanachcháni gitáni wáditánicha kárayi.
Maggé Kadambanadító yáwa chétiyapabbatá gantuṅ dhótéhi pádéhi kárayittha[illegible]hataṅ.
Sanachchagitawádéhi samajjamakaruṅ tahiṅ nagarassa chatuddwáre maháddnancha dápayi.

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at the flower chamber (on the margin of the reservoir) as well as at the chhatta apartment, in these five places, constantly entertaining priests devoted to the acquirement of sacred learning, out of reverence to religion, maintained them with sacerdotal requisites. Whatever the rites of religion were which preceding kings had kept up, all these acts of piety this monarch, Bhátiyo, constantly observed.

On the demise of Bhátiyo rája, his younger brother Mahádátthiko Mahánágo reigned for twelve years. Devoted to acts of piety, he floored (the square) at the Maháthúpo with "kinjakkha" stones; enlarged the square, which was strewed with sand; and made offerings of preaching pulpits to all the wiháros in the island. He caused also a great thúpo to be built on Ambatthalo. This monarch, being no longer in the prime of life, impelled by intense devotion to the divine sage (Buddho), and relinquishing all desire for his present existence, resigned himself to the undertaking; and having commenced the chétiyo, he remained there till he completed it. He caused to be deposited at the four entrances (to the chétiyo) the four descriptions of treasures, resplendent in various respects (as rewards). By means of the most skilful artificers, he had the chétiyo enveloped in a jewelled covering, and to suspend to that covering he supplied pearls. He caused decorations to be made for one yójana round the chétiyo, and constructed four entrances, and a street all round it. He ranged shops in each of the streets, and in different parts thereof, flags, festoons, and triumphal arches; and having illuminated (the chétiyo) all round with lamps hung in festoons, he caused to be kept up a festival, celebrated with dances, gymnastics, and music, instrumental and vocal.

In order that (pilgrims) might proceed all the way from the Kadambo river with (unsoiled) washed feet, to the mountain chétiyo, he had a foot carpet spread. By the dancers, and musicians, instrumental as well as vocal, choruses were kept up. The king

Akási sakalé dípé dípamálá nirantaraṅ salilépi samuddassa samantá yójanantaré.
Chétiyassa mahé téna pújá sákáritá subhá "giribhaṇḍa mahápújá" uhárá uchchhaté idha.
Samágatánaṅ bhikkhunaṅ tasmiṅ pújásamágamé dánaṅ aṭṭhasu ṭhánésu ṭhapápetwá mahipati,
Tálasitwána tattraṭṭhá aṭṭhasówaṇṇa bhériyó chatuwísasahassánaṅ mahádánaṅ pawattayi.
Chhachíwarání pádási bandhamokkhancha kárayi chatuddwáre nahápitéhi sadá rammamakárayi.
Pubbarájuhi ṭhapitaṅ bhátaráṭhapitaṅ tathá puññakammaṅ ahápetwa sabbaṅ kárdyi bhúpati.
Attánaṅ déwiṅ putté dwé hatthi assanchamaṅgalaṅ, wáriyantópi saṅghéna, saṅghassa ádsi bhupati.
Chhasatasahassagghanakaṅ bhikkhusaṅghassa só adá, sata sahassagghanakaṅ bhikkhunínaṅ gaṇáyatu,
Datwána kappiyaṅ bhaṇḍaṅ wiwidhaṅ widhikówido, attánanchápa sésécha saṅghato abhinihari.
Káláyanakaṇṇikamhi Maṇinágapabbatawhayaṅ wihárancha Kalandawhaṅ kárési manujádhipo.
Kububandanatíré Samuddawiháramíwacha, Huwáçhakaṇṇiké Chulanágapabbatawhayaṅ,
Pásáṇadípakawhampi wiháre kárité sayaṅ páṇiyaṅ upanítassa samaṇérassa khattiyo.
Upachárá pasíditwá sam[illegible]aḍḍhayójanaṅ saṅghabhógamadá tassa wihárassa mahípati.
Paṇḍawápi wihárañcha sámaṇérassa khattiyo tuṭṭhó wihárassa dápési saṅghabhógaṅ tathéwa só.

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bestowed alms at the four gates of the capital; throughout the island; and on the waters of the ocean; all round the island within the distance of one yójana. From the celebrity and splendor of the festival held at this chétiyo, it acquired in this land the appellation of the "Giribandha" festival. Having prepared alms at eight different places for the priesthood, who had assembled for that solemnity, and called them together by the beat of eight golden drums, there assembled twenty four thousand, to whom he supplied alms-offerings, and presented six cloths (each) for robes; he released also the imprisoned convicts. By means of barbers stationed constantly at the four gates of the town, he provided the convenience of being shaved. This monarch without neglecting any of the ordinances of piety, kept up either by the former kings or his brother, maintained them all.

This ruler, although the proceeding was protested against by them, dedicated himself, his queen, his two sons (Gámini and Tisso) as well his charger and state elephant, (as slaves) to the priesthood. The sovereign, profoundly versed in these rites, then made offerings worth six hundred thousand pieces to the priests, and worth one hundred thousand to priestesses; and by having made these offerings, which were of descriptions acceptable to them, he emancipated himself and the others from the priesthood.

This supreme of men built also the Kalando wiháro in the mountain named Manínágo, at Kaláyánakanniko; on the shore of Kububandana, the Samudda wiháro; and a wiháro at the Chúlanágo mountain, in the Pasána isle, which is in the Huwáchakanniko division (Rohana). To a certain sámanéro priest, who presented some beverage while he was engaged in the construction of these wiháros, he dedicated (lands) within the circumference of half a yójana, for the maintenance of his temple. He bestowed on that sámanéro the Pandawápi wiháro; and in like manner the means of maintaining that wiháro.

Iti wibhawamanappań sádhupańńá labhitwá wigatamadapamáddachattakámappasańgá akariya janakhidań puńńakámábhirámá wipulawiwidhapuńńań suppasanná karontíti.

Sujanappasáda sańwégatthdya katé Maháwańsé "ékádasarájako" náma chatuttińsatimó parichchhédó.

PANCHATINSATIMO PARICHCHHEDO.

Amaṇḍagámaṇibhayó Mahádáṭhika achchayé nawawassánaṭṭhamásécha rajjań kárési tań sutó.
Chhattádhichhattan kárési Maháthúpé manóramé taththéwa pádawédicha muddhawédhichá kárayi.
Tathéwa Lópásádé, Thúpawhépósathawhayé kuchchhiń ájirań kárési kuchchhi álindaméwacha.
Ubhayatthápi kárési chárúń Ratanamaṇḍapań Rajatálénawiháranche kárápési narádhipó.
Mahagámenḍiwápiń só passé káriya dakkhiṇó Dakkhiṇassa wihárassa addási puńńadakkhinó.
Mághátań sakalé dípe kárési manujádhipó, walliphaláni sabbáni ropápetwá tahiń tahiń.
Mańsakumbhaṇḍakań náma amaṇḍiya mahípati pattań purápayitwána káretwá watthachumbatań,
Dápési sabbasanghassa wippasannéna chétasá patté pújapayitwá só Amaṇḍagámaṇiń widu.
Tań kaniṭṭho Kanijánutissó ghátiya bhátarań, tíniwassáni nagaré rajjań kárési khattiyó.

Thus truly wise men who have overcome pride and indolence, subdued selfish desires, become sincerely devoted to a life of piety, and acquired a benevolent frame of mind, having attained an unusual measure of (worldly) prosperity, without exerting it to the prejudice of mankind, perform great and various acts of piety.

The thirty fourth chapter in the Mahawanso, entitled, the "eleven kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXV.

On the demise of Mahadátiko, his son Amandagámini reigned eight years and nine months. He fixed a "chatta" on the spire of the Maháthúpo, as well as cornices on the base and crown of that edifice. He also made reparations at the Loháрasádo, and at the "upósatha" hall of the Thúparámo, both internally and to the exteriors of those edifices. With a two-fold object, this monarch constructed a superb gilt-hall, and he caused also to be built the Rajataléno wiháro. This munificent king having formed in the southward the Mahagámendi tank, dedicated it to the Dakkhina wiháro.

This ruler of men having caused to be planted throughout the island every description of fruit-bearing creepers (which are of rapid growth), then interdicted the destruction of animal life, in all parts thereof. This monarch Amandi, in the delight of his heart, filling a dish with melons, and covering it with a cloth, presented it to the whole priesthood, calling it "melon flesh." His having thus filled the dish, procured for him the appellation of Amandagámini (his individual name being "Gámini," and "ámanda" being another term for melon).

His younger brother, the monarch named Kanijánutisso, putting him to death, reigned in the capital three years. This rája decided a controversy, which had for a long time

Upósathaṭṭhan dígharattan só nichchhin chétiyawhayé, rájá paráddhakammamhi yutté saṭṭhitu bhikkhawo,
Sanghé gáhayitwána rájá Chétiya pabbaté pakkhipápési Kaṇirawhé pabbháramhi asilaké.
Kaṇirájánuchchayéna Amaṇḍagámaṇisuto Chúlábhayó wassamékan rajjan kárési khattiyó.
Só Gónakanaditiré purapassamhi dakkhiné, kárápési mahípáló wiháran Chúlagallakan.
Chúlabhayassachchayéna Siwali kanniṭṭhiká Amaṇḍadhítá, chaturó másé rajjamakárayi.
Amaṇḍabhágineyótu Siwalin apaniya, tan Ilanágóti námena chhattan ussápayi puré.
Tissawápin gaté tasmin ádiwasé naráddhipé, tan hitwá, puramágaṇjun bahawó lambakaṇṇaká.
Tahin adiswá té rájá kuddhó "téhi akárayi madayanti;" wápiyá passé Maháthúpachchayan sayan,
Tésan wachárakí katwá chaṇḍálewa ṭhapápayi. Téna kuddhá lambakaṇṇá sabbé hutwána ékató,
Rajánan tan gahetwána, rundhitwána saké gharé, sayan rajjan wichárésun. Raṇṇo déwi tadá sakan,
Puttakan Chandamukhasiwamaṇḍayitwa kumárakan, dhátinan hatthé datwána, maṅgalahatthisantikan
Pésési; watwá sandésan. Netwá tan dhátiyo tahin wadinsu dewisandésan sabbamangalahatthinó.
"Ayan té sakhitó puttó sámiké dáraké ṭhitó, ariki, ghátató séyó tayá ghátó imassatu
"Twamétankira ghátéhi: idan déwiwachó;' iti watwána tan sayápésun pádamúlamhi hatthinó.

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suspended the performance of religious ceremonies in the "upósatha" hall of the chétiyo (Giri wiháro); and forcibly seizing the sixty priests who contumaciously resisted the royal authority, imprisoned those impious persons in the Kanira cave, in the Chétiyo mountain.

By the death of this Kaniràja, the monarch Chúlábhayo, son of Amandagámini, reigned for one year. This ruler caused to be built the Chúlagallako wiháro, on the bank of the Gónako river, to the southward of the capital.

By his demise, his younger sister Síwalí, the daughter of Amandi, reigned for four months; when a nephew of Amandi, named Ilanágo, deposed her, and raised the canopy of dominion in the capital. On the occasion of this monarch visiting the Tissa tank, according to prescribed form, a great body of lambakánnakos (a caste who wore ear ornaments) allowing him to depart thither, assembled in the capital. The rája missing these men there (at the tank) enraged, exclaimed, "I will teach them subordination;"—and in the neighbourhood of the tank, at the Mahâthúpo, for the investigation of their conduct, appointed a court consisting exclusively of (low caste) chandálas. By this act the lambakanna race being incensed, rose in a body; and seizing and imprisoning the rája in his own palace, administered the government themselves. In that crisis, the monarch's consort (Mahámattá) decking her infant son Chandamukósiwo (in his royal vestments), and consigning the prince to the charge of her female slaves, and giving them their instructions, sent him to the state elephant. The slaves conveying him thither, thus delivered the whole of the queen's directions to the state elephant: "This is the infant who stood in the relation of child to thy patron; it is preferable that he should be slain by thee than by his enemies—do thou slay him: this is the queen's entreaty." Having thus spoke, they deposited the infant at the feet of the elephant,

Dukkhitó só ruditwána nágó bhetwána álhakań pawisitwá mahdwatthuń dwárań pátiya thámawá.
Rańńo nisinnaṭhánamhi ugghátetwá kawáṭakań, nisídápiya tań khandhé Mahátitthamupágami,
Náwań árópayitwána rájánań, tattha kunjaró pachchhimó dadhitíréna sayań Malayamáruhi.
Paratíré wasitwá só tíniwassáni khattiyo balakáyań gahetwána agá náwábhi Róhanań.
Titthé Bhakkharahobbamhi ótaritwána bhúpati, akási Róhané tattha mahantań balasańgahań.
Rańńo maṇgalahatthi só Dakkhiṇamalayá tató Róhanańyiwa ágamji; tassa kammá níkátawí.
Mahápadumanámassa tattha játaka bhánino Tuládhárawhá wásissa maháthérassa santiké,
Kapijátakań sunitwána, bóddhisatté pasáddawá, Nágamahávihárań so jiyámuttadhanussatań,
Katwá, kárési thúpancha waḍḍhatthési yathá ṭhitań: Tissawápincha kárési, tathá Dúrawhawápikań.
Só gahetwá balań rájá yujjháya abhinikkhami. Tań sutwá lambakaṇṇancha yuddháya abhisańyutá,
Kapallakhaṇḍa dwáramhi khetté Hańkárapiṭṭhiké yuddhań ubhinnań wattittha aṇṇamańṇa wiheṭhanań.
Náwákilantadéhattá purisá sídanti rájino, rájá námań sáwayitwá sayań páwisi téna só.
Téna bhítá lambakaṇṇá sayińsu udaréna; só tésań sísáni chhinditwá, rathánábhisamań karuń.
Tikkhattumewantu katé, karuṇáya mahípati "amáretwáwa gaṇháthá jíwagáhanti" abruwi.
Tato wijitasańgámo purań ágamma bhúpati, chhattań ussápayitwána, Tissawápichhanań agá.

The said state elephant roaring with anguish, breaking his chains, and rushing into the palace, burst open the door, although resisted (by the mob). Having broken open the door of the apartment in which the rája was concealed, placing him on his back, he hastened to Mahátittha. Having thus enabled the rája to embark in a vessel on the western coast, the elephant fled to the Malaya (mountain division of the island).

This monarch having remained three years beyond seas, enlisting a great force, repaired in ships to the Róhona division; and landing at the port of Bhakkharahobbo, he there, in Róhona, raised a powerful army. The rája's state elephant hastened to the said Róhona from the southern Malaya, and instantly resumed his former functions.

Having listened to the kapijátaka (or the discourse on the incarnation of Buddho in the form of a monkey) in the fraternity of the théro named Mahápadumo, who was a native of that division, resident at Túládháro; and being delighted with his history of the bóddhisatto, he (this rája) enlarged the Nágamahá wiháro to the extent of a hundred lengths of his unstrung bow; and extended the thúpo also (of that wiháro) beyond its former dimensions. In like manner, he extended the Tissa as well as Dúra tanks.

This rája putting his army in motion, set out on his campaign. The lambakannos hearing of this proceeding, prepared themselves for the attack. Near the Kapallakhando gate, on the plain of Ahankárapitthiko, they maintained a conflict with various success. The king's troops being enfeebled by the sea voyage, were yielding ground, when the rája shouting out his own name, threw himself (into the midst of the conflict). The lambakannos terrified by this act, prostrated themselves on their breasts. He having caused them to be decapitated (on the spot), their heads formed a heap as high as the spoke of his chariot. When this exhibition had been made three times, the monarch relenting with compassion, called out "Capture them, without depriving them of life." The victorious monarch then entering the capital, and having raised the canopy of dominion,

Jalakíláya uggantwá sumanditapasádhitó attanó sirisampattiń diswá; tassantaráyike
Lambakanne saritwána; kuddhó só yójayí rathé yugáparampará; tésań purató pawisí purań.
Maháwatthussa ummáré thatwá rájánapési só "imésań sísamummáre asmiń chhindatha bhó iti."
"Goná ítí rathé yuttá tawa honti, rathésabha, singhakkhúrancha étésan chhedápaya tató iti."
Mátuyá atha sańnátá sísachchhédań niwáriya; násancha pádangutthancha tésań rájá achhédayi.
Hatthiń wutthań janapadań adá hatthissa khattiyo Hatthibhógójanapadó iti ténási námató.
Ewań Anurádhapuré Ilanágo mahípati chhabbassáni anunáni rajjań kárayi khattiyo.
Ilanágassachchayé tassa putto Chandamukhósiwó atthawassá sattamásań rájá rajjamakárayi.
Manikáragámaké wápiń kárápetwá mahípati Issarasamanawhassa wiháressa adási so.
Tassa rańno mahésícha tań gáme pattimattanó tassiwádá wiháressa Damilá déwíti wissutá.
Tań Tissawápiń kíláya hantwá Chandamukhańsiwań, Yasalálakatissóti wissutó tańkanitthakó,
Anurádhapúré rammé Lańkáyawadané subhé sattatthawassatthamáséhi rájá rajjamakárayi.
Dówárikassa Dattassa puttó dówárikó sayań ranno sadisarúpéna ahósi Subha námawá.
Subhań balatthań tań rájá rájabhúsáyabhusíya nisídápiya pallańké hásatthań yasalálakó.

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set out for the aquatic festival at the Tissa tank (which had been interrupted on the former occasion by the insurrection of lambakannos).

At the close of the aquatic games, this monarch having resumed his royal vestments, in the fulness of his joy, surveyed the splendor of his regal state. It then rose to his recollection, that the lambakannos had been the (former) destroyers of that prosperity. In the impulse of his wrath, he ordered them to be bound to the yoke of his chariot (with their noses pierced), and entered the city, preceding them. Standing on the threshold of his palace, the rája issued these orders: "Officers, decapitate them on this threshold." His mother being informed thereof, prevented the decapitation, by observing: "Lord of chariots, the creatures that are yoked to thy car are only oxen; chop off only their noses and hoofs:" accordingly, the king had their noses and the toes of their feet cut off.

The rája gave unto his (hatthi) state elephants the province in which he had secreted himself. From that circumstance that district obtained the name of Hatthíbhógajanapado. In this manner, the monarch Ilanágo reigned in Anurádhapura full six years.

On the demise of Ilanágo, his son, the rája Chandamukhósiwo, reigned eight years and seven months. This monarch having caused the Manikáragámo tank to be formed, dedicated it to the wiháro named Issarasumano; and the consort of this rája, celebrated under the appellation of Damiládéwi, dedicated the village which supplied her personal retinue to the same wiháro. His younger brother, known by the name of the rája Yassalálakatisso, putting the said Chandamukhósiwo to death at an aquatic festival at the Tissa tank, reigned in the delightful city of Anurádhapura, which is the lovely countenance of Lanká, for seven years and eight months.

There was a young gate-porter, the son of the porter Datto, named Subhó, who in person strongly resembled the rája. The monarch Yassalálako, in a merry mood, having decked out the said Subhó, the messenger, in the vestments of royalty, and seated him on the throne, putting the livery bonnet of the messenger on his own head, stationed

Sisachólań balatthassa sasisań paṭimunchiya, yaṭṭhiń gahetwá hatthéna dwáramúle thito sayań.
Wandantésu amachchésu nisinnań ásanańhi tań, rájá hasati éwań so kuraté antarantará.
Balatthó ékadiwasań rájánań hasamánakań, "ayań balatthó kasmá ché sammukhá hasatíti só?"
Márápayitwá rájánań balattho só Subhó idha rajjań kárési chhabbassań Subha rájáti wissuto.
Dwisu Maháwiháré su Subharájá manóramań pariwénapantiń Subharájánámakańy éwakárayi.
Uruwélasamípamhi tathá Walliwihárakań puratthimé ékadwárań ganganté Nindigámakań,
Lambakaṇṇasuto ékó uttarapassawásiko sénápatimupaṭṭhási Wasabhónáma mátulań.
"Hessati Wasabhón áma rájáti" sutiyá tadá, ghatéti rájá dípamhi sabbé Wasahanámaké.
"Raññó dassáma Wasabhań imanti" bhariyáya só sénápati mantayitwá páto rájakulań agá.
Gachchhato téna saha sá támbulań chunnawajjitań Wasabhassa hatthamhi adá tań sádhuparirakkhituń.
Rájagdhadwáramhi tambulań chunnawajjitań sénápati udikkhitwá, tań chunnatthań wisajjayi.
Sénápatissa bhariyá chuṇṇatthań Wasabhań gatań, watwá rahassań, datwá wasahassa, tań palápayi,
Maháwiháraṭṭhánań so gantwá, só Wasabhó pana tattha théréhi khirannawatthéhi kata saṅguhó,

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himself at a palace gate, with the porter's staff in his hand. While the ministers of state were bowing down to him who was seated on the throne, the rája was enjoying the deception. He was in the habit, from time to time, of indulging in these (scenes). On a certain occasion (when this farce was repeated) addressing himself to the merry monarch, the messenger exclaimed: "How does that balatthó dare to laugh in my presence;" and succeeded in getting the king put to death. The porter Subhó thus usurped the sovereignty, and administered it for six years, under the title of Subhó.

This Subhó rája constructed at the two wiháros (Mahá and Abhayo) a delightful range of buildings (at each) to serve for piriwénos, which were named Subhórája piriwénos. He also built Walli wiháro near Uruwélo; to the eastward (of the capital) the Ekadwáro wiháro (near the mountain of that name); and the Nindagámako wiháro on the bank of the (Kachchhá) river.

A certain lambakanno youth named Wasabhó, resident in the north of the island, was in the service of a maternal uncle of his, who was a chief in command of the troops.

It had been thus predicted (by the rája Yassalálako): "A person of the name of Wasabhó will become king;" and the (reigning) king was consequently, at this period, extirpating throughout the island, every person bearing the name of Wasabhó. This officer of state, saying to himself, "I ought to give up this Wasabhó to the king;" and having consulted his wife also on the subject, early on a certain morning repaired to the palace. For him (the minister) who was going on the errand, she (his wife) placed in the hands of Wasabhó, the betel, &c., (required by him for mastication) omitting the chunam, as the means of completely rescuing (Wasabhó) from his impending fate. On reaching the palace gate, the minister discovering that the chunam for his betel had been forgotten, sent (the lad) back for the chunam. The wife of the commander revealing the secret to Wasabhó, who had come for the chunam, and presenting him with a thousand pieces, enabled him to escape. The said Wasabhó fled to the Mahawiháro, and was provided by the théros there with rice, milk, and clothing. In a subsequent stage of

Tatóparań "kuṭṭhinócha rájábháwaya" nichchhitań, sutwána wachanań haṭṭhó "chóró hessati" nichchhitó,
Laddhá samatthapurisé gámaghátań tato parań karontó Róhanań gantwá Kapallapúwadésato,
Kaména raṭṭhań gaṇhantó samattabalawáhanó só rájá dasawassèhi ágamma purasantikań.
Subharájaṇgané hantwá Wasabhó só mahabbaló ussápayi puré chhattań. Mátulópi rané pati.
Tań mátulassa bhariyań pubbabhútó pakárikań akásecha Wasabho rájá mahésiń Chetthanámikań.
Só górapáṭhakań puchchhi áyuppamáṇamattanó áha "dwádasawassáni hótiyewassa sópicha."
Rahassań rakkhanatáya sahassan tassa dápayi sańghań só sannipátetwá wanditwá puchchhi bhúpati.
"Siyá nu, bhanté, áyussa waḍḍhanańkáraṇań? iti "atthíti sańgho áchikkhi antaráya wimóchanań."
"Parissáwanadánanchá, áwásadánamíwacha, gilánawaṭṭadánańcha, dátabbań, manujádhipá.
"Kátabbań jinnakáwásań paṭisańkharaṇań tathá panchasilésamádánań katwá tań sádhurakkhikań;
Upósathúpawásécha kattabbó upósathé," iti· Rájá "sádhuti" gantwána tathá sabbamakási só.
Tiṇṇań tiṇṇancha wassánań achchayéna mahipati dípamhi sabbasańghássa tichíwaramadápayi.
Anágatánań thérának pésayitwána dápayi dwattińsáyaṭhánésu dápési madhupáyasań.
Chatusaṭṭhiyácha ṭhánésu mahádánantu missakań sahassa waṭṭichatusu ṭhánesucha jalápayi.

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his flight, having heard the rumour undisguisedly repeated, "The Kutthi will become the king," and publicly asserted "he will turn traitor;" elated thereat, enlisting enterprising men in his service, he reduced (the neighbouring) villages to subjection; and thence hastening to the Róhona division, progressively subdued the whole country, commencing from Kappalapura. This rája at the head of an efficient force, in the course of ten years, attacked the capital. This all-powerful Wasabhó putting the rája Subha to death in his own palace, raised the canopy of dominion in the capital. His uncle fell in the conflict; and the rája Wasabhó raised Chetthá, the wife of his uncle, who had formerly protected him, to the dignity of queen consort.

Being desirous of ascertaining the term of his existence, he consulted a fortune teller, who replied, "It will last precisely twelve years." The monarch presented him with a thousand pieces to preserve that secret inviolate; and assembling the priesthood, and bowing down to them, he inquired: "Lords! is it, or is it not, practicable to extend the term of human existence?" The priesthood replied: "Supreme among men! it is practicable to preserve human life, from the death which results from violence (or accident). It is requisite to make 'parissáwana' offerings; to endow sacred edifices; and to provide institutions for the refuge of the distressed: it is also requisite to repair edifices that have fallen into dilapidation; and having undertaken the vows of the 'pansil' order, to preserve them inviolate: it is requisite on the 'upósatthá' days that the prescribed 'uposattha' ceremonies should be observed." The rája responding "sádhu," went and did accordingly. Every third year he conferred on all priests throughout the island the three sacerdotal garments. To those priests who were unable to attend, he directed their robes to be sent: he provided also milk, sweet rice for twelve establishments, and the ordinary alms-offerings for sixty four places. In four different places, he kept up an illumination of a thousand

Chétiya pabbatéchéwa Thúpárámécha chétiyé Maháthúpé, mahábódhigharé iti imésuhi,
Chittalakuṭé kárési dasathúpé manóramé ; dípe khílamhi áwásé jiṇṇecha paṭisáṅkhari.
Walliyérawiháréoha thérassa só pasídiya mahá Walligottannáma wihárancha akárayi.
Kárési Anurárámań Mahágámassasantiké Héligámaṭṭhakarísa sahassan tassadápayi.
Muchaléwiháran káretwá só Tissawaḍḍhanámaké dliṅsáródakabhágamhi wihárassa adápayi.
Galambatitthé thúpamhi kárésiṭṭhikakanchukań kárésipósathágárań ; waṭṭitélassamassatu,
Sahassakarísawápiń só kárápetwá adásicha ; kárésipósathágárań wiháré Kumbhigallaké.
Só yéwupósathágárań Issarasamaṇaké idha Thúpárámé thúpagharań kárápési mahípati.
Maháwiháré pariwéṇapantipachchhimapékkhinió kárési ; Chatusálancha jiṇṇakań paṭisaṅkhari.
Chatubuddhapaṭimá rammá parimánań, gharań tathá, mahábódhiṅgaṇé rammé rájá só éwakárayi.
Tassa raṅṅo mahési sá wuttannáma manóramań thúpań thúpagharanchéwa ramman tatthéwa kárayi.
Thúpárámé thúpagharań niṭṭhápétwá mahípati, tassa niṭṭhápitamayé mahádánamadásicha. [ṇéwacha
Yuttánań buddhawachané bhikkhúnań pachchayampicha, bhikkhúnań dhammakathikánań sappiphánita-
Nagarassa chatuddwáre kapaṇawattancha dápayi, gilánánancha bhikkhúnań gilánawattaméwacha.
Mayenti, Ráduppallań wápiwhań, Kólambagámakań, Mahánikawidhíwápincha, Mahágámadwiméwácha,

lamps at each; and at the Chétiyo mountain, at the Thúpárámo, at the Maháthúpo, at the bo-tree, and on the peak of the Chittilo mountain, at these several places he constructed ten thúpos; and throughout the island he repaired dilapidated edifices. Delighted with the théro resident at Walliyéro wiháro, he built for him the great Walligotto wiháro. He built also the Anurá wiháro, near Mahágámo; on which he bestowed Héligámo, in extent eight karissa, as well as a thousand pieces. Having constructed the Muchala wiháro, on that wiháro he conferred the moiety of the abundant waters of the canal of irrigation supplied from the Tissawaddha mountain. He encased the thúpo at Galambatittho in bricks; and to supply oil and wicks for its "uposatha" hall, he formed the Sahassakarisso tank, and dedicated it thereto. At the Kumbhigallako wiháro he built an "uposatha" hall; as also at the Issarasamanakó wiharo; and this monarch constructed also the roof over the Thúpárámo here (at Anurádhapura). At the Mahá wiháro he built a most perfect range of pariwénnos, and repaired the Chatusála hall which had become dilapidated. He caused also exquisite images to be formed of the four Buddhos, of their own exact stature, as well as an edifice (to contain them) near the delightful bo-tree.

The consort of this monarch constructed a beautiful thúpo, to which she gave her own name, as well as an elegant roof, or house, over it. Having completed the roof over the Thúpárámo, this monarch, at the festival held on that occasion, distributed the mahádána: unto the bhikkhus who were in progress of being instructed in the word of Buddho, the four sacerdotal requisites; and to the bhikkhus who propounded the scriptures, clarified butter and curds; at the four gates of the city he distributed alms to mendicants, and medicinal drugs to priests afflicted with diseases. He formed also the following eleven tanks; the Máyó, Raduppallo, Kólambagámo, Mahánikawidhi, two called Mahágámo,

Kehálań, Kálawápincha Chambutthin, Wátamanganań, Abhiwaddhamánakuncha ichehikádasawápiyó.
Dwádasamátikanchéwa subhikkhattamakárayi, guttatthań purapákárań úwamuchchamakárayi,
Góparancha chatuddwáré mahdwatthuncha kárayi, kárápetwána uyyáné hańsé tattha wisajjayi.
Puré bahú pokkharaní kárápetwá tahiń tahiń, ummaggéna jalań tattha patápési mahipati.
Ewan náná widhań puńńań katwá Wasabhúpati, hatantaráyó só hutwá puńńakammé saddaró.
Chatuchattálisawassáni puré rajjamakárayi, chatuchattálisa wisákha pújáyócha akárayi.
Subharájá dharańtó só attanó ékadhitikań Wasabhéna bhayasańkiń appési itthikawaddhakin.
Attanó kambalanchéwa rájábhańdánichappayi, Wasabhéna haté tasmiń tamaládyittha waddhakiń.
Dhitiṭṭháne thapetwána waḍḍhéti attanó gharé, sákammakaratό tassa bhattań áhari dáriká.
Sá niródhasamápannań Kadambapupphagumbaké sattami diwasé diswá bhattammé áháwani adá.
Puna bhattań pachitwána pitunó bhattamáhari papanchakaranań puṭṭhá tamatthań pitunno wadi.
Suṭṭho punappunanche só bhattań thérassa ádpayi, wissatthónágatań diswá théro áha kumárikań.
"Tawa issariyé játé imań ṭhánań, kumáriké, sarasíti" thérátu taddácha parinibbuto.

Kéhálo (near Mahátittha), Kálo, Chambutthi, Wátamangano, and Abhiwaddhamáno. For the extension of cultivation, he formed twelve canals of irrigation; and for the further protection of the capital, he raised the rampart round it (to eighteen cubits). He built also guard houses at the four gates, and a great palace (for himself). This monarch having formed also ponds in different parts of the royal gardens within the capital, kept swans in them; and by means of aqueducts conducted water to them.

Thus this sovereign Wasabhó, incessantly devoted to acts of piety, having in various ways fulfilled a pious course of existence, and thereby escaped the death (predicted to occur in the twelfth year of his reign), ruled the kingdom, in the capital, for forty four years; and celebrated an equal number of wésakho festivals.

The (preceding) rája Subho, under the apprehension produced by (the prediction connected with the usurpation of) Wasabhó, had consigned his only daughter to the charge of a brick mason, bestowing on her the vestments and ornaments of royalty suited to her rank. On (her father) being put to death by Wasabhó, she gave up these articles to the mason (to preserve her own disguise). Adopting her as his daughter, he brought her up in his own family. This girl was in the habit of carrying his meals to this artificer (wherever he might be employed). On one of these occasions, observing in the Kadambo forest (a théro) absorbed for the seventh day in the "niródho" meditation, this gifted female presented him with the meal she was carrying. There dressing another meal, she carried it to her (adopted) father. On being asked the cause of the delay, she explained to her parent what had taken place. Overjoyed, he directed that the presentation of this offering should be repeated again and again. The théro, who was gifted with the power of discerning coming events, thus addressed the maiden: "When thou attainest regal prosperity, recollect this particular spot;" and on that very day he acquired "parinibbuti."

Saké só Wasabhó rájá wáyappattamhi puttaké Wańkanásikatissamhi kańńań tassánurúpikań,
Gawésési. Purisá tań diswána kumárikań iṭṭhawaḍḍhakigámé itthilakkhaṇakówidá,
Rańńo niwédayuń. Rájá tamánápétu márabhi. Tassáha rájadhitattań iṭṭhakawaḍḍhaki tadá,
Subharańńótu dhitattań kambaládíhi ńápayi. Rájá tuṭṭho sutassádá tań sádhukatamaṅgalań.
Wasabhassachchayé puttó Wańkanásikatissako Anurádhapuré rajjań tíni wassánikárayi.
Só Gónṇanadiyá tíré Mahámaṅgalanámakań wiháran kárayi rájá Wańkanásikatissako.
Mahámattatu déwi sá saranti thérabhásitań wihárakáraṇáttháya akási dhanasanchayań.
Wańkanásikatissassa achchayé kárayi sutó rajjań dwádasawassáni Gajábáhukagámiṇí.
Sutwá só mátuwachanań mátuattháya kárayi Kadambapupphaṭhánamhi rájá Mátuwihárakań.
Mátá satasahassań sá bhúmin attháya paṇḍitá adá Maháwihárassa wiháráncha akárayi.
Sayaméwa akárési tatthathúpań silámayań saṅghabhógancha pádási kinitwána tato tato.
Abhayuttaramaháthúpań waḍḍhápetwá chinápayi chatuddwáré chatutthécha ádimukhamakárayi.
Gámaṇitissawápiń só kárápetwámahipati Abhayagiriwihárassa pákawaḍḍháyadásicha.
Marichawaṭṭikathúpamhi kanchukancha akárayi, kinitwá satasahassena saṅghabhógamadásicha.

The rája Wasabhó, when his son Wankanásiko attained manhood, sought for a virgin endowed with the prescribed personal attributes. Fortune tellers, who were gifted with the knowledge of predicting the fortunes of females, discovering such a damsel in the mason's village, made the circumstance known to the king. The rája took steps to have her brought to him; and the mason then disclosed that she was a daughter of royalty, and proved that she was the child of the rája Subhó, by the vestments and other articles in his charge. The monarch delighted, bestowed her on his son, at a splendid ceremonial of festivity.

On the death of Wasabhó, his son Wankanásikatisso reigned three years, in the capital at Anurádhapura. This rája Wankanásikatisso built the Mahámangallo wiháro on the banks of the Gónnó river.

The queen, Mahámattá, bearing in mind the injunction of the théro, commenced to collect the treasures requisite for constructing a wiháro. (In the mean while) on the demise of Wankanásikatisso, his son Gajábáhukagámini (succeeded, and) reigned twelve years. This rája, in compliance with the solicitation of his mother, and according to her wishes, built the Mátu wiháro in the Kadambo forest. This well informed queen-mother, for the purpose of purchasing land for that great wiháro, gave a thousand pieces, and built the wiháro. He himself (the rája) caused a thúpo to be constructed there entirely of stone; and selecting lands from various parts of the country, dedicated them for the maintenance of the priesthood; and raising the Abhayuttaro thúpo, he constructed it of a greater elevation; and at the four gates, he restored the four entrances to their former condition.

This monarch, forming the Gáminitisso tank, bestowed it on the Abháyagiri wiháro, for the maintenance of that establishment. He caused a new coating to be spread on the Marichawatti wiháro; he also made a dedication for the maintenance of its fraternity,

Kárési pachchhimé passé wihárañ Rámukawhayañ, Mahá ásanasálañcha nagaramhi akárayi.
Gajábáhussachchayéna sasuró tassarájinó rajjañ Mahallakóndgo chhabbassáni akárayi.
Puratthimé Péjalakañ, dakkhinakótipabbatañ, pachchhimédakapásánan Nágadípé Sálipabbatañ,
Dwijagámé Nachéliñ Róhané janapadé pana Kottanágapabbatancha Antógiririhálikañ.
Eti sattawihárañ yó Mahallakánágabhúpati paritténapé kálena kárápési mahípati.
Ewañ asárêhi dhanéhi sárañ puññáni katwána bahúni paññá údenti; báládpana kámahétu bahunépápáni karonti mohátí.

Sujanappasádasañwégatthâya katé Mahâwañsé "Dwádasarájako" náma panchatiñsatimó parichchhédó.

CHATTINSATIMO PARICHCHHEDO.

Mahallanágassachchayéna puttó Bhátikatissakó chatuwísatíwassáni Lañkárajjamakárayi.
Maháwihárê pákárañ kárápési samantató, Gawaratissawihárañ só kárayitwá mahípati ;
Mahágámaniñwápiñ káretwá wihárassa paddásicha ; wihárancha akárési Bhátiyatissanámakañ.
Kárésipósathágárañ Thúpárámé manóramé. Rattanannañékawápincha kárápési mahípati.
Sattésu muduchittésó, sañghamhi tibbagárawó, ubható, sañghé mahipáló mahádánañ pawattayi.

obtained at a price of one hundred thousand pieces. He built also Rámuko wiháro in the western division, and the Mahá-ásana hall in the capital.

On the demise of Gajábáhu, that rája's "sasuro" named Mahallako Nágo, reigned six years. This monarch surnamed, from his advanced years, Mahallako Nágo, constructed the following seven wiháros: in the eastward, the Péjalako; in the southward, the Kótipabbato; in the westward, the Udakapásáno; in the isle of Nágadípo, the Sálipabbato; at Dwíjagámo, the Nachéli; in the Róhano division, the Kóttanágopabbato and Háli wiháros, at Antógiri.

Thus wise men, by means of perishable riches, performing manifold acts of piety, realise imperishable rewards: on the other hand, those who are rendered weak by their sinful passions, for the gratification of those passions, commit many transgressions.

The thirty fifth chapter in the Maháwanso, entitled, "the twelve kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVI.

By the demise of Mahallanágo, his son, named Bhátikatisso (succeeded, and) reigned over the monarchy of Lanká for twenty four years. This ruler built a wall round the Mahawiháro, and having constructed the Gawaratisso wiháro, and formed the Mahágámini tank, dedicated it to that wiharo; he built also the wiháro named Bhátiyatisso. This monarch constructed also an "uposatha" hall at the delightful Thúpárámo, as well as the Rattannannéka tank. This sovereign, equally devoted to his people, and respectful to the ministers of religion, kept up the mahadánan offerings to the priesthood of both sexes.

Bhátiktissachchayéna tassa Kaniṭṭhatissakó aṭṭhárasa samárajjań Lańkádípé akárayi.
Bhútárdma Mahánágatthérassa só pasídiya kárési ratanapásádań Abhayagirimhi sádhukań;
Abhayagirimhi pákárań mahápariwénamíwacha kárési Manisomambhi mahápariwénamíwacha;
Tatthéwa Chétiyagharań Ambatthalé tathéwacha kárési paṭisańkhárań Nágadípe gharé pana.
Mahávihárassímantá madditwá tattha kárayí, Kukkuṭagiripariwéṇapantiń sukkachchań bhúpati.
Maháviháré kárési dwádasé manujadhipó mahádchaturassa pásádé dassanéyyé manóramé.
Dakkhiṇawihárathúpamhi kanchukancha akárayi; bhaddasálań Mahámégháwanasímancha maddiya.
Maháviháré pákárań passató apaníya só, maggań Dakkhiṇawihárágáminchápi akárayi.
Bhútárámawihárancha, Rámagóṇakamíwacha, tathéwa Nandatissassa árámancha akárayi.
Páchínató Anúlatissa pabbatań, Gaṅgarájiyan, Nayélatissárámancha, Pilapiṭṭhiwihárákań.
Rájamaháwihárancha kárési manujádhipó só; yéwa tísú ṭhánésu kárésipósathálayań,
Kalyánikawihárécha Maṇḍalagiriké tathá Dubbalawápitissawhó wihárantu imésuhi.
Kaniṭṭhatissachchayéna tassa puttó akárayi rajjań dwéyéwa wassáni Chuddanágóti wissutó.
Chuddánágakaṇiṭṭhó tań rájań ghátiyakárayi, ékawassań Kuddanágo rajjań Lańkáya kárayi.
Maháp élancha waḍḍhési ékanálikachhátaké bhikkhusatánań panchannań ayóchachhinnań mahipati.
Kuḍḍanágassa rańńétu déwiyá bhátukó tadá séndpati Sirinágó chóró hutwána rájino,

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By the death of Bhátikatisso (Tisso the elder brother) Kanitthatisso (Tisso the younger brother) succeeded, and reigned eighteen years over the whole of Lanká.

Pleased with Mahánágo théro of Bhútárámo, he constructed (for him) at the Abhayagiri wiháro a superb gilt edifice. He built, also, a wall round, and a great pariwénno at, Abhayagiri; a great pariwénno at Manisómo wiháro also; and at the same place, an edifice over the chétiyo; and in like manner another at Ambatthalo. He repaired the edifice (constructed over the chétiyo) at Nágadípo. Levelling a site within the consecrated limits of the Mahawiháro, this monarch constructed the range of pariwénnos called Kukkutagiri, in the most perfect manner. On the four sides of the square at the Maháwiháro, this ruler constructed twelve spacious and delightful edifices, splendid in their appearance. He constructed a covering for the thúpo at the Dakkhino wiháro, and levelling a site within the limits of the Mahámégo garden, he constructed a refection-hall there. Taking down the wall of the Mahawiháro on one side, he opened a road to Dakkhino wiháro. In like manner he built Bhútárámo wiháro, the Rámagónako, as also the wiháro of Nandatisso. In the south eastern direction, the Anulatisso-pabbato wiháro, the Gangarájiyo, the Nayélatissarámo, and the Pilápitthi wiháro. This monarch also constructed the Rájamahá wiháro, and upósatha halls at the following three places: viz., Kalyáni wiháro, Mandalagiri, and at the wiháro called Dubballawápitisso.

By the death of Kanitthatisso, his son called Chuddanágo (succeeded, and) reigned two years. The younger brother of Chuddanágo, named Kuddhanágo, putting that rája to death, reigned one year. This monarch during the "Ekanáliké" famine kept up, without intermission, alms-offerings to the principal community, consisting of five hundred priests.

The brother of Kuddhanágo's queen, named Sirinágo, who was the minister at the head of the military, turning traitor to the king, and supported by a powerful army, appro[illegible]

Balawdhanasampannó ágamma, nagarantikań rájabaléna yujjhantó Chuddanágamahípatiń,
Palápetwa; laddhajayó Anurádhapuré waré, Lańkárajjamakárési wassánékúnawísati.
Maháthúpawaré chhattań kárápetwána bhúpati, suwaṇṇakammań káresi dassaníya manóramań.
Kárési Lóhapasádań káritwá panchabhúmakań; Mahábódhichatuddwáré sópánań puna kárayi.
Káretwá chhattapásádań mahé pújamakárayi Kulambanancha dípasmiń wissajjési dayáparó.
Sirinágassachayé tassa puttó Tisso akárayi rajjań dwáwísawassani dhammawohárakówido.
Thapési sóhi wóhárań hińsámuttań yató idha; "Wóhárakatissarájá" iti námo kato ahu.
Kambugámakawásissa Déwathérassa santiké dhammań, sutwá paṭikammań panchawásé akárayi.
Mahátissassassa thérassa Anurárámawásinó Muchélapaṭṭan dánawaṭṭhamakárayi.
Tissarája maṇḍapancha Maháwiháradwayépi só Mahábódhigharé páchiné, lóharúpadwayampicha;
Sattapaṇṇikapásádań káretwá sukhawásakań másé másé sahassań só Maháwihárassa dápayi.
Abhayagiriwiháré, Dakkhinamúlasawhayé Marichawaṭṭiwiháramhi Kulatissassa sawhayé,
Mahiyaṅganawiháramhi, Mahágámakasawhayé, Mahánágassawha tathá, Kalyánikawhayé,
Iti aṭṭhasu thúpésu bhattikammamakárayi. Mukanágasénápati wiháré Dakkhiṇé tathá,

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the capital. Giving battle to the royal army, and defeating the king, the victor reigned in the celebrated capital of Anurádhapura for nineteen years.

This monarch having caused a "chhatta" to be made for the Maháthúpo, had it gilt in a manner most beautiful to the sight; he also rebuilt the Lóhapasádo five stories high, and subsequently a flight of steps at each of the four entrances to the great bo-tree. This personage, who was as regardful of the interests of others as he was indifferent to himself, having built a "chhatta" hall at the isle of Kulambano, celebrated a great festival of offerings.

On the demise of Sirinágo, his son Tisso, who was thoroughly (wóháro) conversant with the principles of justice and equity, ruled for twenty two years.* He abolished the (woháran) practice of inflicting torture, which prevailed up to that period in this land, and thus acquired the appellation of Wohárakatisso rája.

Having listened to the discourses of the théro Dówo, resident at Kambugámo, he repaired five edifices. Delighted, also, with the Mahatisso théro, resident at the Anuro wiháro, he kept up daily alms for him at Múchélapattano.

This rája Tisso having caused also to be formed two halls, (one) at the Maháwiháro, and (another) on the south east side of the bo-tree edifice, and two metalic images (for them), as well as a hall called the Sattapannika, most conveniently situated (within his own palace), bestowed offerings (there) worth a thousand (pieces) monthly to the priesthood of the Maháwiháro. At the Abhayagiri wiháro, the Dakkhinamúlo, the Marichawatti wiháro, the one bearing the name of Kulatisso, at the Mahiyangana wiháro, at the Mahágámo, the Mahánágo wiháro, as well as at the Kalyáni, and at the thúpos of these eight places,

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* The Wétullya heresy originated in September, A. D. 209; A. B. 752: m. 4. d. 10—in the first year of the reign of Wohárakatisso.

Tathá Maichawaṭṭiwihάramhi Puttambhágawhaye, tathá Issarasamaṇawhamhi Tissawhé Nágadípaké ;
Itichchhassúwihárésu pákárancha akárayi ; kárésipósathágáraṅ Anurárámasawhayé.
Ariyawaṅsakathá ṭháné Laṅkádípe khilé picha dánawaṭṭaṅ ṭhapápési saddhammégárawína só,
Tíni satasahassáni datwána, manujádhipo ; iṇatósa iṇébhikkhu móchési sásanappiyo.
Maháwesákhapújiṅ só kátetwá, dípawásinaṅ sabbésanghócha bhikkhúnaṅ tichíwaramadápayi.
Wétullyawádamadditwá káretwá púpaniggahaṅ Kapiléna amachchéna sásanaṅ jótayidha só.
Wissutóbhayanágóli kaniṭṭho tassarájino déwiyá tassa saṅsaṭṭhó, ṇátó bhító sabhátará,
Paláyitwá Bhallatitthaṅ gantwána sahasíwakó, kuddhówiya mátulassa hatthapádancha chhédayi.
Rájinó raṭṭhabhé datthaṅ ṭhapetwána idhéwataṅ sunakhópamaṅ dassayitwá gahétwápi sinéhaké.
Tatthéwandwaṅ áruyiha paratíramagá sayaṅ. Subhadéwo Mátulótu upagamma mahipatiṅ,
Suhadéwiyahuṭwána tasmiṅ raṭṭhamahindi só. Abhayó taṅjánatatthaṅ dutaṅ idha wisajjayi.
Tan diswá puharakkhaṅ so samantá kuntandáliyá paribbhamantó madditwá katwá dubbalamulakaṅ.

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he caused improvements to be made with paid labor. The minister Mukanágo, in like manner, built walls round the following six wiháros: the Dakkhino, the Marichawatti, the Puttambhágo, the Issarasamano, and the Tisso, in the isle of Nágo. He built also an "uposatha" hall at the Anúro wiharo.

This ruler of men expending three hundred thousand, out of reverential devotion to religion, provided for every place at which the sacred scriptures are propounded the maintenance (for priests) bestowed by alms. This patron of religion relieved also the priests who were in debt from their pecuniary difficulties. He celebrated the great wésakha festival, and distributed the three sacerdotal garments among all the priests resident in the island.

By the instrumentality of the minister Kapilo suppressing the Wétullya heresy, and punishing the impious members (connected therewith), he re-established the supremacy of the (true) doctrines.

This king had a younger brother named Abhayanágo, who had formed an attachment for his queen. Being detected in his criminal intercourse, dreading his brother's resentment, he fled. Repairing to Bhallatittho with his confidential attendants, and pretending to be indignant with his (brother's) father-in-law (Sabhadéwo, the queen's father, with whom he was in league), he maimed him in his hand and feet. In order that he might produce a division in the rája's kingdom (in his own favor), leaving the said (Sabhadéwo) here (in Lanká), and contemptuously comparing him to a dog (which he happened to kill when he was on the point of embarking), accompanied by his most attached followers, and at that place (Ballatittha) throwing himself into a vessel, (Abhayanágo) fled to the opposite coast.

The said father-in-law, Sabhadéwo, repaired to the king, and assuming the character of a person attached to him, brought about a revolt in the country, (while resident in his court) there. Abhayo, for the purpose of ascertaining the progress made in this plot, sent an emissary over here. (Subhadéwo) on seeing this (emissary), removing (the earth) at the foot of an areca tree with his "kundanáli," and thereby loosen-

Báhundyíwa pátetwá najjetwá tań palápayi. Duto gantwá Abhayássa tań pawattiń pawédayi.
Tań ṇatwá Abhayó damilé dádya bahuké tató nagarasantikamágañji bhátaráyujjhituń suyań.
Tań ṇatwána, paláyitwá, assamáruicha déwiyá, Malayań agamá rájá. Tań kaniṭṭho nubandhiya.
Rájánań Malayé hantwá déwimádáya ágató kárési nagaré rajjań aṭṭhawássáni bhupáti.
Pásánawédiń kárési Mahábodhisamantató, Lóhapásádagaṇamhi rájá maṇḍapaméwacha,
Dwíhi satasahassébhi nékawatthání gáhiya ; dípamhi bhikkhúsańghassa watthadánamadási só.
Abhayassachchayé bhátu Tissassa tassa attrajo dwéwassáni Sirinágó Lańkárajjamakárayi.
Paṭisańkhariya pákára mahábhódhisamantató mahábódhi gharasséwa só yéwa wálikátalé.
Munchélarukkhaparitó Hańsawaddhań manóramań mahantań maṇḍapańchéwa kárápési mahípati.
Wijayakumárahó náma Sirinágassa attrajo, pituno apachchayé rajjań ékawassamakárayi.
Lambakaṇṇá tayo ásuń saháyá Mahiyaṅgaṇé, Sańghatisso, Sańghabódhi, tatiyo Góṭhakábhayo.
Té Tissawápimáriyádáń gató andhówichakkhaṇé rajupaṭṭhánamáyanté padasaddéna abruwi.
"*Paṭhawisámino éte tayówahatíbhú,*" *iti. Tań sutwá, Abhayó pachchháyanto puchchhi punábhayi,*
"*Kassa wansó ṭhassatiti ?*" *puna puchchhi taméwasó,* "*pachchhi massáti ;*" *só áha. Tań sutwá dwihi só agá.*

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ing its roots, pushed the tree down with his shoulder, (to indicate the instability of the rája's government) and then reviling him (for a spy) drove him away. The emissary returning to Abhayo, reported what had occurred.

Thus ascertaining the state of affairs, levying a large force of damillos for the purpose of attacking his brother, he advanced in person on the capital (Anurádhapura).

The rája on discovering this (conspiracy) together with his queen, instantly mounting their horses, fled, and repaired to Malaya. His brother pursued the rája, and putting him to death in Malaya, and capturing the queen, returned to the capital. This monarch reigned for eight years.

This king built a stone ledge round the bo-tree, as well as a hall in the square of the Lóhapásádo; and buying cloths with two hundred thousand pieces, he bestowed robes on the whole priesthood in the island.

On the demise of Abhayo, Sirinágo the son of his brother (Wóháro) Tisso, reigned two years in Lanká. This monarch repaired the wall round the great bo-tree, and built near the hall of the great bo, in the yard strewed with sand, to the southward of the muchélo tree, the splendid and delightful Hansawatta hall.

The prince named Wijayo, the son of Sirinágo, on the demise of his father reigned one year.

There were three persons of the Lambakanno race (who wear large ear ornaments), intimately connected together, resident at Mahiyangano, named Sangatisso, Sanghabódhi, and the third Góthákábhayo. They were walking along the embankment of the Tissa tank in their way to present themselves at the king's court. A certain blind man, from the sound of their tread, thus predicted: "These three persons are destined to bear the weight of (governing) the land." Abhayo, who was in the rear, hearing this exclamation, thereupon thus fearlessly questioned him: "Which then of (our three) dynasties

Té puraṅ pawisitwána tayó raṅṇóti wallabha rájakichchání sádhentá, Wijayarájassa santiké.
Hantwá Wijayarájánaṅ rájagéhamhi, ékató sénápatiṅ Saṅghatissan duwé rájjébhisénchayuṅ.
Ewaṅ só abhisittówa Anurádhapuruttamé rajjaṅ chattáriwassáni Saṅghatissó akárayi.
Mahátthúpamhi chhattancha hémakammancha kárayi, wisuṅ satasahassagghé chaturócha mahámaṇiṅ,
Majjhé chatuṇṇaṅ suriyánaṅ ṭhapápési mahipati ; thúpassa muddhani tathá anagghaṅ wajirachumbataṅ.
Só chhattamahápújáya saṅghassa manujádhipó chattálísasahassassa chhachíwaramadápayi.
Taṅ Maháddewatthérénadá Mahallakawásiná sutwána khandhaké suttaṅ, yágánisaṅsadípanaṅ
Sutwá, pasannó, saṅghassa yágudánamadápayi ; nagarassa chatudwáré sakkachchaṅ niwasáddhucha.
Só antarantaré rájájambupakkáni kháditum sahoródhó saháinachchó agamá Páchínadípakaṅ.
Upaddutássa gamané manussá Páchinawásinó wisaṅ phalésu yójésuṅ rajabhojjáya jambuyá,
Kháditwá jambupakkáni táni tatthéwa só mató, sénáyattaṅ Saṅghabódhiṅ Abhayó rajjébhisénchayi.
Rájá Sirisaṅghabódhi wissutó panchasílawá Anurádhapuré rajjaṅ duwéwassáni kárayi.
Maháwiháre kárési salákaggaṅ manóramáṅ tadá dipá manussé só ñatwá dubbuṭṭhipadduté,
Karuṇáya kampitamánó mahátthúpaṅgaṇé sayaṅ, nipajji bhúmiyaṅ rájá katwána iti nichchhayaṅ.

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will endure the longest?" The person thus interrogated, replied, "His who was in the rear." On receiving this answer, he joined the other two.

These three persons, on their reaching the capital, were most graciously received by the monarch Wijayo, in whose court they were established, and employed in offices of state. Conspiring together, they put to death the rája Wijayo in his own palace; and two of them raised (the third) Sanghatisso, who was at the head of the army, to the throne. The said Sanghatisso, who had usurped the crown under these circumstances, reigned four years.

This monarch caused the "chhatta" on the Mahâthúpo to be gilt, and he set four gems in the centre of the four emblems of the sun, each of which cost a lac. He, in like manner, placed a glass pinnacle on the spire (to serve as a protection against lightning).

This ruler of men at the festival held in honor of this chhatta, distributed six cloths, or two sets of sacerdotal garments, to forty thousand priests; and having attended to the (andawindaka) discourse in the kandhako, propounded by Mahadéwo théro, of Máhallako, and ascertained the merits accruing from making offerings of rice broth, delighted thereat, he caused rice broth to be provided for the priesthood at the four gates of the capital, in the most convenient and appropriate manner.

This rája was in the habit from time to time of visiting the isle of Pachína, attended by his suite and ministers, for the purpose of eating jambos. The inhabitants of that north-eastern isle suffering from (the extortions of) these royal progresses, infused poison into the jambos intended for the rája, (and placed them) among the rest of the fruit. Having eat those jambos he died at that very place; and Abháyo caused to be installed in the monarchy, Sanghabhódi, who had been raised to the command of the army. Renowned under the title of Sirisanghabhódi rája, and a devotee of the "pansil" order, at least, he administered the sovereignty at Anurádhapura for two years. He built at the Mahá-wiháro, a "salákagga" hall.

Having at that period learned that the people were suffering from the effects of a drought, this benevolent rája throwing himself down on the ground in the square of the

"Pawassitwána déwéna jalénuppádité mayi, nahéwa wutthahissámi, maramánopahań idha."
Ewań nipannó bhúmindó déwó páwassi táwadé Lańkádípamhi sakalé pińayanto mahámahí.
Tathápinuṭṭahati só apiládpanató jalé; awárinsu tató machchá jalaniggama pandliyó.
Tató jalańhi piluwań rájá wuṭṭhási dhammiko, karuṇáyańudi, éwań dípe dubbuṭṭhikábhayań.
Chórá tahin tahin játá iti sutwána bhúpati; chóré anápayitwána rahasséna palápayi.
Anápetwa rahasséna matánań só kalébarań aggihi jhápetwána hanitań chórupaddawań,
Ekó yakkhó idhágamma rattakkhí iti wissutó, karóti rattánakkhinimanussánań tahiń tahiń.
Aññamaññamapekkhitwá, bhásitwá, "rattanéttutań," narú maranti. Té yakkhó só bhakkhéti asańkhitó,
Rájá upaddawań tésań sutwá santattamánasó ékó pawásagabbhamhi hutwá aṭṭhaṅgupósathi,
"Apassitwána tań" rájá "na wuṭṭhámiti" só sayi Tassa só, dhammatéjéna, agá yakkhó tadantikań.
Téna "kósiti?" wuṭṭhóchá, só "Ahanti;" pawédayi. "Kasmá pajá mé bhakkhési mákhádda" iti sóbrawi.
"Ekasmiń mé janapadé naré déhiti" sóbruwi: "nasakká iti wutté; só kaménékanti" abruwí.
"Aññań tassádátu mé mamań khádda" iti; sóbruwi "nasakká" iti tań yáchigámé gámé balicha só.

Maháthúpo, pronounced this vow: "Although I should sacrifice my life by it, I shall not rise from this spot, until by the interposition of the déwo, rain shall have fallen (sufficient) to raise me on its flood from the earth." Accordingly the ruler of the land remained prostrate on the ground; and the déwo instantly poured down his showers. Throughout the island, the country was deluged. Apprehending that even then he would not rise, until he was completely bouyed up on the surface of the water, the officers of the household stopt up the drains (of the square). Being raised by the water, this righteous rája got up. In this manner, this all compassionate person dispelled the horrors of this drought.

Complaints having been preferred that robbers were infesting all parts of the country, this sovereign caused them to be apprehended, and then privately released them; and procuring the corpses of persons who had died natural deaths and casting them into flames, suppressed the affliction occasioned by the (ravages of the) robbers.

A certain yakkhó, well known under the appellation of the "rattakkhi" (red-eyed monster) visited this land, and afflicted its inhabitants in various parts thereof with ophthalmia. People meeting each other, would exclaim (to each other), "His eyes are also red!" and instantly drop down dead; and the monster would without hesitation devour their (corpses). The rája having been informed of the affliction (of his people), in the depth of his wretchedness, took the vows of the "attasil" order, in his cell of solitary devotion. The monarch vowed: "I will not rise till I have beheld that (demon)." By the influence of his pious merits, the said monster repaired to him. Then rising, he inquired of him, "Who art thou?" (The demon) replied: "I am (the yakkhó"). The (rája) thus addressed him: "Why dost thou devour my subjects: cease to destroy them." The demon then said, "Let me have the people of one district at least." On being told, "It is impossible;" lowering his demand by degrees, he asked, "Give me then one (village)." The rája replied, "I can give thee nothing but myself, devour me." "That is not possible," (said the demon); and intreated that "bali" offerings should be made to him in every

"Sádhúti" watwá bhúmindo dípamhi sakalépicha gámadwaré niwésetwá balin̄ tassa adápayi.
Mahásattena ténéwa sabbabhútánukampiná mahárógabhayájátá dípadípéna násitá.
Só bhaṇḍagáriko rañ̄ńó amachcho Góṭakábhayó chóró hutwá uttaratò nagaran̄ samúpágami
Parissáwanamádáya rájá dakkhinadwárató parahin̄samaróchentó éklówa paláyi só.
Puṭabhattan̄ gahetwána gachchhantó purisó pana bhattabhógáya rájánan̄ nibandhicha punappunan̄.
Jalan̄ parissawayitwána, bhunjitwána dayáluó tasséwan̄ nuggahan̄ kátun̄ idan̄ wachanamabruwí.
"Sañ̄ghabódhi ahan̄ rájá; gahétwá mama, bhó, siran̄; Góthábhayassa dasséhi, bahun̄ dassati té dhanan̄."
Na ichchhi só tathá katun̄; tassattháya mahipati, nisinnóyéwa amari só sísan̄ tassa adápiya.
Góṭhábhayássa dassési sótu wimhitamánasó; datwá tassa dhanan̄ rañ̄ńó, sakkáran̄ sádhukárayi.
Ewan̄ Gothábhayó ésó Méghawaṇṇábhayóticha wissuto, térassamá Lan̄kárajjamakárayi.
Mahawatthun̄ kárayitwána, watthudwáramhi maṇḍapan̄, kárayitwa maṇḍayitwá só bhikkhutattha san̄gható,
Aṭṭhuttarasahassáni nisíditwá, diné, diné, yágukhajjakabhojjéhi sádhuhi wiwidhéhicha;
Sachíwaréhi kappetwá, mahádánan̄ pawattayi: ékawisádinewan̄ nibandhan̄chassakárayi.

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village. The ruler of the land replying, "sádhu," and throughout the island having provided accommodation for him, at the entrance of every village, caused "bali" to be offered to him. By this means the panic created by this epidemic was suppressed by the supreme of men, who was endowed with compassion in the utmost perfection, and was like unto the light which illuminated the land.

The minister of this rája, named Gotakábhavo, who held the office of treasurer, turning traitor, fled from the capital to the northward. The king abhorring the idea of being the cause of the death of others, also forsook the city, wholly unattended, taking with him only his "parissáwanan" (water strainer used by devotees to prevent the destruction which might otherwise take place of animalculæ in the water they drank). A man who was travelling along the road carrying his meal of dressed rice with him, over and over again intreated of the rája to partake of the rice. This benevolent character having strained the water he was to drink, and made his meal; in order that he might confer a reward on him (who had presented the repast), thus addressed him: "I am the rája Sanghabhódi. Beloved! taking my head, present it to Góthábhayo; he will bestow great wealth on thee." The peasant declined accepting the present. The monarch, for the purpose of benefiting that individual, bequeathing his head to him, (by detaching it from his shoulder) expired without rising (from the spot on which he had taken his meal). He presented the head to Góthábhayo. Astonished (at the statement made by the peasant) he conferred great wealth on him; and rendered him all the kind offices a monarch could bestow.

This Góthábhayo, known by the title of Méghawannábhayo reigned in Lanká thirteen years.

He built a great palace, and at the gate of that palace a hall; and having decorated that hall, from among the priests there assembled, he entertained daily one thousand plus eight priests with rice broth, confectionary and every other sacerdotal requisite. Causing robes to be made, he kept up the mahádánan offering. He uninterruptedly maintained

Maháwiháré kárési silámaṇḍapamuttamań, Lóhapásádathambhécha pariwattiya ṭhapápayi.
Mahábódhi siláwédhiń, uttaradwáratóraṇań patiṭṭhápési thambhécha chatukaṇṇé sachakkaké.
Tissésilá patimá tísu dwárésu káriya, thapápesicha pallańke dakkhinamhi silámyań.
Padhánabhúmiń kárési Maháwiháraparchchható, dípamhi chhinnakáwásań sabbancha patisankhari.
Thúpáramé thúpagharań, Thérambatthalaké tathá, árámé maṇisómamhé paṭisańkhárayicha só.
Thúpáramécha Maṇisóma árámé Marichawaṭṭiké, Dakkhiṇawhawiháré cha upósatha gharánicha,
Mégháwaṇṇabhayawhancha nawawiháramakárayi, wiháramahápúj ayań pinḍetwá dípawásinań.
Tinsa bhikkhusahassánań tichíwaramadásicha, mahawésákhapújácha tadá éwa akárayi.
Anuwassancha sáńghassa chhachíwaramadápayi Pápakánań niggahetwá sódhento sásanantu só,
Wétullyawádinó bhikkhú Abhayagiriwásino, gáhayitwá saṭṭhimatté Jinasásanakaṇṭaké,
Katwána niggahań tésań, paratíré khipápayi. Tattha kittassathérassa nissitobhikkhu choliko,
Sanghamittóti, námena, bhútawijjádikówido, Maháwiháré bhikkhunań kujjhitwána, idhágamo,
Thúpáráme sannipátań pawisitwá asańńató Sańghapálassa pariwéṇa wási thérassa tattha só.

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this observance on every twenty first day. In the Maháwiháro he constructed a superb hall of stone, and the pillars of the Lóhápasádo he rearranged in a different order. At the great bo-tree he added a stone ledge or cornice (to its parapet wall), a porch at its southern entrance, and at the four corners he placed hexagonal stone pillars. Having had three stone images of Buddho made, he placed them at the three entrances, as well as stone altars at the southern entrance. On the western side of the Maháwiháro he formed a padhána square (for peripatetic meditation); and throughout the island he repaired dilapidated edifices. In this manner, he repaired the edifice built over the Thúpárámo, as well as the one over Ambatthalo, in which the théro (Mahindo had dwelt), and made improvements at the Manisóma edifice. He repaired also the "upasattha" halls at the Thupárámo, Manisóma, Marichawatti, and Dakkhina wiháros. He constructed nine wiháros which he called after himself, Méghawannábhayo. Assembling the population of the country, he celebrated a great festival of offerings. To thirty thousand priests he presented the three sacerdotal garments; at the same time he celebrated the great "wesákha" festival. He bestowed also two sets of sacerdotal garments annually on the priesthood.

This purifier of the true religion degraded its impious (impugners); and seizing sixty of the fraternity of Abhayagiri, who had adopted the Wétulliya tenets, and were like thorns unto the religion of the vanquisher, and having excommunicated them, banished them to the opposite coast.

There was a certain priest, the disciple of the chief théro of the banished (sect), a native of Chóla, by name Sangamitto, who was profoundly versed in the rites of the "bhúta" (demon faith). For the gratification of his enmity against the priests of the Maháwiháro (by whose advice the Abhayagiri priests were banished) he came over to this land.

This impious person entering the hall in which the priests were assembled at the Thupárámo, addressed himself to the théro of the Sanghapála pariweno, who was the

Góṭábhayassathérassa mátulassassa rájinó, raṅṅo námendlapató, wachanaṅ paṭibáhiya.
Raṅṅo kulúpakó ási. Rájá tasmiṅ pasidiya, jeṭṭhaputtaṅ Jeṭṭhatissaṅ, Mahásénaṅ kaniṭṭhakaṅ,
Appési tassa bhikkhussa. Só saṅgaṇhi dutiyakaṅ ; upanandi tasmiṅ bhikkhusmiṅ Jeṭṭhatisso kumárako.
Pitunó achchayé, Jeṭṭhatisso rájá ahósi só, pitusarírasakkáré nigganṭuṅ nichchhamánaké,
Duṭṭhá machché niggahétuṅ, sayaṅ nikkhamma bhúpati, kaniṭṭhaṅ puratό katwá, pitukáyaṅ anantaraṅ,
Tató amachché katwána, sayaṅ hutwána pachchható, kaniṭṭhé pitukáyécha nikkhanté tadanantaraṅ,
Dwáraṅ saṅwásaritwána duṭṭhamachché nipátiya, súlé appési, pituno chitakáyaṅ samantató.
Ténassa kammunánámaṅ kakkhalópapadaṅ ahu : Saṅghamittótu só bhikkhu bhíto tasmá narádhipé.
Tassábhiséka samakálaṅ Mahásénéna mantiyá, tassábhisékaṅ séchanto paratíraṅ gató itó.
Patirú só wipakkataṅ Lóhapásádamuttamaṅ kóṭi dhanaṅ agghanakaṅ káresi sattabhumakaṅ.
Saṭṭhisatasahassagghaṅ pújayitwá maṇiṅ tahiṅ, kárési Jeṭṭhatissó taṅ Maṇipásádamuttamaṅ.
Maṇiṅ duwé mahagghécha Maháthúpé apújayi, Mahábódhigharé tíni tóraṇáni makárayi.
Kárayitwá wiháraṅ só Páchinatissapabbatán, pancháwásésu saṅghassa adási puthawípati.

maternal uncle of the rája Gotábhayo, and invoking him in the terms in which the king himself would use, succeeded in overcoming his tenets. (Sanghamitto) completely gained the confidence of the rája. The monarch becoming greatly attached to him, placed under that priest's tuition his eldest son Jettatisso, as well as his younger son Mahaséno. He evinced a preference for the second son, and prince Jettatisso from that circumstance entertained a hatred against that priest.

On the demise of his father, Jettatisso succeeded to the monarchy. For the purpose of punishing the ministers who showed a reluctance to attend the funeral obsequies of his father, repairing himself (to the place where the corpse was deposited) and making his brother lead the procession, he sent the corpse immediately behind him; and then placing these (disaffected ministers) next in the procession, he himself stayed to the last. The instant that his younger brother and the corpse had passed out, closing the city gates he seized these disloyal nobles, and transfixed them on impaling poles around his father's funeral pile. On account of this deed, he acquired an appellation significant of the ferocity of his nature (Duttho)—and the priest Sanghamitto, from the terror he entertained of the said monarch, immediately after his inauguration fled from hence to the opposite coast; and in communication with Séno, was anxiously looking forward for his accession to the throne.

This (monarch) completed the construction of the Lóhapasádo, which had been left unfinished by his father, building it seven stories high, by expending a "koti" of treasure on it. Having made there (to that edifice) an offering of a ("mani") gem, worth sixty lacs, the said Jettatisso built the superb Mani hall. He made offerings likewise of two very valuable jewels to the Maháthúpo, and built three portal arches at the great bo. Constructing a wiháro at the Páchínatisso mountain, this ruler of the land dedicated it to the priesthood resident at the five establishments.

This monarch Jettatisso, removing from the Thúpárámo the colossal and beautiful stone statue (of Buddho), which Déwánanpiyatisso had set up at the Thúparámo, enshrined it in the wiháro of the Páchínatisso mountain. This rája having celebrated the festival of

Déwánanpiyatisséna só patiṭṭhápitan puran. Thúpárámé urusilápaṭiman chárudassanan,
Netwá Thúpárámamhá Jeṭṭhatisso mahípati, patiṭṭhápési árámé Páchínatissapabbaté.
Kálamantikawápin só adá Chétiyapabbaté wihárapásádamahan maháwésákhaméwacha,
Katwá rájá sahassassa sanghassa dánachíwaran, Alambagámawápin só Jeṭṭhatissó akárayi.
Ewan só wiwidhan puññan pásádakaranádikan kárentó dasawassáni rájá rajjamakárayi.
Iti bahúpuññahétubhúta narapatichtá bahúpápahétunáti madhuramiwa wiséna missamánan:
sujanamanó bhajaténa tan kadáchiti.

Sujanappasáda sanwégatthúya katé Maháwansé "Tayódasarájakónáma" chhaṭṭinsatimó parichchhédó.

SATTATINSATIMO PARICHCHHEDO.

Jeṭṭhatissachchayénassa Mahásénо kaniṭṭhako sattawísati wassáni rájá rajjamakárayi.
Tassa rájábhisékattan kárétun paratíratŏ só Sanghamittatthérotu kálan ñatwá idhágato;
Tassábhisékan káretwá aññankichchancha nékadhá Maháwiháráwiddhansan kátukámo asaññato;
"Awinayawádino été Maháwiháráwasinó: winawádimayan rája" iti gáhiya bhúpati.
Maháwiháráwásissa áháran déti bhikkhunó rañño dandan ṭhapápayi yó só satan dandiyo.
Upaddutá téhi bhikkhú Maháwiháráwásinó Maháwiháran chhaḍḍetwá Malayan Róhanan agun.

dedication, as well as the "wesákha" festival at the Chétiyo mountain, made an offering thereto of the Kálamantiko tank; he bestowed also alms and sacerdotal garments on a thousand priests. The said Jettatisso formed likewise the Alambagámi tank.

Thus this rája reigned twelve years, performing various acts of piety conducive to his own popularity.

Thus the regal state, like unto a vessel which is filled with the most delicious sweets mixed with the deadliest poison, is destined to be productive of acts of the purest charity, as well as deeds of the greatest atrocity. On no account should a righteous man be covetous of attaining that state.

The thirty sixth chapter in the Maháwanso, entitled, "the thirteen kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVII.

On the death of Jettatisso, his younger brother, the rája Mahaséno, reigned twenty seven years.

The impious théro Sanghamitto, aforesaid, having ascertained the time appointed for the inauguration of the king, repaired hither from the opposite coast. Having celebrated the installation, and in every respect attended to the other prescribed observances, bent on the destruction of the Maháwiháro, he thus misled (the king): "Rája, these priests of the Maháwiháro uphold an heterodox winéyo: we observe the (orthodox) winéyo." The monarch thereupon ordained, that whoever should give any alms to a priest of the Maháwiháro, would incur a fine of a hundred (pieces). The Maháwiháro fraternity plunged into the greatest distress by these proceedings, abandoning the Maháwiháro, repaired to Malaya in the Róhana division. From this circumstance the Maháwiháro

Téna Mahdwihdróyań nawawassáni chaḍḍitó, Mahdwihdrawásihi bhikkhuhi ási suṇṇato.
"Hóti assámikan watthuń puthuwisáminó" iti rdjdnań saṇṇapetwá só thèró dummati dummatiń,
Mahdwihdrań násituń laddhánumattiréjinó Mahawihdrań násituń yójési duṭṭhamánaso.
Sańghamittassa thèrassa chèṭako rdjawallabho Sóṇamachchó dárunócha bhikkhawócha alajjino.
Bhinditwá Lohapásádań sattabhúmakamuttamań gharé nánappakárécha itóbhayagiriń nayuń.
Mahdwihdrassa pabbatá ánetwábhayagirimhi (* * * * * * *) patiṭṭhápési bhúpati,*
Paṭimágharań, Bodhigharań, ahátusálań manóramań, chatusálancha kárési; sańkhari Kukkuṭawhayań.
Sanghamittèna thèrèna tèna dárunakammuṇá wihdro sóbhayagiri dassanéyiyo ahú tadá.
Méghawaṇṇábhayóndma rańṇo sabbatthasádhako sakhó amachchó kujjhitwá Mahdwihdrandsané,
Chóró hutwána, Malayań gantwá laddhamahabbalo khandhdwdrań niwdsési Dúratissakawápiyań.
Tattrágatań tań sutwána sahdyań só mahipati yuddhdya pachchuggantwána khanddwdrań niwésayi.
Sádhupánincha mańsancha labhitwá Malayá bhatań "na séwissań sahdyéna winá rańṇáti" chintiya.
Áddya tań sayań yéwa rattiń nikkhamma ékakó rańṇo santikamágamma tamatthań paṭiwédayi.

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having been left unoccupied by the priests of the Mahawiháro fraternity, it remained deserted for a period of nine years.

This impiously ignorant théro (Sanghamitto) having persuaded the weak king that "unclaimed property became the droits of the ruler of the land;" and obtained the sanction of the rája to destroy the Mahâwiháro, carried into effect the demolition of the Mahâwiháro. A certain minister named Sóno, the partisan of the théro Sanghamitto, and the confidant of the rája, and certain shameless and wicked priests, pulling down the pre-eminent Lohápasádo, which was seven stories high, as well as various other edifices, removed (the materials) from those places to Abhayagiri. The king having thus caused all the materials of the Mahâwiháro to be transported, used them at the Abhayagiri, and built a hall for the reception of an image of Buddho; another at the bo-tree, and a delightful edifice for relics, as well as a quadrangular hall; and repaired the Kukuta-pariwéno (erected in the reign of Kanittatisso). By this impious proceeding, adopted by the théro Sanghamitto, at this period the Abhayagiri wiháro attained great splendor.

The minister named Méghawannábhayo, profoundly versed in all affairs of state, and who had enjoyed the confidence of the king, incensed at the destruction of the Mahâwiháro, throwing off his allegiance, fled to Malaya; and raising a large force there, fortified himself at the Dúratíssa tank. The king having ascertained this circumstance from a confidential person who had come from thence, repairing to the seat of war, also fortified himself.

(Méghawannábhayo) having received a present of some delicious beverage and meat, brought from the Malaya division, he thus resolved: "Let me not partake of these, excepting with the king, who (once) confided in me." He himself taking this present, and proceeding quite alone, in the night, to the king's encampment, on reaching it, made known the object of his errand. The rája having partaken, in his company, of what he had brought

Tenábhatań ténasaha wissatthó "parihunjiya kasmá chóró ahu mé twań" itirájá apuchchhi tań.
"Tayá Mahúwihárassa násitattáti" abruwí "Wiháraň wásayissámi: khamamétań mamachchayań."
Ichchéwamabruwi rájá; rájánań so khamápayi; Téna saññápito rájá nagarańyéwa ágami.
Rájánań saññapetwá só Méghawaṇṇábhayó pana rañño sahanágachcha dabbasambhárakáraṇá.
Rañño wallabhá bhariyá ékálékhakadhitiká Maháwihárandsamhi dukkhitá nań winásakań,
Théraň máratthakuddhá sá saṅgahetwána wáḍḍhakiń Thúpárámań windsetuń ágatań duṭṭhamánasań,
Márápayitwá Sańghamittathérań dáruṇakárakań Soṇámachchan dháraṇancha ghátayińsu asaññatan.
Anetwá dabbasambháraň Méghawaṇṇábhayótu só Maháwiháré nakáni pariwénikárayi.
Abhayéna bhayé tasmiń upasattétu bhikkhawó Maháwiháré wásésun ágantwána tató tató.
Rájá mahábodhigharé pachchhimáya disáyatu káretwá lóharúpáni thapápési duwétu so.
Dakkhiṇárámawásimhi kuhénejimhamánasé pasíditwá pápamitté Tissatthéré asaññaté,
Maháwiharasímanté uyyáné Jótinámaké Jétawanawiháraň só wárayantópi kárayi.
Tató símań samugghátuń bhikkhusańghamayáchi; só addtu kámá na bhikkhu wihéramhá appakkamuń.

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with him, thus inquired of him: "What made thee turn traitor against me?" He replied, "On account of the destruction of the Maháwiháro." The rája thus rejoined: "I will re-establish the Maháwiháro: forgive me my offence." He thereupon forgave the king. The monarch acting on his advice, returned to the capital. The said Méghawannábhayo, explaining to the rája that he ought to remain in the province, to collect the materials (requisite for the reconstruction of the Maháwiháro,) did not accompany him to the capital.

There was a certain female, the daughter of a secretary, who was tenderly attached to the rája. Afflicted at the destruction of the Maháwiháro, and, in her anger, resolved on the assassination of the théro who had occasioned that demolition, she formed a plot with a certain artificer; and having caused the said reckless, impious, and savage théro, Sanghamitto, to be put to death, when he was on his way to the Thúparámo for the purpose of pulling it down; they also murdered the wicked minister Sóno.

The aforesaid Méghawannábhayo collecting the requisite timber, constructed numerous pariwénos at the Maháwiháro. When this panic had subsided, the priests who had returned from the various parts (to which they had fled), were re-established at the Maháwiháro by (Méghawanná) Abhayo.

The rája having had two brazen images or statues cast, placed them in the hall of the great bo-tree: and though remonstrated against, in his infatuated partiality for the théro Tisso of the Dakkhinárámo fraternity,—who systematically violated the sacerdotal rules, protected immoral characters, and was himself an impious person,—constructed the Jétawanno wiháro for him, within the consecrated limits of the garden called Jóti, belonging to the Maháwiháro. He then applied to the priests (of the Maháwiháro) to abandon their consecrated boundaries (in order that ground might be consecrated for the new temple). The priests rejecting the application, abandoned their (the Mahá) wiháro. In order, however, to prevent the consecration attempted by the interlopers being rendered

Idha simásamugghátań paréhi kadhiramánakań kópétuń bhikkhawó kéchi nilíyińsu tahiń tahiń.
Maháwiháró nawamásé ewań bhikkhuhichhaḍḍitó "samugghátań karimháti" paré bhikkhu amańṇisu.
Tató simásamugghátań tebbyápárépari niṭṭhité Maháwiháré wásésuń idhágantwána bhikkhawó.
Tassa wihárágáhissa Tissa thérassa chódaná antimawatthuná ási bhútatthá sańghamajjhagá.
Winichchhayamahámachchó tathá dhammikasammató uppabbájési dhamména tań, anichchhaya rájino.
Sóyéwa rájá kárési wiháráń Manihirakań tayó wiháré kárési, dewálayań winásiya.
Gókaṇṇań, Erakáwillań, Kalandabráhmaṇagámaké Migagámawiháráncha Gaṇgasénakapabbatań.
Pachchhimáyá disáyátha Dhátusénancha pabbatań rájá maháwiháráncha Kóthawátamhi kárayi.
Rúpárammawiháráncha Múlawiṭṭincha kárayi; Uṭṭarawhayabódhicha duwé bhikkhunipassayé.
Kálawélakayakkhassa tháné thupancha kárayi; dípamhijiṇṇakáwásé bahuncha paṭisańkhari.
Sańghathérasahassassa sahassagghamadási só thérawádancha sabbésań anuwassancha chíwarań.
Annapánádi dánancha parichchhédo nawijjati Subhikkhatthaya kárési sócha solasawápiyo:
Maṇihira Mahágámancha, Jallúrań, Khánunámakań, Mahámaṇi Kókawátancha Móraka Parakawápikań.
Kambálakań, Wáhanancha Rattamálakaṇḍakampicha Tissáwassanámawápincha Wélaṇgawitthikampicha,
Mahágallaka Chíwarawápiń Mahádáragallakampicha Kálapásáṇawápincha; imá solasa wápiyo.

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valid, some of the priests (of the Maháwiháro establishment) still concealed themselves in different parts of the premises. Under these circumstances, the Maháwiháro was again deserted by the priesthood for a period of nine months, during which the interloping priests, not unmindful of their object, perseveringly said, "Let us violate the consecration." Thereafter, when their endeavour to invalidate the consecration was discontinued, the priests of the Maháwiháro returning, re-established themselves there.

An accusation was brought against a certain théro named Tisso, of having illegally seized possession of this wiháro; which is (one of the four) extreme sacerdotal crimes. The (charge) being well founded, he presented himself at an assemblage of priests (for the purpose of undergoing his trial). Accordingly, the chief minister of justice, in conformity to the prescribed laws, although the rája was averse thereto, righteously adjudged that he should be expelled from the priesthood.

This monarch built the Manihiro wiháro; and demolishing a déwálaya (at each of those places) built three wiháros: viz., the Gókannó, the Erakáwillo, and the Kalando, at the brahmin village (of that name); as well as the Migagámo wiháro and Gangásénapabbato. The rája also constructed in the westward the Dhatusénapabbato, as well as a great wiháro in the Kóthawáto division; the Rúpárammo and the Múlawitti. He constructed also two nunneries, called the southern and western nipassayos. At the temple of the yakkho Kálawélo, he built a thúpo. Throughout the island he repaired numerous dilapidated edifices. He made offerings to a thousand priests of a thousand pieces; and to all théros, the recorders of disputation, robes annually. There is no defining the extent of his charity in food and beverage.

To ext[illegible] cultivation, he formed sixteen tanks; the Manihiro at Mahágámo, Jallúro, Kah[illegible]ú, M[illegible]mani, Kók[illegible], [illegible]óraka, Pariko, Kumbálako, Wáhano, Rattamála-kanduko, T[illegible]áwasso, Wél[illegible], M[illegible]agallako, Chírawápi, Mahadáragullo, and

Gaṇgáya Pabbatawhań mahámátincha kárayi. Ewańpuṇṇamapuṇṇancha subahuń só upáchinitti.

Maháwańso niṭṭhito.

Namó, Tassa, Bhagawató, Araható, Sammá, Sambuddhassa!

Asádhusaṇgaménéwa yáwajíwań subhásubhań katwá gató yathá kammań só Mahásíno bhúpati.
Tasmá asádhusańsaggań árakápariwajjiya ahińwásiwisańkhippań karéyattha, hitambudhó.
Ahu rájá Siriméghawaṇṇo tassa suto tató Mandhátáwiya lókassa sabbasampattidáyako.
Mahásénéna pápánań wasagéna winásité Maháwiháré sabbépi sannipátiya bhikkhawo.
Upasańkamma wanditwá nisinno puchchhi sádaró "Pituná Sańghamittassa saháyéna winásitań
"Kiń kimíwáti?" Ahańsu bhikkhawó tań narissarań "Símáyugghátanań kátuń wáyamitwápi té pitá;
"Násakkhi antosímáyań bhikkhúnań wijjamánato bhúmigabbhanilińdhi satthásań ettha bhikkhawo.

Kálapasánawapi: these were the sixteen tanks. He formed also the great canal called Pappato, which was fed from the river.

He thus performed acts both of piety and impiety.

The conclusion of the Maháwanso.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme BUDDHO!

Thus this monarch Mahaséno, by his connection with ill-disposed persons, having performed, during the whole course of his existence, acts both of piety and impiety, his destiny (after his death) was according to his merits. From this example, a wise man should avoid intercourse with impious persons, as if he were guarding his life from the deadly venom of a serpent.

His son Siriméghawanno, who was like unto the rája Mandáto, endowed with all prosperity, then became king. Assembling all the priests of the Maháwiháro, who had been scattered abroad by the measures of Mahaséno, under the persuasion of his impious advisers, and reverentially approaching, and bowing down to them, he thus benevolently inquired: "What are these disastrous acts committed by my father, misguided by Sanghamitto?" The priests thus replied to the monarch: "Thy sire endeavoured to violate the consecration (of the Maháwiháro), which he failed in accomplishing, by priests remaining within the consecrated limits; here a hundred priests established themselves,

"Amachchó Sonanámócha Sanghamittócha pápiyo rájánań sańgapetwána apuńńań téna kárayuń.
"Bhinditwá Lóhapásádań sattabhúmakamuttamań gharé nánappakáréwa itóbhayagirin nayuń.
"Másaké Chatu Buddhéhi niwutthéhi chétiyańgané wápápésicha duppańńá. Passu bálasamágamań."
Tań sutwá pitukammań só nibbitto bálasańgamé pitaránásitań tattha saddhańpákatikań aká.
Lóhapásádamúdówa kási pásádamuttamań rańńo Mahápanádassa dassentówiya Sihalé.
Pariwénáni sabbáni násitáni niwésayi bhógé árámikánancha yathá tháne thapési só.
Pituná maddhayánancha pachchhinnattáwibuddhiná chhiddáwásań ghandwásań wiháran kási buddhimá
Kárito pitará Jótiwané chésó wihárakké kammań wippakatań sabbań nitthápési narissaró.
Thárassátha Mahindassa Samindassa súnuto sutwána manuchhindo só pawattiń subbamádito,
Pasiditwá guné tassa rájá dipappasádaké "issaró wata dípassa théró" iti wichintiya;
Patibimbań suwannassa katwá tammánanissitań pubbakattikamásassa pubbapakkhétha sattamé;
Diné netwá Chétiyambathalé Thérambasańńité thératthamé niwásetwá tatótu nawamé pana,
Mahásénańgahetwá só déwasénd samúpamań óródhé nágaréchéwa géharakkhanakéwiná,

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subterraneously, in the womb of the earth. Those impious characters, the minister named Sóno, and Sanghamitto, misguiding the king, caused this profanation to be done by him. Pulling down the superb Lóhapasádo, consisting of seven stories, and having apartments of various descriptions, he removed (the materials) thence to the Abhayagiri. These sacrilegious characters sowed the site of these sacred edifices, on which the four Buddhos had vouchsafed to tarry, with the másako seed. Ponder (continued the priests addressing themselves to the rája) on the consequences of unworthy associations." On hearing this account of his parent's misconduct, appalled at the results of evil communications, he restored all that had been destroyed by his father there (in that capital).

In the first place, he rebuilt the Lóhapasádo, exhibiting in Síhala, the model of the superb palace of the rája Mahápanádo. He rebuilt also the pariwénos which had been demolished, and restored to the servants of those religious establishments the lands they had held for their services. The residence (of the priests) which had been destroyed by his father and the ill-judging minister, because they were separately built, he reconstructed in a row, in restoring the wiháro.

This ruler of men completed all that remained imperfect of the Jétawanno wiháro, which had been founded by his father. Subsequently, this monarch having made himself fully acquainted with the particulars connected with the théro Mahindo, the son of the Muni of saints, (Buddho); and the rája glorying in the merits of him who had been the means of converting this island, thus meditated: "Most assuredly the théro has been a supreme (benefactor) of the land;" and causing a golden image of him to be made, and rendering it every honor,—on the seventh day of the first quarter of the month of kattiko, he removed it to the edifice called the Thérambo at Ambathalo; and leaving (there the image of) the théro during the eighth day, then on the ninth day assembling a great concourse of people, like unto a heavenly host, composed of the royal retinue and of the inhabitants of the

Lańkádípécha sakalé sabbé áddya bhikkhawó wissajjetwá manussécha nagaréchárakaṭṭhité,
Paṭṭhapetwá mahádánań ayanchá' hilapáninań pújań sabbópahárêhi karontówa anúpamań,
Pachchuggamanamétassa dípasatthussa Satthuno waraputtassa só katwá déwarájawa Satthuno;
Chétiyambathaláyáwa nagarań sádhusajjiya maggań Wésálitóyáwa Sáwatthinagarań yathá.
Wissajjetwá tahińhógań pabbań thérassa sókiná rájá Moggaliputtassa thérassa gamanéwiya,
Datwá tattha mahádánań kapaniddhikawanibbaké, bhikkhawópicha tósetwá pachchayéhi chatuhipi,
Thérassagamanań éwań passatuhi maháјanó gahetwá tam mahanténa sakkáréna maháyasó,
Tamhá oruyha sélamhá sayań hutwá puré charo bhikkhawo táni katwána pariwáré samantató,
Thérassa bimbań sówannań Khíraságaramajjhagó sańjhárágaparikhitto héma Méruwa sóbhatha.
Wésálinagarań suttań désétuń lókanayako agamá éwaméwáti dassésicha maháјano
Ewań karonto sakkárasammánań só narásabho nagarassassapáchina dwárapassé sayań katuń,
Upasańkamma sáyańéha wihárań Sotthiyákarań thańtatthápiwásési bimbań tań Jinasúnuno.
Nagarań sádhu sajjetwá tató dwádasamé diné Satthussádippawésamhi purań Rájagahań yathá.

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capital, leaving at home those alone requisite for guarding their own houses; and having, by dispatching messengers throughout Lanká, called together all the priests, and keeping up during the period of their detention there the mahadánan, he celebrated a festival, by the collective aid of all these people, never surpassed before. He himself led the procession of this (inspired) teacher of the island, the illustrious son of the divine teacher (Buddho) in the same manner that the king of déwos (Sakko) preceded the divine teacher in his progress to the Déwalókos. He had the city and the road to the chétiyo at Ambathalo decorated, in the same manner that the road from Wésáli to Sáwatthinagara was ornamented (in the above-mentioned progress of Buddho); and in order that he might exhibit to the people the procession of this théro,—in the same manner that Dhammasóko, the théro's father, sending a mission to the Ahóganga mountain, had conducted the théro Moggaliputtatisso (to Pupphapura) distributing alms in the way to the afflicted, to vagrants, and mendicants, and providing for the accommodation of the priests the four sacerdotal requisites,—this gifted (monarch) also, in the presence of this immense congregation of people, lifting up the golden image of the théro, descended from the rocky peak (of Ambathalo); he himself leading the procession surrounded by a number of priests, and dazzling like the golden mountain Méru, enveloped in the brilliant fleecy clouds of a bright season, in the midst of the Khiraságara ocean. Such as was the entrance of the supreme of the universe (Buddho) into Wésálinagara, to propound the (Ruwan) suttan; this rája made a similar exhibition to the people in the present instance.

This monarch thus rendering every mark of reverence to the festival, approached in the evening the Sotthiyákaro wiháro, which had been built by himself near the eastern gate. He there detained for three days the image of the son of the vanquisher. Having then ordered the city to be decorated, on the twelfth day, in the same manner that in aforetime the divine teacher entered the city of Rájagaha, bringing this image out of the Sotthiyákaro wiháro, he conveyed it in a solemn procession through the city,

Paṭimaṅ nlhuritwá taṅ wihárd Sotthiyákará nagaré sdgarákdré wattamáné mahámahé.
Mahdwihdraṅ netwdna témdsambódhiyaṇgané niwásetwdna ténéwa widhind dnayuṅ puraṅ.
Rájagéhasamípamhi pubbadakkhinakónaké paṭibimbassa kárési tassa tańcha niwésanaṅ.
Káretwá Itthiyádínaṅ paṭimáyó wisáradó théréṇasaha tatthéwa niwésési mahámati.
Arakkhaṅ paṭṭhapetwána pújáyacha paribbayaṅ anusaṅwachchharaṅ kátuméwaméwaṅ niyójayi.
Tassá amanurakkhantá rájáttabbaṅsiká idha yáwajja parirakkhanti taṅ widhiṅ nawindsiya.
Pawáraṇadiné netwá wihára ṅ nagará tató kátuṅ terasiyápújá anuwassaṅ niyójayi.
Wiháré Abhayatissa was wahé Bódhipádapé sílávédincha kárési pákárancha manóharan.
Nawamé tassa wassamhi Dáthádhátummahésino bráhmanikáchi ádáya Kálingamhá idhánayi.
Daṭhádhátussawaṅsamhi wutténa widhiná sataṅ gahetwá bahumánéna katwá sammánamuttamaṅ,
Pakkhipitwá karaṇḍamhi wisuddhaphalikumbhawé Déwánaṅpiyatisséna rájawatthumhi kárité,
Dhammachakkawhayé géhé waḍḍhayittha mahipati; tato paṭṭháya taṅ géhaṅ Dáṭhádhátugharaṅ ahu.
Rájá satasahassánaṅ nawakama punnamánaso wissajjetwá tató kási Dáṭhádhátumahámahaṅ.

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which was like unto a great ocean, to the Maháwiháro; and kept it for three months in the precincts of the bo-tree. With the same ceremonials, (the multitude) conducted it to the city, and there, near the royal residence, in the south east direction, he built an edifice for that image. This fearless and profoundly wise monarch, having caused images to be made of Itthiyo and the other (théros who had accompanied Mahindo) placed them also there. He made provision for the maintenance of this establishment, and commanded that a splendid festival should be celebrated annually, in a manner similar to the present one. The rája, as he had made this provision for the perpetuation of the festival, even unto this day * it is kept up without omission. He instituted a festival to be held at the "pawáranan" (conclusion) of "wasso" annually, on which occasion (these images) were carried from the city to the Maháwiháro. He built a protecting wall round the wiháro called Abhayatisso, and added a stone cornice to the flight of steps at the bo-tree.

In the ninth year of his reign, a certain bráhman princess brought the Datháḍhátu, or tooth relic† of Buddho hither from Kálinga, under the circumstances set forth in the Dátháḍhátuwanso.‡ The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honors, deposited it in a casket of great purity made of "phalika" stone, and lodged it in the edifice called the Dhammachakko, built by Dewánanpiyatisso.

In the first place, the rája, expending a lac, in the height of his felicity, celebrated a Datháḍhátu festival, and then he ordained that a similar festival should be annually celebrated, transferring the relic in procession to the Abhayagiri wiháro.

* The period Maha'na'mo flourished. This festival is not observed now.

† The relic now deposited in the Máligáwa temple at Kandy; and at present in my official custody.

‡ This work is extant, to which two sections have been subsequently added, bringing the history of the tooth-relic down to the middle of the last century.

Anusañwachchharañ netwá wihdramabhayuttarañ tassa pújáwidhiñ kátumiwarúpañ niyojayi.
Aṭṭhárasawiháréwa kárápési mahipati, anukampáya páninañ wápiyócha thiródaká ;
Bódhipújádi puññáni appameyáni káriya, aṭṭhawisatimé wassé gató só ; tattha yágatiñ.
Bhátá Jeṭṭhatissótha bhátá tassa kaniṭṭhiko chhattañ lañghési Lañkáyañ ; dantasippamhi kówido,
Katwá kammáni chittráni dukkaráni mahámati sippáyatanachétañ so sikkhápési bahu jané.
Anattó pitunó kási iddhihiwiyanimmitañ bódhisattasarúpancha rupañ sádhu manóharañ.
Apassayancha pallañkañ chhattañ ratanamaṇḍapañ chittadantamayan kinchi tassa kammañ tahiñ tahiñ.
Katwá só nawawassáni Lankádipanusásanañ anékánicha puññáni yathá kammamupágami.
Buddhadáso tató tassa puttó ási mahipati gunánañ akaro sabba ratanánañwaságaro.
Sukhañ sabbappayógéhi karontó dipawásinañ rakkhamálakamandáwa purañ Wessawanódhani.
Paññapuññagunupéto wisuddhakarunálayo tathá dasahi rájúnañ dhamméhi samupágato.
Chatassó agati hitwá kárayantó winichchhayañ janañ saṅgahawatthuhi saṅgahési chattuhipi.
Chariyañ bódhisattánan dassento dakkhi páninañ pitáwa putté só satté anukampittha bhúpati.
Daliddé dhana dánéna kási punnamanórathé sukhité sabbabhógánañ jiwittassa guttiyá,
Sádhawó saṅghahénátha niggahéna asádhawó gilâné wejjakamména saṅgahési mahámati.

This monarch constructed eighteen wiháros; and formed, out of compassion for living creatures, tanks also, which should perpetually contain water; and having celebrated a festival at the bo-tree, and performed other equally eminent acts of piety, in the twenty eighth year of his reign, fulfilled the destiny prescribed by his deserts.

His younger brother, prince Jetthatisso, then raised the chhatta in Lanká. He was a skilful carver. This monarch having executed several arduous undertakings in painting and carving, himself taught the art to many of his subjects. Pursuant to the direction of his father, he sculptured a statue of Buddho, in a manner so exquisite that it might be inferred that he was inspired for the task. For that statue, having also made a beautiful altar and a gilt edifice, he surmounted it with a chhatta, and inlaid it with ivory in various ways; and having administered the government of Lanká for nine years, and performed many acts of piety, he also fulfilled the destiny due to him.

His son Buddhadáso then became king: he was a mine of virtues and an ocean of riches. By the perfection of his policy he rendered this (capital) to the inhabitants of this land, like unto the heavenly Alakkhámanda, the city of Wessawano. Endowed with wisdom, piety, and virtue, and imbued with boundless benevolence; and thereby attaining the ten virtues of royalty, and escaping from the four "agati," he administered justice, and protected the people by the four means that that protection ought to be extended. This monarch exemplified to the people, in his own person, the conduct of the Bódhisattos; and he entertained for mankind at large the compassion that a parent feels for his children. The indigent he rendered happy by distribution of riches among them; and he protected the rich in their property and life. This wise (ruler) patronized the virtuous, discountenanced the wicked, and comforted the diseased by providing medical relief.

Athekadiwasań rájá hatthikkhandhawaraṇgató Tissawápiń nahánatthań gachchhamáno mahápathé,
Addasékań mahánáṇgan kuchchhirógasamappitań Puttábhayawihárussa passé wammikamatthaké,
Uttánamudarérógań dassétuń daṇḍasaṇṇituń nipannań sótha chintési "nágó rógiti" nichchhayań,
Athóruyiha mahánágá mahánágasamıpagó éwamáha mahánágo mahánágamanágawań:
"Káraṇan té, mahánága, ṇátamágamané mayá; tumhé khalu mahátéjá khippań kuppa nasilino,
"Tasmá phusitwá té kammań kátuń sakká na té mayá; aphusitwápi no sakká: kinnu kátabba métthini?"
Ewań wutte phanindó só kéwalań phanamattano bilassanto pawésetwá nipajjittha samáhito.
Athétamupasańkamma uchchhaṇgagatamattanó satthań gahetwá phálési udarań tassa bhógino.
Níharitwá tato dósań katwá bhésajjamuttamuń sappań tań tań khanénéwa akási sakhitań tadá.
"Attánaméwathómési mahákáruṇṇatań mama tirachchhánápi jáninsu sádhu rajjanti mékatań"
Diswá sukhitamattánań pannagó só mahipatiń pújetun tassa pádási mahagghamaṇimattano.
Silá mayáya Sambuddhapaṭimáya akárayi maniń tań nayanań rájá wihárć Abhayuttaré.
Ekópi bhikkhu bhikkhanto gámamhi Thusawatṭhiké sukkhań bhikkhań labhitwána chírabhikkhaya sancharań,
Khirań sappánakań laddhá paribhunjittha kuchchhiyań; pánaká bahawó hutwá udarań tassa khádayuń.
Tató só upasańkamma tań niwédési rájino; rájáha "játo súloyań, kadáháréti kédiso?"

On a certain day, the rája, while proceeding along the high road, mounted on his elephant, to bathe at the Tisso tank, saw in the neighbourhood of the Puttábhayo wiháro a mahanágo, on a white ants' hill, stretched out straight as a pole, and extended on his back, suffering from some internal complaint. Thereupon, on perceiving this, the monarch thought, "Surely this nága is suffering from some disease;" and descending from his state elephant, and approaching the distressed mahanágo, thus addressed him: "Mahanágo, it is only on the road that I became aware of thy case. Thou art unquestionably highly gifted; but as thou art also addicted to fits of rage, on sudden impulses, on that account, it is impossible for me to approach thee, and treat thy complaint. Yet without approaching thee, I can effect nothing. What is to be done?" On being thus addressed, the hooded monarch (cobra de capello) thoroughly pacified, inserting his head alone into a hole in the ant hill, extended himself. Then approaching him, and drawing his instrument from its case, he opened the nága's stomach; and extracting the diseased part, and applying an efficacious remedy, he instantly cured the snake. (The rája) then thus meditated: "My administration must be most excellent; even the animal creation recognizes that I am a most compassionating person." The snake finding himself cured, presented a superlatively valuable gem of his, as an offering to the king, and the rája set that gem in the eye of the stone image (of Buddho) in the Abhayagiri wiháro.

A certain priest, who had constantly subsisted as a mendicant, in the course of his alms pilgrimage through the village Thussawattiko received some boiled rice, which had become dry. Procuring also milk which had already engendered worms, he ate his meal. Innumerable worms being produced thereby, they gnawed his entrails. Thereupon repairing to the rája, he stated his complaint to him. The king inquired of him, "What are thy symptoms; and where didst thou take food?" He replied, "I took my meal at the

Só dha "Thusawaṭṭhimhi gámé khíréṇa bhójané bhuttíti." Rájá aññósi "khíran sappánakań" iti.
Tadéwa asso ékópi siráwédhatikichchhi só rájá tassa siráwédhań katwá ádáya lóhitań,
Páyetwá samanań áha, muhuttań witindmayań "assalóhita mítanti" tań sutwá samanó wami.
Pánaká lóhitènéwa nikkhamińsu; sakhi ahú bhikkhu; rájá niwédési tuṭṭhiméwa panattano,
"Ekasatthappahárénd páṇakásamanó hayó kató arogá sammá mé wejjakammamahó iti."
Piwantó tóyamékóhi deḍḍubhaṇḍamajániya achchhohari tadá ási tatójátóhi deḍḍubho,
Antótu dittha tuṇḍań só, téna dákkhéna pílito rájánamagamá; rájá nidánań tassa puchchhiyu.
Anto sappóti wińṇáya sattáhamupawásiyáń sunahátawilittancha sayané sádhusanthaté,
Sayápési tato sóti niddáyamukhamukhamattanó wiwaritwá tadá suttó tató tassa mukhantiké,
Mańsapésiń ṭhapápésiń sarajjuń tassa niggato gandhéna tań ḍasitwána antopawisitu márabhi.
Rajjuyátha gahetwána samákaḍḍhiya pátiyań udaké pátayitwána idań wachanamabruwi.
"Wejjo ahósi sammá Sambuddhassa kira Jíwako kammań wijjati lókassa katań kinténa dukkarań?
"Idisań kayira sópi kammań natthettha sańsayó sabbádarénakubbanto aho puńṇodayo mama."
Tathá Hellóligámamhi chaḍḍlimúlhagabbhiniń játań sattasuwárésu sagabbhań sukhitan aká.

village Thussawattiko, mixed with milk." The rája observed, "There must have been worms in the milk." On the same day a horse was brought, afflicted with a complaint which required his blood vessels to be opened. The rája performed that operation, and taking blood from him administered it to the priest. After waiting awhile he observed, "That was horse's blood." On hearing this, the priest threw it up. The worms were got rid of with the blood, and he recovered. The rája then thus addressed the delighted priest: "By one puncture of my own surgical instrument, both the priest afflicted with worms, and the horse have been cured; surely this medical science is a wonderful one!"

A certain person while drinking some water, swallowed the spawn of a water serpent, whence a water serpent was engendered which gnawed his entrails. This individual, tortured by this visitation, had recourse to the rája; and the monarch inquired into the particulars of his case. Ascertaining that it was a serpent in his stomach, causing him to be bathed and well rubbed, and providing him with a well furnished bed, he kept him in it awake, for seven days. Thereupon overcome (by his previous sufferings) he fell sound asleep with his mouth open. (The rája) placed on his mouth a piece of meat with a string tied to it. In consequence of the savour which exhaled therefrom, the serpent rising up, bit it, and attempted to pull it into (the patient's) stomach. Instantly drawing him out by the string, and carefully disengaging (the serpent) therefrom, and placing it in water, contained in a vessel, (the rája) made the following remark: "Jíwako was the physician of the supreme Buddho, and he knew the science. But what wonderful service did he ever render to the world? He performed no cure equal to this. In my case, as I devote myself without scruple, with equal zeal for the benefit of all, my merit is pre-eminent."

Similarly (by his medical skill) he rendered a chandála woman, of Hellóligámo, who was born barren, pregnant seven times, without submitting her to any personal inconvenience.

Wátá bádhéna ékópi bhikkhu utthápito ahu gópánasi gatétamhi dukkhá móchési buddhimá.
Piwantassápi mandúkabíjayuttań jalań lahuń násiká bilano gantwá bíjamáruiha matthakań,
Hijjitwá, ási manduko: só wuddho tattha gachchhati méghasságamané téna sóniń kajjati mánawań.
Phálelwá matthakań rájá mandúkamapiniya; só kapáláni ghatetwána kási pákatikań khané.
Hitatthań dípawásinań gáme gáme mahipati káretwá wejjasáláyo wejjé tatthaniyojayi.
Sabbesań wejjasatthánań katwá "Sáratthasańguhań" yójési wejjaméképań rájá gámadwipanchaké.
Adá wísancha khettáni wejjánamupajíwanań; wejjé hatthinamassánań balassancha niyójayi.
Pithasappinamandhánań sáláyócha tahiń tahiń kárési sahabhógéna sáláyócha mahápathé.
Nichchamassósi saddhammań sakkatwá dhammabhánaké dhammabhánakawattancha patthapési tahiń tahin.
Sátakantarato katwá sattawatthimmahádaye ditthé ditthé pamóchési dukkhamhá dukkhité jané.
Athékadiwasań rájá rájábharanamandito saddhińgachchhati sénáya déwehiwiya Wásawo,
Tań diswá sirisobhaggamaggappattań mahipatiń rájiddhihiwirájantań, baddhawéné bhawantaré,
Kutthi ekópi kujjhitwá, hatthéná haniyáwaniń potthento tancha potthento bhúmiń kantariyatthiyá,

There was a certain priest so severely afflicted with rheumatic affections, that whenever he stood he was as crooked as a "gopánasi" rafter. This gifted (king) relieved him from his affliction. In another case, of a man who had drank some water which had the spawn of frogs in it, an egg, entering the nostril, ascended into the head, and being hatched became a frog. There it attained its full growth, and in rainy weather it croaked, and gnawed the head of the priest. The rája, splitting open the head and extracting the frog, and reuniting the severed parts, quickly cured the wound.

Out of benevolence entertained towards the inhabitants of the island, the sovereign provided hospitals, and appointed medical practitioners thereto, for all villages. The rája having composed the work, "Sáratthasangaho,"* containing the whole medical science, ordained that there should be a physician for every twice five (ten) villages. He set aside twenty royal villages for the maintenance of these physicians; and appointed medical practitioners to attend his elephants, his horses, and his army. On the main road, for the reception of the crippled, deformed, and destitute, he built asylums in various places, provided with the means of subsisting (those objects). Patronizing the ministers who could propound the doctrines of the faith, he devotedly attended to their doctrines, and, in various parts, provided the maintenances required by the propounders of the faith. Earnestly devoted to the welfare of mankind, disguising himself, by gathering his cloth up between (his legs), he afforded relief to every afflicted person he met.

Subsequently, on a certain occasion, the rája was moving in a procession, arrayed in royal state, and escorted by his army, like unto Wásawo surrounded by his heavenly host; when a certain person afflicted with a cutaneous complaint, who had formed an enmity against the rája in a former existence, beholding him thus endowed with regal prosperity, and resplendent with the pomps of royalty, enraged, struck the earth with his hand, and loudly venting opprobrious language, kept striking the ground with

* This work, which is composed in the Sanscrit language, is still extant. Native medical practitioners profess to consult it.

Akkósési anikéhi akkósawachanéhicha. Wippakáramiman diswá dúratówa mahámati;
"Náhań sarámi sattassa kassápi kata mappiyań: pubbé wériń ayań játu; nibbápessámi tań iti:"
Anápési sampaṭṭhań purisań; "Gachchha kuṭṭhino amukassábhijánáki chittáchkhranti." Só gató.
Sahdyówiya kuṭṭhissa samípamhi nisídiya ruṭṭho kimatthań hontóti puchchhi. Sabbamawócha só.
"Dáso mé Buddhadásóyań: rájáhu puññakammuná awamaññáya mań mayihań púrató yati hatthiná.
"Jánápessámi attánań katipáhéna; só yadi hatthamme éti, káretwá sabbań dásánaniggahań.
"Nóché hatthań mamáyáti máretwá galalóhitań piwissámi: nasandiho nachirénéwa passasi."
Só gantwá narapálassa pawattiń tań niwédayi: "Pubbé wérimamáyanti nichchhinitwá" mahámati.
"Winódétumupáyéna yuttań wérinti wérino sádhusańgańha tań twanti" purisań tań niyójayi.
Só kuṭṭhimupasańkamma sahdyówiya dha tań "Rájánań tań windaetuń chintetwá kálamettakań,
"Alabhantó sahdyam mé násakkhiń tassa ghátané; laddhá tumhé nayissámimattha kammé manórathań.
"Etha, géhé wasitwá mé, hótha mé anuwattaká ahaméwassa násémi katipáhéna jíwitań"
Iti watwána tań kuṭṭhiń netwá só gharamattanó sunahánasuwilittancha, niwatthań sukhumambarań,
Subhuttań madhuráhárań, yobbaniṭṭhikatádarań saydpési manuññamhi sayanto sádhu santhaté.

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his staff. This superlatively wise (ruler) noticing this improper proceeding from afar, thus (meditated): "I resent not the hatred borne me by any person. This is an animosity engendered in a former existence; I will extinguish it:" and gave these directions to one of his attendants: "Go to that leper, and thoroughly inform thyself what his wishes be." He went accordingly, and seating himself near the leper, as if he were a friend of his, inquired of him what had enraged him so much. He disclosed all. "This Buddhadáso (in a former existence) was my slave; by the merit of his piety he is now born a king. To insult me, he is parading before me in state on an elephant. Within a few days he will be in my power. I will then make him sensible of his real position, by subjecting him to every degradation that slaves are exposed to. Even if he should not fall into my hands, I will cause him to be put to death, and will suck his blood. This imprecation will be brought about at no remote period."

(The messenger) returning reported these particulars to the monarch. That wise personage, being then quite convinced, remarked, "It is the enmity engendered in a former existence; it is proper to allay the animosity of an exasperated person;" and gave these instructions to the said attendant: "Do thou take especial care of him." Returning to the leper again, in the character of a friend, he said; "All this time, I have been thinking of the means of putting the rája to death, which I have been prevented effecting from the want of an accomplice. By securing your assistance in his assassination, I shall be able to accomplish this much desired wish: come away; residing in my house, render me thy aid. Within a few days I will myself take his life." After having thus explained himself, he conducted the leper to his own house, and provided him with the most luxurious means of bathing and anointing his body; fine cloths for raiment; savory food for his subsistence; and on a delightful bed, beautifully decorated, he arranged that a lovely female of fascinating charms should recline.

Etíníwa niyámína katipáhań niwásiya ṇatwá tań jdtawissúsań sukhitań pitinindriyań,
Raṇṇádinnanti watwána khajjabhojjádikań addá dwattikkhattuń nisídhetwá tenajjhiṭṭho tamaggahi.
Bhúpálína kamínási wissatthótwa. Bhúmipo matóti sutwá tassási hadayań phalitań widhá.
Ewań rógítikichchhíhi rájá sariramánusí thapísi wejjádipassa tikichchhantamanágatí.
Panchawísati hatthína pásádínópasobhitań, Maháwihárí Mórawhapariwínamakárayi.
Samana Gólapánuncha addá gámadwayań tahiń dhammaghósakabhikkhúnań bhógí kappiyakárake,
Wiháreparíwínícha sampannachatupachchayí wápiyó dánasáláyó paṭimáyócha kárayi.
Tassíwaraṇṇó rajjamhi mahádhammakathíyati Suttáni pariwattísi Síhaláya.niruttiyá.
Asiti puttá tassásuń súráwíraṇgarúpino dsitiyá sáwakánań námaká piyadassaná,
Sáriputtádi námíhi puttíhi pariwárító Buddhadásó, Sasambuddha rájáwiya wírochatha.
Ewań katwá hitań dípawásinań tidiwangató wassí ékúnatińsamhi Buddhadáso naráďhipo.
Tató jeṭṭhasutó tassa Upatissósi bhúpati sabbarájagunópító nichchasílo mahádayó,

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After he had been entertained in this manner for some days, (the messenger) having satisfied himself that this happy (leper), restored to the enjoyment of health, was brought to a tractable frame of mind; still, however, withholding the information for two or three days; (at last) he presented him his meals, saying that they were provided by the rája. By this means the (messenger), who rendered him these acts of kindness, succeeded in pacifying him; and by degrees he became a most devoted subject to the rája. On a certain occasion on hearing (a false rumour) that the king was put to death, his heart rent in twain.

Thus the rája, for the future medical treatment of the diseases with which the bodies of the people of this land might be afflicted, provided physicians.

He built at the Maháwiháro the pariwéno called Móriya, in height twenty five cubits, and conspicuous from its upper story; and to the priests resident there, who could propound the doctrines, he provided servants to attend on them, and dedicated to them the two villages Sumano and Gólapánu, as well as wiháros, pariwénos, the four sacerdotal requisites most fully, and tanks, refection halls, and images.

In the reign of this rája, a certain priest, profoundly versed in the doctrines, translated the Suttans (of the Pitakattaya) into the Síhala* language.

He had eighty sons; valiant, energetic, well formed, and of engaging appearance, to whom he gave the names of the eighty (contemporary) disciples of Buddho. The rája, Buddhadáso, surrounded by his sons, who were called Sáriputto, and so on (after those eighty disciples), was as conspicuous as the supreme, royal, Buddho (attended by his disciples.)

Thus this ruler of men, Buddhadáso, having provided for the welfare of the inhabitants of the island, passed to the Déwalóko in the twenty ninth year of his reign.

His eldest son, Upatisso,† who was endowed with every royal virtue, constantly devoted to acts of piety, and pre-eminently benevolent, became king. Avoiding the ten impious

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* Several portions of the other two divisions also of the Pitakattaya have been translated into the Singhalese language, which alone are consulted by the priests who are unacquainted with Páli.

† The individual name of Sáriputto before he became one of Buddho's disciples.

Dasapuṇṇakriyá hitwá dasapuṅṇakriyádiyi rájadhammécha púrési rájá páramitálasa.
Gaṇhi saṅgahawatthúhi chatúhicha chatuddisań mahápháliṁhi dápési rájá rájánubhójanań.
Paṇgúnań pasawattinań andhánanchéwa rógíná wisalabhógasáláyó dánasálácha kárdyi.
Uttaramhi disábhágé chetiyamhátu maṇgalá thúpancha paṭimágéhá paṭimanchápi kárayi,
Karontó tancha só rájá mábhijjantu janá iti. Kárápési kumáréhi ńápetwá gúlataṇḍulań.
Rájuppalawhań Gijjhakúṭam Pokkharapásayań Wáláhassancha Ambuṭṭhi Goṇḍigámamhi wápikań,
Wihárań Khaṇḍarájancha wápiyóchá thiródaká appamánámi puńṇáni kárápési tahiń tahiń,
Wassamánépi yo wassé sayané sannisinnako kéwalań witi námési rattiń khédo janassiti.
Natwá amachcho tań netwá uyiyánań chhádayi ghará éwan paṭichchha attánań dukkhań nási pánínan.
Kálé tassási dubbhikkharógadukkhépi pílító dípó dípó pamopápatamasó só sumánaso,
"Bhikkhú" puchchhittha "kiń bhanté dubbhikkádi bhayaddiké lóké lókáhitań natthi katań kinchi mahesiná."
Gaṇgáróhana suttassa uppattiń tatthá niddisuń; Sutwátań sabbasowaṇṇań bimbasambuddhadhátuno;
Katwá Satthusilápattań sódakań pánísampuṭe ṭhapetwá tassa tań rúpamárópetwá mahárathań;

courses, the rája conformed to the ten pious courses; and fulfilled both his duties as a monarch, and the ten probationary courses of religion. To all the four quarters (of his dominions) the rája extended his protection, according to the four protective rules; and provided the principal alms-offerings from the royal stores. He built extensive store and alms houses for the crippled, for pregnant women, for the blind, and the diseased.

In the northern direction from the Mangala chétiyo, he constructed a thúpo, image apartments, and an image. This rája adopted this course, in the expectation of securing the attachment of his subjects. He had confectionary also prepared, which he caused to be distributed by the youths (in his suite).

In various parts of his kingdom, he executed the following unexampled works of piety: the Rájuppala, Gijjhakúta, Pokkharapásaya, Waláhassó, Ambutthi, and the Gondigámo tanks; as well as the Khandarája wibáro and tank which should constantly contain water.

This individual (before he ascended the throne,) while it was pouring with rain, passed a whole night in solitude, seated on his bed. The minister having ascertained that this proceeding was intended for the injury of the people, caused him to be brought to the royal garden, and imprisoned him. In resentment of this proceeding he did not (on his accession) inflict any penalty on his subjects.

In his reign, the island was afflicted with drought, disease and distress. This benevolent person, who was like unto a luminary which expels the darkness of sin, thus inquired of the priests: "Lords! when the world was overwhelmed with the misery and horrors of a drought, was then nothing done by Buddho (in his time,) for the alleviation of the world?" They then propounded the "Gangáróhana suttan" (of Buddho). Having listened thereto; causing a perfect image (of Buddho) to be made of gold, for the tooth relic, and placing the stone refection dish of the divine teacher filled with water on the joined hands of that (image),

Sayan silan samádáya samádetwá mahájanan maháddnan pawattetwá abhayan sabbapáninan.
Alankatwácha nagaran déwalókamanóharan dipawásihi sabbéhi bhikkhuhi pariwárito,
Otárittha maháwithin bhikkhu tattha samágatá bhanantá Ratanan suttan sinchamáná jálan tadá,
Rájagéhantiké withimaggé pákárasantiké witarinsu tiyámanté kurumáná padakkhinan.
Bhijjamáné runé wassi maháméghó mahitalé rógáturácha sabbépi sukhitákansu ussawan.
"Yadá dubbhikkhárógádi bhayan dipamhi hessati éwaméwa karontúti:" niyójési narádhipo.
Arulho chétiyan kunthakipilládimawekkhiya, punchhitwá mórapinjéna sanikan yátiwandbhicha;
Sankhassódakamádáya charantá sandhówané dakkhiná parakónamhi káretwá rájagéhato;
Upósathagharan buddhapatimágéhamétwacha pákáréna parikkhittan uyyánancha manóraman.
Cháduddasi panchadasi yáwa pakkhassa atthami pátipadikaya pakkhancha atthangasamupágatan,
Uposathan samádáya samadánan tahin wasi yáwajtwancha só bhunji mahápálimhi bhójanan,
Marantécha kalanddnamuyyáné bhattamattanó katwá niwápan dápési; tadajjápicha wattati.
Chóran wajjhamupánitan diswá sanwégamánaso chhawan susáná ánetwá khipitwá lóhakumbhiyan;
Datwá dhanan palápetwá chóran rattiyamuggaté suriyé kujjhité chóranwiyajjhápayi tan chhawan.

and raising that image into his state car, he went through the ceremony of receiving "síla," which confers consolation on all living beings; and made the multitude also submit to the same ceremony, and distributed alms. Having decorated the capital like unto a heavenly city, surrounded by all the priests resident in the island, he descended into the main street. There the assembled priests chaunting forth the "Ratanasuttan," and at the same time sprinkling water, arranged themselves in the street at the end of which the palace was situated; and continued throughout the three divisions of the night to perambulate round its enclosing wall.

At the rising of the sun a torrent of rain descended as if it would cleave the earth. All the sick and crippled sported about with joy. The king then issued the following command: "Should there at any time be another affliction of draught and sickness in this island, do ye observe the like ceremonies."

On visiting the chétiyo* (in the midst of the inundation), observing ants and other insects (struggling on the flood), with the feathers of a peacock's tail, sweeping them towards the margin (of the chétiyo), he enabled these (insects) to rescue themselves; and continuing his procession, he sprinkled water as he proceeded, from his chank.

He constructed to the south west of his palace an upósattha hall, a hall for the image of Buddho, surrounded by an enclosing wall, and formed a garden.

On the fourteenth and fifteenth days of each half month, as well as on the eighth and first days of each quarter, renewing the vows of the "attasil" order, and undergoing the ceremonies of the upósattho, he tarried there on those occasions; and during the whole of his life he subsisted on the alms prepared for the priesthood (without indulging in more luxurious food); he had been also in the habit of setting aside rice, formed into lumps, for the squirrels which frequented his garden; which is continued unto this day.

This benevolent (monarch) on seeing a culprit carried away to undergo his sentence, procuring a corpse from the cemetery, and throwing it into a chaldron, and bestowing money on the offender, allowed him to escape in the night; and at the rising of the sun, as if incensed against the criminal, boiled the corpse.

* Supposed to be the Ruanwelli.

Akú dípamhi sabbésań chétiyánań mahámahań Thúpárámécha thúpassa hémachumbaṭakanchukań.
Dwáchattálísa wassáni katwáwańjhańkhanampi só katwápuṇṇamupáganji déwarája sahawyatań,
Rańṇo tassa kaniṭṭhéna Mahánáména wallabhá dewí satthań nipátetwá tamaṭṭhánamhi márayi.
Pabbajitwá kaniṭṭhó só jíwamánamhi bhátari; haté rájanihíndya dwattitwási bhúpati;
Mahésiń attano kási mahésiń bhátughátiniń. Gilánasálákárési mahápháliche waddhayi.
Lóhadwáraralaggáma Kóṭipassáwanawuhayo tayó wihárá katwádá bhikkhúnamabhayuttaré.
Wihárań kárayitwána Dhúmarakkhamhi pabbaté mahésiyánayéndá bhikkhunań thérawádinań.
Nawakammancha jinnésu wihárésu sakárayi dánasílaratówattha pújakóeha ahú sadá.
Bódhimaṇḍasamípamhi játó bráhmanamánawó, wijjásippakaláwédí tísu wédésu páragó,
Sammá wińńátasamayó sabbawádawisáradó wádatthí Jambudípamhi áhindantó pawádinó.
Wiháramékań ágamma, rattiń pátań, jalimanań, pariwattéti sampunnapadań suparimaṇḍalań.
Tatthéko Réwatónáma mahá théró wijániya; "Mahápańńó ayań satto damétuń waṭṭatíti" só.
"Kónu gaddrabharáwéna wirawantóti?" abruwi. "Gaddrabhánań rawé atthań kiń jánásíti?" áha tań

He celebrated a great festival for all the chétiyos in the island; and made a metal covering, ornamented with gold, for the thúpo at the Thúparámo. Having completed a reign of forty two years, without having in a single instance indulged in a fête of festivity, confining himself to ceremonies of piety, he departed to be associated with the chief of the déwos.

His consort, who ought to have cherished him, caused him to be put to death by means of his younger brother, Mahanámo, by plunging a weapon into him, in an unfrequented spot. During the lifetime of the late king this younger brother had been a priest. On the assassination of the rája, throwing off his robes, he became the sovereign; and made the queen who had put his elder brother to death his own consort.

He founded an asylum for the diseased, and kept up the alms-offerings for the priesthood. In the division of the Kóti mountains, at the Lóhadwáraralaggámo, he built three wiháros, and conferred them on the priests of the Abhayagiri establishment. By the aforesaid queen a wiháro was built at the Dhammarakkhito mountain, for the schismatic priests.

This (monarch), devoted to deeds of charity and piety, repaired dilapidated wiháros; and was a constant contributor towards the maintenance of religion.

A bráhman youth, born in the neighbourhood of the terrrace of the great bo-tree (in Mágadha), accomplished in the "wijja" and "sippa;" who had achieved the knowledge of the three "wédos," and possessed great aptitude in attaining acquirements; indefatigable as a schismatic disputant, and himself a schismatic wanderer over Jambudípo, established himself, in the character of a disputant, in a certain wiháro, and was in the habit of rehearsing, by night and by day, with clapsed hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain. A certain mahá théro, Réwato, becoming acquainted with him there, and (saying to himself), "This individual is a person of profound knowledge; it will be worthy (of me) to convert him;" inquired, "Who is this who is braying like an ass?"

"Ahań jánéti" wuttó só ósárési sakammatań, wuttań wuttań wiyákási, wiródhampicha dassayi.
Tenahi "Twań sakań wádamótáréhicha," chóditó, Pálimdhábhidhammassa atthamassa nasódhiyá.
Aha "Kasséso mantóti?" "Buddhamantóti" sobbruwi. "Déhimétanti wuttéhi?" "Ganha pabbajjatań" iti.
Mantatthi pabbajitwá só ugganhi Pitakattayań "Ekáyanó ayań maggó" iti pachchhála maggahi.
Buddhassawiya gambhíra ghósattánań wiyákarun "Buddhaghósóti" só; sóhi Buddhówiya mahítalé.
Tattha Nánódayań náma katwá pakaranań; tadá Dhammasanganiyákási kandań só Atthasálinin.
Parittatthakathanchéwa kátumárabhi buddhimá; tań diswá Réwató théro idań wachanabruwi.
"Pálimattamidhánítań: natthi Atthakathá idha; tatháchariyáwádácha bhinnarúpá nawijjaré.
"Síhalatthakathá suddhá; Mahindéna matímatá Sangítitayamárulhań Sammásambuddhadésitań.
"Sáriputtádigítancha kathámaggań samekkhiya, katá Síhalabhásáya Síhalésu pawattati.
"Tań tattha gantwá, sutwá twań; Mágadhánań niruttiyá pariwattéhi: sá hóti sabbalókahitá wahá."
Ewań wutté pasannosó nikkhamitwá tató, imań dípamágá imassówa rańńó kálé, mahámati.

(The bráhman) replied to him, "Thou canst define, then, the meaning conveyed in the bray of asses." On (the théro) rejoining, "I can define it;" he (the bráhman) exhibited the extent of the knowledge he possessed. (The théro) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted, said, "Well, then, descend to thy own creed;" and he propounded to him a passage from the "Abhidhammo" (of the Pitakattaya). He (the bráhman) could not divine the signification of that (passage); and inquired, "Whose manto is this?" "It is Buddho's manto." On his exclaiming, "Impart it to me;" (the théro) replied, "Enter the sacerdotal order." He who was desirous of acquiring the knowledge of the Pitakattaya, subsequently coming to this conviction: "This is the sole road (to salvation);" became a convert to that faith. As he was as profound in his (ghósó) eloquence as Buddho himself, they conferred on him the appellation of Buddhaghósó (the voice of Buddho); and throughout the world he became as renowned as Buddho. Having there (in Jambudipo) composed an original work called "Nanódayan;" he, at the same time, wrote the chapter called "Atthasálini," on the Dhammasanginí (one of the commentaries on the Abhídhammo).

Réwato théro then observing that he was desirous of undertaking the compilation of a "Parittatthakathan" (a general commentary on the Pitakattaya), thus addressed him: "The text alone (of the Pitakattaya) has been preserved in this land: the Atthakathá are not extant here; nor is there any version to be found of the wádá (schisms) complete. The Singhalese Atthakathá are genuine. They were composed in the Singhalese language by the inspired and profoundly wise Mahindo, who had previously consulted the discourses of Buddho, authenticated at the three convocations, and the dissertations and arguments of Sáriputto and others, and they are extant among the Singhalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Mágadhas. It will be an act conducive to the welfare of the whole world."

Maháwiháraṅ sampattó wiháré sabbasádhunaṅ Mahápadhánagháraṅ gantwá Sanghapálassa santiké,
Síhalaṭṭhakathaṅ sutwá Thérawádancha sabbasó, dhammassámissa ésówa adhippáyóti nichchhiya.
Tattha sanghassa mánetwá "Káiumaṭṭhakathaṅ mama; potthaké détha sabbéti" áha; wímansitun sati.
Sanghógáthádwayaṅ tassádási "Sámatthiyaṅ tawa ettha dasséhi; taṅ diswá, sabbé démáti potthaké."
Piṭakattayamettheéwa saddhimaṭṭhakatháya so "Wisuddhimaggaṅ" námáká sangahetwá samásató;
Tató sanghaṅ samúhetwá Sambuddhamatakówidaṅ mahábódhi samípamhi so taṅ wáchétumárabhi.
Déwatá tassa népuññaṅ pakásétuṅ mahájané chhádésuṅ potthakaṅ sópi dwattikkhattumpi taṅ akà.
Wáchétuṅ tatiyé wáré potthaké samudáhaṭé potthakaddwaya maññampi saṇṭhápésuṅ tahiṅ maru.
Wáchayinsu tadá bhikkhu potthakattayamékató: gantható, atthatóchápi pubbáparawasénawá;
Thérawádéhi, pálihi, padéhi, wyanjanéhicha, aññathattha nahunéwa pótthakésupi tísupi.
Atha ugghósayi sanghó tuṭṭhahaṭṭhó wisésató "Nissan sayaṅ só Mettéyyó" iti watwá punappunaṅ.
Saddhimaṭṭhakathásádá potthaké Piṭakattayé Ganthákaré wasantó só wiháré dúrasankaré,

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Having been thus advised, this eminently wise personage rejoicing therein, departed from thence, and visited this island in the reign of this monarch (Mahanámo). On reaching the Mahawiháro (at Anurádhapura) he entered the Mahapadháno hall, the most splendid of the apartments in the wiháro, and listened to the Singhalese Atthakathá, and the Thérawádá, from the beginning to the end, propounded by the théro Sanghapáli; and became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of dhammo. Thereupon, paying reverential respect to the priesthood, he thus petitioned: "I am desirous of translating the Atthakathá; give me access to all your books." The priesthood for the purpose of testing his qualifications gave only two gáthá, saying: "Hence prove thy qualification; having satisfied ourselves on this point, we will then let thee have all our books." From these (taking these gáthá for his text), and consulting the Pitakattaya, together with the Atthakathá, and condensing them into an abridged form, he composed the commentary called the "Wisuddhimaggan." Thereupon having assembled the priesthood, who had acquired a thorough knowledge of the doctrines of Buddho, at the bo-tree, he commenced to read out (the work he had composed). The déwatás in order that they might make his (Buddhaghóso's) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of propounding it, the déwatás restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a signification, nor in a single misplacement by transposition; nay even in the théra controversies, and in the text (of the Pitakattaya), was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, "Most assuredly this is Mettéyyo (Buddho) himself;" and made over to him the books in which the Pitakattaya were recorded, together with the Atthakathá. Taking up his residence in the secluded Ganthákaro wiháro at Anurádhapura, he translated, according to the grammatical rules

Pariwattési sabbápi Sihalatthakathá tadá sabbésań múlabhásáya Mágadháyaniruttiyá.
Sattánań sabbabhásánań sá ahósi hitáwahá : thériyáchariyá sabbé Pálińwiya tamaggahuń.
Atha kattabbakichchésu gatésu parinitthitań wanditúń só mahábódhiń Jambudípamupágami.
Bhutwá dwáwisawassáni Mahánámo mahámahań katwá puńńáni chittráni yathákammamupágami.
Sabbépété dharanípathayó machchumachchetumante nó sakkhińsu pachitasubalá sádhusampannabhógá éwań sabbénidhana wasagá honti : sattáti nichchań rágań sammáwinayatu dhané jíwitéchápi dhímá.

Iti sujanappasádasańwégatthaya katé Maháwansé "Sattarájiko" náma Sattatińsatimo parichchhédo.

ATTATINSATIMO PARICHCHHEDO.

Mahánámasutó ási damilíkuchchhisambhawó Sotthisénó ; tatha Sanghá dhitáchási mahésiyá.
Sotthisénó tadá rajjań patwá, Sanghaya násito tasmińyéwa diné bhériń charápetwá tadátu sá
Attanó sámikassádá chhattagáhaka Jantunó Chhattagáhakawápiń só katwá sańwachchharé mató.
Athámachchó mahápańńó saháyó tassa tań matań antowatthumhi jhápetwá ; wihichórań mahábalań,

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of the Mágadhas, which is the root of all languages, the whole of the Singhalese Atthakathá (into Páli). This proved an achievement of the utmost consequence to all languages spoken by the human race.

All the théros and achárayos held this compilation* in the same estimation as the text (of the Pitakattaya). Thereafter, the objects of his mission having been fulfilled, he returned to Jambudípo, to worship at the bo-tree (at Uruwéláya in Mágadha).

Mahanámo having performed various acts of piety, and enjoyed (his royal state) for twenty two years, departed according to his deserts.

All these rulers, though all-powerful and endowed with the utmost prosperity, failed in ultimately overcoming the power of death. Let wise men, therefore, bearing in mind that all mankind are subject to death, overcome their desire for riches and life.

The thirty seventh chapter in the Maháwanso, entitled, the "seven kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVIII.

Mahanámo had a son, named Sotthiséno, born of a damila consort; by the same queen he had also a daughter called Sanghá. This Sotthiséno, who then succeeded to the monarchy, was put to death on the very day (of his accession) by the said princess Sanghá; who immediately, by beat of drums, conferred it on her own husband, Jantu, who held the office of chhatagáhako. He formed the Chhatagáhako tank, and died within that year.

His confidential minister then privately burning his corpse within the precincts of the palace, and deciding that a certain powerful individual, who had been a plunderer of crops,

* This is the Páli version of the Atthakathá now used by the Buddhists of Ceylon.

Rajjayoggóti chintetwá, katwá tań bhúpatiń, rahó antóyéwa niwásetwá rájá rógáturo iti.
Sayań rajjań wichárési. Chhané patté mahájaná "Rájáche atthi amhéhi saddhimittuti" ghósayuń.
Tań sutwá narapáló só sabbálańkáramaṇḍitó samánite mahánágé n-"ésó yoggó mamáti" só
Dáthadhátugharaṭṭháné sudhanágań samádisi Rańńo ánáti watté só, agá druyiha tań purań.
Katwá padakkhinań, gantwá páchinadwárató bahí patamé chétiyatthána kátuń nagaramappayi.
Mahácházhétiyattéyé hatthikárékási tóraṇań. Mittaséno bahuńpuńńańkatwá wasséna só chutó.
Mittasénań raṇé hantwá damiḷo Paṇḍu námaká ágato paratiramhá Lańkárajjamakárayi.
Janá kuliná sabbépi Róhanań samupágatá; óragańgáya issarań damilá éwań kappayu.
Yé Subhassu balatthassa bhítá Móriyawansajá paláyitwá nará wásań kappayińsu tahiń tahiń.
Tésamaṇṇatamó Nandiwápigáme kutumbikó Dhátusénawhayó ási Dáthánámocha tań suto,
Gámé Ambilayágumhi wasamputté duwé labhi Dhátusena Siládtissábodhincha samajátiké.
Mátusódariyó tésań saddhápabbajjawattati Díghasandakatáwáse. Dhátusénopi mánawo
Santike tassu pabbajja, rukkhamúlamhi ékadá sajjhdyati, pawassittha méghó; nágó tapassiya.

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was worthy of being raised to the monarchy, placed him on the throne; but kept him also confined within the palace, and giving it out that the rája was suffering from sickness, himself administered the government.

At a certain festival, the populace clamorously called out; "If we have a king, let him shew himself." On hearing this call, the monarch arrayed himself in regal attire; but finding that no state elephant was forthcoming for him (to carry him in procession), mentioning, "Such an elephant will suit me," sent for the white elephant kept at the tooth relic temple. On the messenger delivering the king's order, the elephant obeyed. (The rája) mounting him moved in procession through the capital, and passing out of the eastern gate, ordered an encampment to be formed at the first chétiyo; and he built a triumphal arch within the square of the Mahá chétiyo, formed by the wall ornamented with figures of elephants. Mittaséno having performed many acts of piety died within the year.

A certain damilo, named Pandu, landing from the opposite coast, put Mittaséno to death in the field of battle, and usurped the kingdom of Lanká. All the principal natives fled to Róhana; and the damilos established their power on this (the Anurádhapura side) of the river (Maháwáluka).

Certain members of the Móriyan dynasty dreading the power of the (usurper) Subho, the bálattho, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhátuséno, who had established himself at Nandiwápi. His son named Dhátá, who lived at the village Ambiliyágo, had two sons, Dhátuséno and Sílatissabódhi, of unexceptionable descent. Their mother's brother (Mahanámo) devoted to the cause of religion, continued to reside (at Anurádhapura) in his sacerdotal character, at the edifice built by the minister Díghasandano.* The youth Dhátuséno became a priest in his fraternity, and on a certain day while he was chaunting

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* Minister of Dewánanpiatisso: vide p. 102.

Parikkhipitwá bhógéhi chhádayitwá phanénacha potthakancha kumárancha rakkhi: Tań passi mátulo ;
Sisé u'iri sańkárań tassa ruṭtho paró yati ; tasmiń chittań nadúsési tampidiswána mátulo ;
"Uttamó watayań satto rájá hessati," nichchhayań ; "rakkhitabbóti," ádáya tań wihdramupágato.
"Bhó, nisa diwábhágáyań kattabbó wutimá" iti, sa' khápesi kumáran tań. Paṇḍuko tań wijániya,
"Ganhathénanti" pesesi s wa'e tassa rattiyań. Disawána supinań théro nihariltha kumárakań.
Tasmiń nek' hantamattampi sewaká pariwáriya pariwénena passińsu. Tató nikkhumma te ubhó,
Dakkhinasmiń disa áge Gonanámań mahánadiń patwá sampunnamatthańsu gantukámápi wégasá ;
"Yathá nadóyań war si ambé' ań tw mpi wáraya wápiń gahetwá etthéhi watwá théro tadá nadiń ;"
Otarittha kumárená saddhiń. Diswána te ubho nágarájá tadá eko pitthimpádási téna só.
Uttaritwá kumáran tań, netwá pachchantamáwasań laddhákhiró danań bhutwá sesampatténa tassadá.
Chittikárena theramhi bhattań pakkhippabhú miyań bhunji. Théro tańjáni bhunjiteyáń mahiń iti.
Paṇḍu rájápi katwána rájan wassamhi panchimé chutó, putto Pharindópi, tatiyó, tassa bhátuko.
Kaniṭthó Khuddapárindó kubbań rajjań ; mahań mahiń Dhátusenánugé sabbé wihéthési mahájané.
Sańgahési jané Dhátuséno yujjhittha rájino. Só soḷasahi wasséhi puńńapápakaró mató.

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at the foot of a tree a shower of rain fell, and a nága seeing him there, encircled him in his folds and covered him and his book with his hood. His uncle observed this; and a certain priest jealous thereof, contemptuously heaped some rubbish on his head, but he was not disconcerted thereby. His uncle noticing this circumstance also, came to this conclusion: "This is an illustrious (youth) destined to be a king;" and saying to himself, "I must watch over him," conducted him to the wiháro; and thus addressing him: "Beloved, do not omit, night or day, to improve thyself in what thou shouldest acquire," rendered him accomplished.

Pandu having heard of this, sent his messengers in the night, commanding, "Seize him." The théro foreseeing in a dream (what was to happen) sent him away. While they were in the act of departing, the messengers surrounded the pariwéno, but could not find them. These two escaping, reached the great river Góno in the southward, which was flooded; and although anxious to cross, they were stopped by the rapidity of the stream (Mahánámo) thus apostrophising the river: "O river, as thou hast arrested our progress, do thou, spreading out into a lake equally delay him here;" thereupon, together with the prince, descended into the stream. A nága rája observing these two persons, presented them his back to cross upon. Having got across, and conducted the prince to a secluded residence, and having made his repast on some milk-rice which had been offered to him, he presented the residue, with the refection dish, to the prince. Out of respect for the théro he turned the rice out on the ground (in order that he might not eat out of the same dish with him), and ate it. The théro then foresaw that this individual would possess himself of the land.

The rája Pandu died after a reign of five years. His son Pharindo, and thirdly his younger brother Khuddaparindo, administered the government; but a constant warfare was kept up by Dhátuséno, harassing the whole population which had not attached itself (to him).

Dhátuséno protected (his own) people, and waged war against (the usurper) rája. That impious character dying in the sixteenth year of his reign, the other, third, individual

Tinitaró tató ási rájá. Másadwayéna tań Dhátuséno windsési téna katwá maháhawań.
Hané tasmiń mahípálé Dáṭhiyó damiló tató rájá wassattayé hutwá Dhátuséna ható tato.
Píthiyó damiló satta másé nanidhanań gató Dhátasénéna yujjhitwá. Wansó pachchhijja dámiló,
Athási rájá Lańkáyań Dhátuséno narádhipo, bhátarásaha dípamhi damilé droaghátaké.
Upáyéhi anékéhi ékawísappamánaké khandháwáré niwásetwá katwá yuddhamasésato,
Sódhetwá médiniń sádhu, katwáwa sukhitań janań, sásanancha yathá ṭhåné thapési parandsitań.
Damilé yénuwattińsu kulíná kulagámiwá. "Té mańwá sásanańwá no rakkhińsúti" pakujjiya,
Tésań gámé gahetwána gúmikási sarakkhaké. Róhanágamma té sabbé kuliná tamupatthahuń.
Tésań sakkárasammána yathá yógamakási só; amachché attano dukkha sahdyéchábhitósayi.
Bandhápetwá maháganggań kedárokáthiródaké mahápadímhi bhikkhúnań sálibháttancha ádapayi.
Paṅgurógáturaṭṭhánań sáláyókási buddhimá Kálawápincha ganhitwá bandhi Gónammahánadiń.
Maháwihárań katwána pattiyuttamanákulań tathá bódhigharanchéwa dassanéyyamakárayi.
Bhikkhawó paritósetwá pachcháyéhi chatúhipi Dhammásókówa sókási saṅgahań Pitakattayé.
Aṭṭhárasa wihárécha thériyánamakárayi sampannabhógé dípamhi aṭṭhárasacha wápiyo,

became king. Dhátuséno, carrying on an active warfare against him also, succeeded in putting him to death, likewise, within two months.

After the demise of this king, the damilo Dáthiyo was rája for three years, when he also was put to death by Dhátuséno. The damilo Pithiyo then (succeeded), and in the course of his warfare with Dhatuséno was killed in seven months. The damilo dynasty then became extinct.

Thereupon the monarch Dhátuséno became the rája of Lanká. With the co-operation of his brother he entirely extirpated the damilos, who had been the devastators of the island by their various stratagems,—by having erected twenty one forts, and incessantly waged war in the land; and re-established peace in the country, and happiness among its inhabitants. He restored the religion also, which had been set aside by the foreigners, to its former ascendency.

Some of the natives of rank, male as well as female, had formed connections with the damilos. Indignant at this defection, and saying, "These persons neither protected me, nor our religion," (the rája) confiscating their estates, bestowed them on those who adhered to him. All the nobility who had fled to Róhana rallied round him; on whom he conferred, with due discrimination, every protection and honor; but more specially gratified those devoted officers who had personally shared his own adversities.

Damming up the great river (Maháwáluká), and thereby forming fields possessed of unfailing irrigation, he bestowed them on the priests entitled to the great alms, for the purpose of supplying them with "sáli" rice. This wise ruler founded also hospitals for cripples, and for the sick. He formed an embankment across the Góno river, including the Kálawápi tank. Employing his army therein, he restored the Maháwiháro, as well as the edifice of the bo-tree, rendering it most beautiful to behold. Like unto Dhammásóko, having thoroughly gratified the priests, by fully providing them with the four sacerdotal requisites, he held a convocation on the Pitakattaya. He built eighteen wiháros for the fraternities who had composed the "thérawádá"; and to ensure full crops in the island

Kálawápiwihárócha Kótipassáwanámakó, Dakkhinágirinámócha wiháro Waddhanámako, Pannáwallakabhútócha Bhallátakassanámakó, Pásánasinnó ; désamhi Dhatusénócha pabbaté Manganéthúpawithicha ; Dhatusénópi uttaré ; páchina Kambawitthicha ; tathá Antaramégiri, Attálhi, Dhátusénócha ; Kassipitthikapubbaté ; Rohané Dáyagámócha, Sálawánó, Wibhisanó, Wiháró Bhilliwánócha. Attbárasa imé matá. Pádulakań Hambatthi Mahádantádi wápiyó, Khuddakécha wiháré, só atthárasa naruttamó wápiyócha tathá katwá, tésaméwatu dápayi. Panchawisati hatthancha Mayurapariwénakań haritwákási pásádamékawisati hatthakań. Kumára Sénassappetwá pubbabhógań wisódhayi Kálawápimhi bhágaddhan khettánancha sataddwayań, Lóhapásádaké jinné nawakammanchakárayi. Mahátthúpésu chhattáni tisu jinnáni kárayi. Déwánańpiyatisséna katabódhimahańwiya, sinánapújáń bódhissa warabódhissa kárayi. Dhátwantálóhakannáyo tattha pújési sólasa alańkárań Munindassa abhisékancha kárayi. Mahábódhipatitthánáran Lańkáya bhúmipá yáwadwádasamań wassań bódhipújamakárayuń. Mahámahindathérassa kárétwá patibimbakań : Thérassáldhanań netwá, kátuń pújań mahárahan, Datwá sahassań dipétuń Dipawańsań samádisi. Thitánań tathha bikkhúnań dátunchándápayi gulan.

he formed also eighteen tanks, (at those places) : viz. at the Kálawápi tank, a wiháro of that name, also the Kótipasso, the Dakkhinágiri, the Waddhanámo, the Pannáwallako, the Bhallátako, the Pásánasinno ; in the mountain division, the Dhátuséno, the Manganéthúpawíti ; to the northward, the Dhátuséno ; to the eastward, the Kambawitti ; in the same direction the Antaramégiri; at Attálho the Dhátuséno ; the Kassapitthikó, at the mountain of that name ; in Róhano, the Dáyagámo, the Sálawáno, and Wibhisano wiháros, as well as the Bhilliwáno wiháro. These, be it known, are the eighteen. In the same manner, this ruler of men having constructed also eighteen small tanks and wiháros ; viz., the Pandulako, Hambatthi, the Mahádantó, &c., bestowed them on the same parties. Pulling down the Mayuraparíwéno, which was twenty five cubits high, he reconstructed an edifice twenty cubits high. Assigning the task to prince Séno, he caused the fourth of the fields at Kálawápi, two hundred in number, which were formerly productive, to be restored to cultivation. He made improvements at the Lóhapasádo, which was in a dilapidated state. At the three principal thúpos, he erected chhattas. He celebrated a festival for the purpose of watering the supreme bo-tree, like unto the sinána festival of the bo-tree held by Déwánanpiatisso. He there made an offering of sixteen brazen statues of virgins having the power of locomotion*; he held also a festival of inauguration in honor of the divine sage. From the period that the bo-tree had been planted, the rulers in Lanká have held such a bo-festival every twelfth year.†

Causing an image of Mahá Mahindo to be made, and conveying it to the edifice (Ambamálako) in which the théro's body had been burnt, in order that he might celebrate a great festival there ; and that he might also promulgate the contents of the § Dípawanso, distributing a thousand peices, he caused it to be read aloud thoroughly. He ordered also

* The word is literally rendered. It is possibly a clerical error. † This festival is no longer celebrated, and has probably been discontinued from the period that Anurádhapura ceased to be the seat of Government.

§ The Mahâwanso ; whether brought down to this period, or only to the end of the reign of Mahâséno, to which alone the Tiká extends, there is no means of ascertaining

Bhikkhussa attano sisé sańkdrókiraṇań sarań ldbhań náddsi wutthassa pariwénassa attano.
Pdtikammań bahuńkási wihdré Abhayuttare sild Satthussa kdrési mandirancha samaṇḍapań.
Buddhaddsakaté netté naṭṭhé nagghamaṇidwayań akdsi nettań Satthussa rańsichúlámaniń tathá,
Maṇíhi ghananílchi késdwattań sumuttamań hémawaṭṭhań tathéwuṇṇań lómańsówaṇṇa chiwarań,
Pddajálań suwannassa padumań dipamuttámań nánárágambaran tattha pújayittha asańkhiyań.
Akdsi paṭimdgéhé bahumaṇgalachétiyé bódhisattécha tatthásuń Kdlasélassa Satthuno,
Upasumbhawhayassápi Lókanáthassa kdrayi rańsichúldmaṇimiwa Abhisékawhayassacha,
Buddhabimbassa kdrési pubbé wuttań pilandhanań. Wámapassamhi bódhissa bódhisattagharan tathá,
Metteyassacha kárési sabbań rdjapilandhanań, samantá yójane tassa tadárakkhancha yójayi.
Kárápési wihárésu dhúturájawha pantiyo, tathá satasahasséhi mahábodhigharań warań.
Thúpárámamhi thúpassa pújań jiṇṇań wisódhanań ddṭhddhátugharéchápi jinnassa patisańkharań,
Ddṭhddhátukaraṇḍancha rańsincha ghaṇakutthimań mahagghamaṇisańkiṇṇań suwannapadumánicha;
Ddṭhádhátumhi pújési, pújańchdká. Asańkhiyá chiwarádini ddpési bhikkhúnań dipawásinań.

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sugar to be distributed among the priests assembled there. (On this occasion) calling to his recollection the priest (formerly) resident in the same wiháro with himself, who had heaped dirt on his head, he did not permit him to participate in these benefits. He made many repairs at the Abhayagiri wiháro, and for the stone statue of Buddho an edifice, with an apartment (for the image). On the gem set in the eye of the image of the divine teacher by Buddhadáso being lost, this (rája), in a similar manner, formed the eye with the "chúlámani" jewel (a part of his regal head dress). The supreme curly locks (of that image he represented) by a profusion of sapphires; in the same manner the "unnan" lock of hair (in the forehead between the eyes) by (a thread of) gold; and he made offerings (thereto) of golden robes; and also, composed of gold, a foot cloth, a flower and a splendid lamp, as well as innumerable cloths of various colors. In the image apartment, he constructed many splendid chétiyos, where there also were (images) of Bódhisattos.

For the granite statue of Buddho, as well as for the statue of the saviour of the world, called the "Upasambhawo," he converted his "chúlámani" head ornament (into the ornament placed on the head of Buddho's statue, representing the rays of glory); and in the manner before described (at the festival of inauguration) in regard to the image named the Abhiséko, he invested these (images also) with their equipments. To the Bódhisatto *Mettéyyo, he built an edifice to the southward of the bo-tree, and invested (his image) with every regal ornament; and directed that guards should be stationed at the distance of one yójana all round it. He caused the wiháros to be painted with ornamental borders of the paint called the "dhátu;" as well as the superb edifice of the great bo, expending a lac thereon. At the Thúparámo he repaired the thúpó and held a festival; he also repaired the dilapidations at the temple of the tooth relic. He made an offering to the "Dáthádatu" (tooth relic) of a casket thickly studded with radiant gems, and flowers of gold; and held a festival of offerings in honor of the tooth relic. He bestowed also innumerable robes and other offerings on all the priests resident in the island. He made improvements at

* The Buddho who is to appear next, to complete the five Buddhos of the present "Mahábhaddakappo."

Kárápetwá wihárésu nawakammań tahiń tahiń pákárécha gharassákd sudhákammań manóharań.
Maháchétiyattayé katwá sudhákammammahárahań suwannachhattań kárési tathá wajirachumbatań.
Mahámihárépápéna Mahásénéna násité wasińsu Dhammaruchiká bhikkhu Chétiyapabbaté.
Katwá Ambatthalań thérawádánań dátukámako yáchito téhi tésancha addsi dharanipati.
Dhátupatthánandmancha káretwá kańsalóhajań ddnawattampawattési ammanéhi dwipanchahi.
Antóbahicha káretwá nagarassa jindlayé patimáyócha pújési Dhammásókasamósamó.
Tassa puńńáni sabbáni wattumpatipadań naró kóhindma samatthóti mukhamattań nidassitań!
Tassa puttá duwé ásuń Kassapo bhinnamátuko samánamátu kóchéwa Moggalláno mahabbaló.
Tathá pánasamá éká duhitácha manóramá bhágineyassa pádási séndpachchancha tancha so.
Winádósena tálési kasáyurusu sópi tań. Rájá diswána dhitáya watthań lóhitamakkhitań;
Natwá tammátarań tassa naggańjhápési kujjhiya. Tatóppabhúti só baddhawéro sańgamma Kassapań,
Rajjénétań phalóbhetwá, bhinditwá pituantaré, sańghahetwá janań, jiwagáhań gáhápayi patiń.
Ussápési tato chhattań Kassapo pitupakkhiyé windsetwa jané laddha sabbapápasahdyako.
Moggalláno tato téna kátukámo mahdhawań aladdhabalatáyágá Jambudipań balatthiko.

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the several wiháros. At each of those places, he caused the enclosing wall of the edifice to be beautifully plastered. At the three principal chétiyos, having had the white plastering renewed, he made a golden chhatta for each, as well as a "chumbatan" of glass.

On the Mahawiháro being destroyed by the impious Mahásóno, the priests of the Dhammaruchchi sect had settled at the Chétiyo mountain. Being desirous of rebuilding, and conferring on the thérawádá priests (the opponents of the schismatics), the Ambatthalo wiháro (at the Chétiyo mountain), and being also solicited by them to that effect, the monarch bestowed it on them.

Having celebrated a festival in honor of the "Dúthádátu" relic, at the dedication of a metal dish, he kept up offerings (of rice,) prepared from ten ammunams of grain; and, like unto the unsurpassed Dhammasóko's, constructing image houses both within and without the capital, he made offerings to those images of Buddho also. Who is there, who is able, by a verbal description alone, to set forth in due order all his pious deeds!

He had two sons born of different, but equally illustrious, mothers, named Kassapo and the powerful Moggalláno. He had also a daughter, as dear to him as his own life. He bestowed her, as well as the office of chief commander, on his nephew. This individual caused her to be flogged on her thighs with a whip, although she had committed no offence. The rája on seeing his daughter's vestments, trickling with blood, and learning the particulars, furiously indignant, caused his (nephew's) mother * to be burnt naked. From that period the (nephew), inflamed with rage against him, uniting himself with Kassapo, infused into his mind the ambition to usurp the kingdom; and kindling at the same time an animosity in his breast against his parent, and gaining over the people, succeeded in capturing the king alive. Thereupon Kassapo, supported by all the unworthy portion of the nation, and annihilating the party who adhered to his father, raised the chhatta. Moggalláno then

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* She must have been the sister of the king, as it is only a sister's son who would be designated "nephew." The term does not apply to a brother's son.

Mahárajjań winásena wiyógénacha súnunó bandhágáraniwásena dukkhitampi narádhipań,
Dukkhápétumapańńo só áha Kassaparájakań: "nidhi rájakulé, rája, wuttá té pitará iti?"
"Nóti" wutté. "Na jánási chittamétassa, bhúmipa, Moggallánassa gópéti nidhiń sóti?" tadabbrawi.
Sutwá tań kupito dúté páhési pitusannikań "áchikkhantu nidhiṭṭhánamiti" watwá narádhamo.
"Márétumawhé pápassa tassupáyo" ti chintiya, tuṇhí ahósi: te gantwá rájakassa niwédayuń.
Tatótiwa pakuppitwá pésayittha punappunań: "sádhu diswá sahάyam mé, nahátwá Kalawápiyań,
Marissámiti" chintetwá, áha dúté: "sachė mamań Kálawápiń gamápétha sakká ṇátunti." Té gatá,
Rańńo áhańsu. Rájápi tutthahatthódhanatthiko pésési dúté datwána rathań jiṇṇéna chakkhiná.
Ewań gachchhati bhúpálo pájento rathiko rathań khádanto lájamassápi, kinchi mattań adási só.
Tań kháditwá pasíditwá tasmiń paṇṇamadá tadá Moggallánassa tań kátuń saṅgahań dwáranáyakań.
Ewań sampattiyónáma chaláwijjullatópamá: kasmá tásupamajjéyya kóhináma sachétano.
"Rája éti" sutwána théro só tassa sóhadó laddhámásodanań mańsań sákulancha warań; sarań.
"Rája róchéti étanti" gópayitwá upáwisi. Gantwá rájápi wanditwá ékamantamupáwisi.

endeavoured to wage war against him, but being destitute of forces, with the view of raising an army, repaired to Jambudípo.

In order that he might aggravate the misery of the monarch, already wretched by the loss of his empire as well as the disaffection of his son, and his own imprisonment, this wicked person (the nephew) thus inquired of the rája Kassapo: "Rája, hast thou been told by thy father, where the royal treasures are concealed?" On being answered "No." "Ruler of the land, (observed the nephew), dost thou not see that he is concealing the treasures for Moggalláno?" This worst of men, on hearing this remark, incensed, dispatched messengers to his father, with this command: "Point out where the treasures are." Considering that this was a plot of that malicious character, to cause him to be put to death, (the deposed king) remained silent; and they (the messengers) returning, reported accordingly. Thereupon, exceedingly enraged, he sent messengers over and over again, (to put the same question). (The imprisoned monarch) thus thought: "Well, let them put me to death, after having seen my friend, and bathed in the Kálawápi tank;" and made the following answer to the messengers: "If ye will take me to the Kálawápi tank, I shall be able to ascertain (where the treasures are"). They, returning, reported the same to the rája. That avaricious monarch, rejoicing (at the prospect of getting possession of the treasures), and assigning a carriage with broken wheels, sent back the messengers.

While the sovereign was proceeding along in it, the charioteer who was driving the carriage, eating some parched rice, gave a little thereof to him. Having ate it, pleased with him, the rája gave him a letter for Moggalláno, in order that he might (hereafter) patronise him, and confer on him the office of "Dwáranáyako" (chief warden).

Thus worldly prosperity is like unto the glimmering of lightning. What reflecting person, then, would devote himself (to the acquisition) thereof?

His friend, the théro, having heard (the rumour) "the rája is coming," and bearing his illustrious character in mind, laid aside for him some rice cooked of the "mása" grain, mixed with meat, which he had received as a pilgrim; and saying to himself, "the king

ERRATA.

ERRATA.

Page.	line.	
1	22	for Rewato *read* Réwato.
2	1	for *Attadassincha* read *Atthadassincha*
—	35	for pusso *read* phusso.
3	5	for *ṭhánéwé hásayaṅ* read *ṭháné wiháswayaṅ.*
—	6	for *Té bhayatthá bhayan áyáchuṅ abhayaṅ Jinaṅ* read *Té bhayaṭthá bhayaṅ yakkhá áyáchuṅ abhayaṅ Jinaṅ.*
—	9	for *tathásinó* read *tatthási nó.*
—	11	for *tatthá pawitthésu* read *tattha pawiṭṭhésu.*
—	12	for *dhammadésayi* read *dhammamadésayi.*
4	7	for *kárápetwána, upakkami* read *kárápetwánapakkami.*
—	8	for *Uddhnachuldbhayo,* read *Uddhanchúlábhayo.*
5	3	for *Mátúmahámátá* read *Mátá mahá mátu.*
—	6	for *Buddhánómatiyáyéwa* read *Buddhánúmatiyáyéwa.*
—	9	for *Jétúyáné* read *Jétúyyáné.*
—	15	for His maternal grandmother having bestowed this invaluable gem-throne on him, *read* His grandmother having bestowed this invaluable gem-throne on his mother,
6	1	for *wáyidansiya* read *paṭidassayi.*
—	5	for *Kalyániyaṅ rájá* read *Kalyániyaṅ nágarájá.*
—	9	for *Adhiwásayitwa* read *adhiwásayitwa.*
7	6	for *uggannatwá* read *uggantwá.*
8	2	for *passanágá* read *passaṅ; agá:* for *lóká lipo* read *lókadípó.*
—	9	for *Suruchicha* read *Suruchi picha:* for *thatlá* read *tathá.*
—	10	after *duwé* repeat *duwé* again
—	14	for *dwádasaddwa* read *dwadasaddwé.*
9	1	for *Makhadéwádikánicha* read *Makhádéwádikánicha.*
—	5	for *sahassarassá* read *Sihassarassa.*
—	6	for *dwé* read *duwé.*
—	7	for *Sehahanu* read *Sihahanu.*
—	35	for Déwadatta *read* Déwadattó.
10	2	for *Bódhisattho* read *Bódhisattó.*
—	5	for *dhammamadésayé* read *dhammamadésayi:* for *Dwápangdsé* read *Dwapangdséwa.*
—	8	for *Ajásattuno* read *Ajátasattuno.*
11	2	after *Yamasáldnamantaré* add *waré.*
—	7	for *Samutthé ṭhapanatthatá* read *Samatté thapanaṅ tathá.*
—	—	for *Munind anuggahaṅ* read *Munindnuggahaṅ.*
12	2	for *su'kapakkhamhi, tatthiká* read *sukkapakkhahitatthiká.*
—	4	for *thiragunapétá* read *thiragunúpétá.*
—	6	for *Wihárapatisankaré* read *Wihárapaṭisankárí.*

Page.	line.	
12	13	for *appamatto* read *appamattó*,
13	2	for *sannipátinsu* read *sannipatinsu*.
—	4	for *kéhichi* read *kéhicha*.
—	7	for *wisajjétuń* read *wissajjétuń*.
—	9	for *náyakówidá* read *nayakówidá*.
—	37	for "wédého" *read* "wédo."
14	2	for *wattenékatań* read *wattanék'atań*.
—	3	for *atiwajátapamojjá*, read *atiwajátapámojjá*.
—	7	for *jahéyuti* read *jahéyáti*.
15	3	for *atthawassáni tikkamuń* read *atthawassánitikkamuń*.
—	4	for *puttópi tarań* read *puttó pitarań*.
—	6	for *amachań* read *amachchań*.
—	11	for *Wajjisu* read *Wajjisu*.
—	14	for Ajásattu *read* Ajátasattu.
—	27	and passim, for Wisáli *read* Wésáli,
16	1	for *Nakappantań* read *Nakappatitań*.
—	2	for *waditań* read *wáditań*.
—	4	for *ganatwá* read *gantwá*.
—	6	for *Páthéyuké* read *Páthéyaká*.
—	8	for *bahussata* read *bahussuta*: for *passituń* read *passituń*.
—	9	for *Thérá* read *Théró*.
—	10	for *mahattanú* read *mahantatá*.
—	26	for ukkhipétan *read* ukkhépaníyan.
17	3	for *naganhitań* read *naganhi tań*,
—	5	for *gandhakútiń* read *gandhakutiń*: for *Wajjabhúmiyań* read *Wajjibhúmiyań*.
—	9	for *mágatá* read *samágatá*.
—	10	for *magamú* read *magamuń*.
—	11	for *sakamańtánań* read *sakamattánań*.
—	32	and passim, for Pupphápura *read* Pupphapura,
18	1	for* *Bhárikanté* read *Bhárikań té*.
—	8	for *sammańti* read *samanni*.
—	16	for Lóhakumbiyá *read* Lóhakumbhi.
19	1	for *thérá* read *théran*
—	11	for *arahattáni muchcheni* read *arahantá nimuchini*.
20	1	for *titthapésantań* read *nitthápésuń tań*.
—	4	for *Sankhatásárakantań* read *Sankhatásárakattań*.
—	8	for *dassahássiká* read *dasasahassiká*.
21	1	for *wádéhi* read *wádihi*.
—	7	for *dwáwisatiń* read *dwáwisati*.
—	9	for *Moriyánań* read *Móriyánań*: for *wańsejátań* read *wańsé játań*.
—	11	for *wansási* read *wassáni*: and for *tassá* read *tassa*.
—	13	for *ékárajjamapápuni* read *ékarajjamapápuni*.
—	15-17	for Subbattha *read* Sabbattha.

Page.	line.		
21	17	for	Kassapo *read* Kassapíya.
—	18	for	"There were twelve théra schisms," *read* "There were twelve schisms, including the Théra schism, (which was suppressed at the first convocation, in the first year of the first century.")
—	19	for	"formerly noticed" *read* "named hereafter."
—	20 to 24 —		The passage contained in these lines to be corrected as follows. * "Thus in the second century (after the death of Buddho) there arose † seventeen schisms; the rest of the schisms among the preceptors were engendered subsequently thereto. These were the six secessions which took place in Jambudípo (during the second century);—the Hémawatá, the Rájagiriyá, and the Siddhattiká, as well as (that of) the Pubbaséliya and Aparaséliya priesthood, and the Wádariyá. The Dhammaruchiyá and Ságaliya schisms took place in Lanká (in the fifth and eighth centuries after Buddho's death).
	29	for	Chánako *read* Chánakko.
22	8—9	for	*méga* read *miga.*
	24	for	Himáwanto *read* Himawanto.
	25	for	malakan *read* ámalakan.
	29	for	Chadanta *read* Chhadanta.
	34	for	muppalan *read* uppalan.
23	5	for	*mabimá* read *matimá.*
	6	for	*pásaddhiké* read *pásándiké.*
	7	for	*santan* read *yantan.*
	11	for	*Sumánassa* read *Sumanassa.*
	18	for	Dharmásókó *read* Dhammasóko.
	34	for	western *read* eastern.
24	1	for	*upatthási* read *upatthási.*
	4	for	*gámagami* read *gámagámi.*
—	5	for	*pabbé wasanniwáséna* read *pubbéwa sanniwáséna:* for *ajáyathá* read *ajjayatha.*
—	6	for	*chikkindti* read *wikkindti.*
—	9	for	*táttha* read *tattha.*
—	10	for	*wanijó* read *wánijó:* for *puran* read *púran.*
25	2	for	*patthayan* read *patthayi.*
—	3	for	*chetiká* read *chitiká.*
	8	for	*káran* read *karan.*
	10	for	*sambuddhábhasitan* read *sambuddhábhásitan.*
	12	for	*upajjhdyassá* read *upajjhdyassa.*
26	4	for	*satthi* read *satthi.*
	9	for	*dhammakkhandhdni* read *dhammakkhanddti.*
	35	for	"ratanattya" *read* ratanattayan. *

* These alterations have been made on a more careful examination of the explanation continued in the *Tíká.*

† Exclusive of the first schism, which was suppressed in the first century.

Page.	line.	
27	4	for *Anótattólakdjísuń* read *Anótattódakdjísu:* for *tí pitakdnań* read *tépitakdnań.*
—	11	for *kitumdláhi sóbhitań* read *kitumalābhisóbhitań.*
—	13	for *pituńnatuńnatá* read *pitunnatunnató.*
—	17	for tripitika *read* tépitaka.
28	2	for *ditthapubbé wasthité* read *diṭhá pubbé wasthi té.*
—	6	for *manussésu papajjitwá tadúpaddawaghdtakan* read "*manussésupapajjáti tudúpaddowaghátakań.*"
—	7	for *Addpatiṅan* read *Addá patiṅań.*
—	12	for *Ahú Upáli thérassa thérasaddhiwihāriko, Dásakó; Sónakó tassá dwé té sáddhiwihārikd* read *Ahú Upálithérassa théró saddhiwihdrikō Dásakó; Sónakó tassa; dwé thérá Sónakassamé.*
—	14	for priests *read* saints.
—	22	for they supplicated of the great sage to be born among men for the removal of this calamity *read* they thus supplicated the great sage "vouchsafe to be born among men, for the removal of this calamity."
—	25	for Chandawo *read* Chandawajji,
—	34	for his disciples *read* the disciples of Sónakó.
29	4	for *nanṅási* read *ndnṅdsi.*
—	6	for *upasampaija* read *upasampajji.*
—	14-17	for vehédo *read* "wédos."
—	34	for pitaka *read* pitakattaya.
30	7	for *wattá* read *wuttá.*
—	9	for *Wutthahantiti* read *Wuṭṭhdhantiti.*
—	23	for irtús *read* utús.
—	33	for Lord! why art thou silent? *read* Lord! why wast thou silent?
31	2	for *Jándmiti* read "*Jándmiti.*"
—	5	for *nigganaihi* read *nigganhi.*
—	8	for *tiwedá dadhi* read *tiwédódadhi.*
—	11	for *théró* read *théré.*
—	12	for *kujahitwá* read *kujjhitwō.*
—	30	for triwéhedo *read* "tiwédo."
32	4	for *nirujjhassati* read *nirujjhissati.*
—	6	for *kóuamamantóti* read *kóndmamantóti.*
—	10	for *upasampaddyitwa* read *upasampddayitwa.*
—	14-16	for vehédos, *read* wédhos.
—	35	for vipassanan *read* wipassanan.
33	3	for *kilań manté migéranṅé* read *kilamanté migé ranṅé.*
—	4	for *dranṅe* read *aranṅé.*
—	5	for *rájjań* read *rajjań.*
—	7	for *Ahdti tamhi* read *Ahdtitamhi.*
—	10	for *wijantamandsawań* read *wijayantamandsawań.*
—	12	for *uppamitwd* read *uppatitwd.*
—	17	for the théro Moggali *read* the théro son of Moggali.

ERRATA.

Page.	line.	
34	13	for *sabbá ráma* read *sabbárama.*
35	1	for *Purabhérin* read *Puré bhérin.*
—	6	for *sabbatthá* read *sabbathá:* for *nanthádhikápicha* read *natthádhikápicha.*
36	9	for *abhásiun* read *abhásiyun.*
—	11	for *pubbajjan* read *pubbajjá.*
—	13	for *Sangamittancha* read *Sanghamittancha.*
—	14	for *Máhindo* read *Mahindo.*
37	4	for *wissuta* read *wissutá:* for *áchriyá* read *áchariyá.*
—	8	for *kunta* read *kanta* for *kappáyi* read *kappayi.*
—	18	for Dhammapati *read* Dhammapáláti.
—	27	for with a young female kuntikinnaryá *read* with the lovely female kinnari.
38	2	for *naladddhan* read *naladdhan.*
—	3	for *dykkhayantikan* read *ayukkhayantanan.*
—	11	for *Kunti* read *Kanti.*
—	12	for *pawáttayun* read *pawattayun:* for *kásáyam* read *káswam.*—
—	34	for kuntikinnaryá *read* lovely kinnari.
39	3	for *Tassópasamané* read *Tassópasamanan.*
—	5	for *patisédhanan* read *patisédhanan.*
—	9	for *rájasasanan* read *rájasásanan.*
—	10	for *nakaroma* read *nakaróma:* for *mulhamánasan* read *múlamánasan.*
—	12	for *ásananhi* read *ásanamhi.*
—	33	for embicile *read* imbecile.
40	3	for *ubhinnanchátu* read *ubhinnancháti.*
—	4	for *mahárajá* read *mahárájá.*
—	5	for *rathésaha* read *rathésabhó.*
—	13	for *anésun rájá* read *anesun; rájá.*
41	7	for *manussácha* read *manussancha.*
—	8	for *thadangéhi* read *tadaddhéhi:* for *mahi* read *mahin*
—	10	for *Patichcha kamman* read *Patichchakamman:* for *chetánnan* read *chetanan*
—	18	for Ratiwaddhanc *read* Ratiwaddhano.
42	1	for *pakkasitwána* read *pakkósitwána.*
—	2	for *wiydharinsu* read *wiyákarinsu.*
—	5	for *tutthamáno* read *tutthamanó.*
—	21	for is *read* was: *for* vibhajja *read* wibhajjo.
—	31	for Yasso *read* Yaso.
43	9	for *Ekánini* read *Ekáninî.*
—	10	for *satthambhiddhawi* read *satthamabhiddhawi.*
44	2	for *áropiyásutan* read *arópiyásutan.*
—	9	for *mátalassa* read *mátulassa.*
—	10	for *sádhaná* read *sádhanó.*
—	18, 19	for They partook of the nature of the lion in the formation of their hands and feet *read* He partook of the nature of the lion, in the formation of his hands and feet
45	2	for *puttásókina* read *puttasókina.*

Page.	line.	
45	7	for *tatiyi* read *tatiyé.*
—	9	for *wijjhintuń* read *wijjhituń.*
—	11	for *Tathásiydwa* read *Tatháśi ydwa.*
—	12	for *addyasapurań* read *addya sapurań.*
46	2	for *sampatichchhitwa* read *sampaṭichchhitwa.*
—	3	for *Nangarań* read *Nagarań.*
—	8	for *Kujjho* read *Kuddho.*
—	9	for *Kujjho* read *Kuddho.*
—	14	for *sdhasénatthahito* read *sdhasénettha bhito.*
47	10	for *wattamuttó* read *wuttamattó.*
—	11	for *apéchcha* read *upechcha.*
—	27	for Uppulwanno *read* Uppalawanno.
48	6	for *bhakkétuń* read *bhakkhétuń.*
—	12	for *Yadkkhiń* read *Yakkhiń.*
—	14	for *sami* read *sámi.*
49	1	for *wuttemattáwa* read *wuttamattéwa.*
—	4	for *wasań* read *wayań.*
—	10	for *dátukamá* read *dátukámá: for kahámiti* read *káhámiti* "
50	1	for *adissamané* read *adissamáné: for kathammár ėmi* read *kathammárémi.*
—	2	for *saddanté* read *saddań té: for sańgápaténéwa* read *sańgápathén'wa.*
—	3	for *ganhatibrawi* read *ganhatíbrawi: for wilayantési* read *wilayanési.*
—	4	for *rajápilandhassá* read *rájá pilandhassa.*
—	7	for *Tambapannattha pannyo* read *Tambawannatthapánayo.*
—	9	for *tassattrajánattá* read *tassatrajá nattá.*
—	10	for *Sihalańtuná* read *Sihalańtu tá.*
—	13	for *dwijáwasam* read *dwijáwásam: for gama-* read *gáma-*
—	16	for On that signal fall to with blows, *read* Guided by the direction of that signal, deal out thy blows.
—	24	for "Tambapanniyo" *read* Tambawannapánayo.
51	1	for *naṭṭhitáya* read *natthitáya.*
—	2	for *kumarassábhisėchané* read *kumárassábhisėchané.*
—	3	for *Pandowáń* read *Pandawań: for pábhatamáha tań* read *pábhathamábhatań.*
—	5	for *Pandhawo* read *Pandawo.*
—	6	for *unasatta* read *únasatta: for dhitarancha* read *dhitarécha.*
52	3	for *tanakárana* read *tawakárań.*
—	4	for *ṭamańgattra* read *tamańgattra.*
—	5	for *gátá* read *gatá: for yattrámanussanań* read *yattrámanussánań.*
—	6	for *bahiré* read *báhiré: for disswá wasáhasópagá* read *diswáwa sahasópagá.*
—	7	read this line thus "*Pundpinópanókásamésayantidhamágatát*"—*atikótuhalé yakkhé, yakkhó sáhasikó pana.*
—	8	for *wiyalantayi* read *wilayannayi.*
—	12	for *Puttadhitáhi waḍḍhitwá* read *Puttadhitábhiwaḍḍhitwá.*
—	33	for Sumanta mountain *read* Sumanakúto *(Adam's peak).*
53	4	for *Thánátádá amachchánań addsi,* read *Dhanánddá amachchánań; adási.*

Page.	line.	
53	10	for *nassėyitha* read *nassėyótha* : for *rajjahėtuń* read *rajjahėtu*.
—	12	for *pikkhantá* read *pekkhantá*.
—	19	for offices *read* riches.
54	4	for *tatá* read *tátá*.
—		For the 5th verse *read* " *Lankań nėkagunań katań, mama bhátussa santakań ; tassachchayėcha tathėwa rajj ıń kárėtu sóbhanań.*"
—	6	for *rajja kumdrako gamissumiti* read *rájakumáró* " *gamissámíti* "
—	20, 21, 22	*Read* " My children, I am advanced in years; repair one of you to Lanká the realm of my brother, which possesses every (natural) advantage: on his demise rule there over that splendid kingdom."
—	26	after Gómagámakatittha a bracket.
—	27	for Mahakundura river *read* the great Kanduro river.
55	1	for *áldya sakań* read *áddya só sakań*.
—	2	for *aṇṇápadėsėna* read *aṇṇúpadėsėna*.
—	5	for *áropiyá* read *árópiyá*.
—	6	for *Gangáyakhipi* read *Gangáya khipi* : for "*ganhantupahu* read "*ganhantu pahu*.
—	7	for *pabbajitákáraň* read *pabbajitákárá*.
—	9	for *amachchė* read *amachchá* : for *samappyi* read *samappayuń*.
—	10	for *manórathań* read *manórathá*.
—	11	for *sahágata* read *sahágatá*.
—	15	for Widudhabhassa *read* Widudhabho.
—	26	for Gónagamaka *read* Gónagámakatittha.
56	3	for *ėkathúnike* read *ėkathúnikė*.
—	5	for *sáyató* read *sá yató*.
—	13	for " mantras " *read* " mantos "
—	25	for Baddakachcháná *read* Bhaddakachcháná.
57	6	for *Chitta* read *Chittá*.
—	10	for *mátuaróchayi* read *mátu áróchayi*.
—	11	for *árochayi* read *áróchayi*.
—	12	for Róhana *read* Róhano.
58	6	for *rájá puttá* read *rájaputtá*: for *ubhapana* read *ubhópana*.
—	7	for *katwá namakarań* read *katwánamakaruń*.
59	1	for *Ummádachittáyanta* read *Ummádachittayánattá*.
—	9	for *wanchitań ṇėwachóhi* read *wanchitaṅṇė wachėhi*.
—	14	for Doramadala *read* Dwáramandalako.
—	15, 17	for Tumbakandura *read* the Tumbaro mountain stream
60	2	for *kumarań* read *kumáran*.
—	4	for *nėhė* read *nėhi*.
—	5	for *nėsi so ; tańwachasosutwá* read *nėsi só tań wachań sutwá*.
—	10	for *wyákaė* read *wyákatė*.
—	11	for *karayissasi* read *kárayissasi*.
—	13	for *tátá ti* read *tátáti*.
—	30	for véhédos *read* wédos.

Page.	line.	
61	5	for *Harikanḍa* read *Girikanḍa.*
—	6	for *Harikanḍu* read *Girikanḍa.*
—	9	for *drochésuń* read *dróchésuń.*
—	10	for "*sapárisó kattha yásiti?* read *saparisó,* "*kattha yásiti?*"
—	11	for *bhattindyache* read *bhattindyáchi.*
—	22, 23	for Harikunda and Harikundasiwo, *read* Girikando and Girikandasiwo.
—	25	for karissa *read* karissan.
—	30, 31	for He inquired of her, "where art thou going, together with thy retinue?" *read* attended by his retinue, he inquired, "where art thou going?"
62	2	for *bhójápayité* read *bhójápayi té*: for *patiwansówa* read *paṭiwansówa.*
—	3	for *puṇṇagunupetá* read *puṇṇagunúpétá.*
—	6	for *bhátará* read *bhátaró.*
—	13	for *orantutó*" read *órań tató*" for *bhátaré* read *bhátaró.*
63	2	for *tésańrajjamappési* read *tésań rajjamappési.*
—	8	for *tathó patissa gámamhi* read *tathópatissagámamhi.*
—	9	for *tálapańtincha* read *tálapattancha.*
—	10	for *ámárayi* read *ámárasi.*
—	12	for *wassani* read *wassáni.*
—	30	for Kachchháka *read* Kachchhaka.
64	3	for *chamupatiń* read *chamúpatiń.*
—	4	for *rájaprikkháran* read *rájaparikkháran.*
65	4	for *játassáré* read *játassaré.*
—	5	for *abisékań* read *abhisékań.*
—	6	for *poróhita* read *puróhita.*
—	7	for *upakáranta* read *upákarattá*: for *jeṭṭhańtań* read *jeṭṭhań tań.*
—	10	for *Girikanḍadesantasseva* read *Girikanḍadésań tasséwa.*
—	12	for *Chittarájańtań* read *Chittarájań tań.*
—	13	for *dasinań* read *dasiń tan*: for *katańṇúniwésayi* read *katańṇú niwésayi.*
—	25	for "prohito" *read* puróhito."
—	33	for the territory Girikandaka *read* the prince Girikando.
—	39	for know *read* knew.
66	3	for *rattikhiddá* read *rattikhiḍḍá.*
—	6	for *purasodhaké* read *purasódhaké*: for *dwésatáni* read *duwésatáni.*
—	32	for Pusána *read* Pásáno.
—	37	for Pasandhika *read* Pásandhika.
67	2	for *wiyádhipálapuratthimé* read *wiyádhapálipurathimé.*
—	4	for *waṭṭaméwacha* read *wattaméwacha.*
—	8	for *dharáni patittań* read *dharanipatittan.*
—	12	for *wanúyánań* read *wanúyyánań.*
—	19	for hospital *read* college.
68	1	for *uyiyánaṭṭhána* read *uyyánaṭṭhána.*
—	3	for *dasá hésuń* read *dasáhésuń.*
—	9	for *tatá, suwannawanna* read *latá súwannawanná.*

Page.	line.	
68	11	for *tanhi* read *tahiṅ :* for *sajivúwiya dissari* read *sajiwáwiya dissari.*
—	12	for *wéṭṭhaka* read *wéṭhaká.*
—	40	for maalaka *read* malaká : for anguliwelakhá *read* anguliwéthaká.
69	1	for *puṅṇa wijamhitaṅ* read *puṅṇawijambhitaṅ.*
—	2	for *muttdtdtdcha* read *muttá, tá tácha.*
—	7	for *pariwdrití* read *pariwárító.*
—	8	for *sankhaṅha* read *sankhaṅcha.*
—	12	for *tassá machchassa* read *Tassámachchassa.*
—	13	for *wasagharánicha* read *wásagharánicha.*
—	34	for puróhitto *read* puróhitó.
—	35	for setthitto *read* settho.
70	1	for *harichandadaṅ* read *harichandanaṅ.*
—	2	for *punjaniṅ* read *punchaniṅ :* for *anjanacha* read *anjanaṅcha.*
—	7	for *désísí* read *désísiṅ.*
—	13	for *sámibhattetó* read *sámibhattinó.*
—	18	for the clay of aruná *read* the medicinal aruna clay.
—	34	for Támalettiya *read* Támalitti.
71	1	for *sámihiterata* read *sámihité ratá :* for *Lankahita sukhé* read *Lankáhitasukhé.*
—	2	for *wachanó* read *wachanópi :* for *patarittapiti* read *pawitatapiti.*
—	12	for *Iṭṭhiyawuttiyaṅ* read *Ittiyawuttiyaṅ.*
—	30	for Máháratta *read* Maharattha.
72	2	for *khépatidáruno* read *khipati dáruno.*
—	5	for *Phalanti sanayó* read *Phalantisaniyó.*
—	6	for *ginsápenti* read *bhinsápenti.*
—	8	for *bhawéyyaman* read *bháwéyya maṅ.*
—	9	for *khipáyasi* read *khipéyási ;* for *mamopari* read *mamópari.*
—	10	for *tawésassa* read *tawéwassa.*
—	14	for *Madánikódhaṅ* read *Mádáni kódhaṅ.*
—	16	for Araválo *read* Arawálo.
73	1	for *patipajjisuṅ* read *paṭipajjisuṅ.*
—	6	for *kasáwaṅ pajjótá* read *kasáwapajjótá.*
—	9	for *saṅṇattamanamataggaṅ* read *saṅṇuttanawataggaṅ.*
—	12	for *Gaṅtwá parántakaṅ* read *Gantwáparantakaṅ.*
—	29	for déwadutta *read* déwadúta.
—	33	for "anómatugga" discourse (of Buddho) *read* the "anawataggan" section of Buddho's discourses.
74	1	for *sahassáṅ* read *sahasáni :* for *dhammámatá mapayisi* read *dhammámatamapáyási.*
—	3	for *Maháḍhammakkhito* read *Maháḍhammarakkito.*
—	5	for *Gantwánaṅ* read *Gantwána :* for *kálakáram* read *kálakárámo.*
—	6	for *santali* read *sattali.*
—	8	for *wisuṅ* read *wisuṅ.*
—	22	for kálakárána *read* kálakárámo.
—	24	for Málikádévo *read* Múlakádéwo ; for Dhandábinnasso *read* Dhandhabinnasso.

ERRATA.

Page.	line.	
74	32	for Sówanabhúmi *read* Suwannabhúmi.
75	2	for *mnha* read *mahá.*
	3	for *hitá* read *bhıta.*
	7	for *Sonuttará* read *Sónuttara.*
	8	for *Jinasásakaddhanan* read *Jinassa kaddhanan* : after *tahin* add *tahiń* again: for *bhawiyako,* read *bhawíyako.*
76	4	for *ataján* read *atrajań:* for *jalabhińṇań* read *chhalabińṇań.*
	5	for *sańghań* read *sangahań:* for *Dakkhinagiriń* read *Dakkhindgiriń :* for *tatthá* read *tattha.*
	12	for "*kdlaṇṇá*" read *kdlaṇṇú :* for *sadnattań* read *samdnattań.*
	—	for *bahussawań* read *mahussawań.*
	32	for the noble (twin) princes Ujjénio and Mahindo, *read* the noble Ujjénian prince Mahindo.
77	1	for *jandtu* read *jándtu.*
	2	for *Missangań* read *Missanagań:* for *taddhíwa* read *tadahíwa.*
	3	for *Magindó* read *Mahindó.*
	4	for *bhdginidhitu* read *bhaginidhitu:* for *Bhandakanáma kó* read *Bhanḍakandmakó.*
	6	for *Thattha* read *Tattha :* for *upósathó* read *upósathé.*
	7	for *wihára* read *wihárd.*
	9	for *sadisohatahétu* read *sadisóhitahétu.*
	18	for Magindo *read* Mahindo.
78	12	for *saddińti* read *saddhińti.*
	23	for the théro came in sight of the monarch; but he (the metamorphosed déwo) vanished. *read* the théro being perceived by the monarch, he himself (the metamorphosed déwo) vanished.
	34	for "irsi" *read* "isi."
79	1	for *ídisaká rańṇé* read *ídisakáraṇṇé.*
	9	for *Natitácha aṇáticha* read *Náti técha aṇṇá técha.*
	19	for replied *read* solved.
80	2	for *sáyanétha* read *sáyanhé.*
	5	for *sató* read *sati :* for *sáyanó* read *ṣásanó.*
	6	for *wasutambhákasantiké* read *wasatamhákasantiké.*
	21	for the "ágata" sanctification *read* the state of sanctification.
81	10	for *Nárógáma* read *Náróhdma.*
	18	for Sondipasse *read* Sondipasso.
	34	for (Thuparámo) *read* (Pathamachétiyan).
82	3	for *uchchhásané* read *uchchásané.*
	8	for *ásanapaṇṇatti* read *ásanapaṇṇattiń:* for *pathawi* read *paṭhawi.*
	11	for *wasanti* read *wasantiń.*
83	1	for *sachchasaṇṇattaméwacha* read *sachchasaṇṇuttaméwacha.*
	2	for *Bhiyo* read *Hiyo:* for *théradassanmichchanná* read *théradassanamichchantá.*
	4	for *hatthito* read *hatthino:* for *sadhetuń* read *sádhétun.*
	5	for *sayandti* read *sayandni.*
	7	for *nagará* read *nágará.*

Page. line.

83 8 for *sattakappówakappo* read *Satthukappówakappó.*

— 25 to 29 for these lines, *read* Thus, this théro, who had become like unto the divine teacher, and a luminary to the land, by having propounded the doctrines (of Buddho) in Lanká, in the native language, at two places, on the occasson of the promulgation of that religion, established (the inhabitants) in that faith.

84 1 for *dakkinádwdrató* read *dakkhinaddwdrató.*

— 3 for *dakkhinadwdrd* read *dakkhinaddwdrd :* for *théré* read *théró.*

— 5 for *sayana hasamayó* read *sdyanha samayó.*

— 6 after *ydma* add *tań.*

— 9 for *chhdyudakúpétuń* read *chháyúdakupétań.*

— 11 for *sasań* read *sdyań :* for *dwara* read *dwdra.*

— 12 for *sádhuni* read *sddhúni*

— 17 for gates *read* gate.

— 22 for Missa *read* Missako.

85 4 for *kappd kappésukówido* read *kappdkappésu kówido.*

— 7 for *Sdsa pancha* read *Sd sapancha.*

— 10 for *dakkhind* read *dakkhina.*

— 11 for *pubbdjissanti* read *pubbdjissati.*

86 1 for *dkari* read *ariki :* for *toyé* read *tóyé.*

— 2 for *kampiti* read *kampiti.*

— 4 for *pupphachutthi* read *pupphamutthi :* for *puthawi* read *puthuwi.*

— 5 for *Rdjagého* read *Rdjagehá.*

— 6 for *puthawi* read *puthuwi :* for *jantághdra* read *jantdghara.*

— 9 for *puthawi* read *puthuwi.*

— 10 for *tinnan* read *tinnaṅnań.*

— 12 for *puthawi* read *puthuwi.*

— 18 for under a "picha" tree *read* under a (muchaló) tree, (where the Lóhamahapáya was subsequently built).

— 27 for "irsi" *read* "isi."

87 6 for *namhanikkhamma* read *tamhd nikkhamma.*

— 7 for *hatthatanurúha* read *hatthatanúruhd.*

— 8 for *puppamutthiń* read *pupphamutthiń:* for *puthawi* read *puthuwi.*

— 9 for *sagamma* read *sangamma.*

— 11 for *wdkari* read *wydkari.*

— 12 for *bhójésu* read *bhójésuń.*

— 14 *omit the words* pleasure garden.

— 15 for that garden *read* the royal garden.

88 1 for *thatthéwa* read *étthéwa.*

— 2 for *thitatthánanthánd thdnawidú* read *thitatthdnań thdnathdnawidú.*

— 3 for *Kakudháwhayá* read *Kukudhawhayd.*

— 4 for *Thúparahań* read *Thúpdrahań ;* for *puta* read *puta.*

— 5 for *champaká* read *champaka ;* for *pújésa* read *pújési ;* for *phalań* read *thalań,*

— 6 for *puthawi* read *puthuwi.*

ERRATA.

Page.	line.	
88	9	for *Mahâmighanań* read *Mahámighawanań.*
—	12	for *gantwá* read *hantwá:* for *balawádditó* read *balachóditó.*
—	13	for *tádihi* read *tádihi.*
—	14	for *mahdrâjadipamhi* read *mahdrdja, dipamhi.*
—	34	for Punakha *read* Punakho.
89	5	for *atihatṭhóhi wddiya* read *atihatthóbhiwddiya ;* for *púra* read *pura.*
—	8	for *Nisinanampidha* read *Nisinnampidha* ; for *pannakdré* read *panndkâré.*
—	10	for *vyyanań* read *uyyánań.*
—	11	for *patiggahito* read *paṭiggahité.*
—	12	for *désisi* read *désési:* for *tard* read *nará.*
—	13	for *sayanhasamayé* read *súyanhasamayé ;* for *bhodhiṭṭhdnarohan* read *bhodhiṭṭhándrahań.*
—	35	for the sanctification of maggaphalan *read* the states of probation and sanctification.
90	1	for *tatthá* read *tattha ;* for *hitattha* read *hitatthań.*
—	3	for *tadantarâń* read *tadanantarań.*
—	5	for *bhikkuni :* read *bhikkuní.*
—	6	for *Sdsawannakaṭdhań*, read *"Sasuwannakaṭdhań:* for *tań* read *tań :* for *Tathdgato.* read *Tathdgató.*
—	7	for *Patiṭṭhápituń mádási* read *Patiṭṭhápétumdddsi ;* for *bodhi* read *bódhiń.*
—	8	for *paná* read *pana :* for *Tathágató.* read *Tathágató.*
—	11	for *dasapana* read *dasapána :* for *pattamaggapaldń ahuń* read *pattamaggaphalánahuń.*
—	12	for *Attanó* read *"Attano.*
—	13	for *thapetwá* read *ṭhapetwá ;* for *pand* read *pana.*
91	2	for *Waddamdná* read *Waḍḍhamdnd.*
—	3	for *thttha* read *tatthá ;* for *tada* read *tadá.*
—	4	for *Waradipo* read *Waradípé.*
—	6	for *naghé* read *nagé.*
—	7	for *sdsantaradhânancha* read *sdsanantaradhânancha.*
—	12	for *atihatthóbi* read *atihatthóbhi.*
92	4	for *bojjéhi* read *bhojjéhi.*
—	6	for *Akdlapuptha lankâré* read *Akâlapupphdlankdré.*
—	7	for *tard* read *narâ.*
—	11	for *tadantarań* read *tadanantarań.*
—	12	for *manósilaya* read *manósildya.*
—	14	for lord of universe, *read* lord of the universe.
—	22	for the sanctification of " maggaphalan " *read* the states of probation and salvation.
93	1	for *dakkhinó* read *dakkhiné.*
—	2	for *Patiṭṭhápétu* read *Patiṭṭhdpétuń.*
—	3	for *Jinassa* read *janassa.*
—	4	for *dhammań désanań* read *dhammadésanań.*
—	5	for *muṭṭhito* read *wuṭṭhito.*
—	7	for *bhikkhuni* read *bhikkhunіń.*
—	10	for *gottanó* read *gottató.*
—	13	for *hinsanań* read *bhinsanań.*
—	25	for the bliss of maggaphalan *read* the states of probation and sanctification.

Page.	line.	
93	33	for Wésálánagara *read* Wisálánagara.
—	35	for Mandádípo *read* Mandadípo.
94	1	for *wiyasanań* read *wyásanań*.
—	9	for *wadiya* read *wádiya*.
—	10	for *chintiyá* read *chintiya*.
—	12	for *pannakárí* read *pannákárí*.
—	13	for *páhatthicha* read *pabhatthicha*.
95	3	for *wissahassáni* read *wisasahassáni*: for *tarú* read *narú*.
—	5	for *tathhá* read *tattha*.
—	7	for *tańchittamáṇáya* read *tań chittamańṇáya*: for *tatthá* read *tattha*,
—	12	for *nisinnó sókamálakó* read *nisinnósókamálakí*.
—	18	for sanctification of "maggaphalan" *read* states of probation and sanctification.
—	36	for Asókó *read* Asókamálakó.
96	4	after *Sudassanamálakó* insert a comma.
—	6	for *chatutthań* read *chatutthó*.
—	17	for bliss of maggaphalan *read* the state of probation and sanctification.
97	2	for *puthawissare* read *puthuwissaró*: for *aṅṇáti* read *aṅṇáni*: for *bahuni* read *bahúni*.
—	12	for *désiyási wisópamań* read *désiyásiwisópamań*.
—	19	for Gothábayo *read* Góthábhayo.
—	33	for sanctification of "maggaphalan" *read* states of probation and sanctification.
98	1	for "*Ná* read "*Na*.
—	3	for *Sambuddháya* read *Sambuddhánáya*.
—	5	for *puthawissara*, read *puthuwissara*.
—	7	for *nawataggiyań* read *anawataggiyań*.
—	8	for *Mahámégháwandramań* read *Mahámégháwandrámań*.
—	12	for *ádiyá* read *ádiya*.
—	18	for chief of the victors over sin *read* glorious personage.
—	29	for "anámataggan" *read* "anawataggan."
99	1	for *Mahápaddmo* read *Mahápadumó*.
—	2	for *simań dissáyitwá* read *sitań dassayitwá*.
—	3	for *sonnarajáta* read *sonnarajata*.
—	4	for *pupphaharitań* read *pupphabharitań*: for *jattádi* read *chhádtádi*.
—	6	for *wélukképaghatthicha* read *chélukkhépasatthicha*.
—	9	for *Kumbalawátantań* read *Kumbhikáwátań*: for *Mahádipań* read *Mahánipań*.
—	10	for *Khuddhamadhúlańcha* read *Khuddamátulańcha*.
—	11	for *kottagó* read *koṭṭago*.
—	12	for *Abhayépalákapásánań* read *Abhayébalákapásánań*.
—	16	for holding the plough shaft, defined the line of boundary, *read* holding the plough, exhibited the furrows.
—	32	for Kumbolawátan *read* Kumbhikáwátan (potter's clay pit): and for Mahádípo *read* Mahánípo.
—	34	for Khuddamadula *read* Khuddamáṭulo: *for* Maratta *read* Marutta.
—	38	for Abhayapalákapasánán *read* Abhayébalákapásánan.
100	2	for *Télumpálingó* read *Télumapálingo*: for *Nálachatukkago* read *Tálachatukkagó*.

Page.	line.	
100	6	for *Sihasíná* read *Sihasiná* : for *tíratowajań* read *tírato wajań.*
—	8	for *dinnáss simdya* read *dinndyasitdya.*
—	15	for Télumpáli *read* Télumapáli.
—	18	for (Thupárámo) *read* (Pathamachétiyan).
—	24	for Síhasíná *read* Síhasiná.
—	25	for " irsi " *read* " isi "
101	1	for *Chatthi* read *Chhatthi*: for *nisajjá* read *nisajja.*
—	2	for *désanaññá* read *désanaññu.*
—	3	for *pawattinań*, read *pawattanań*,
—	5	after *sattaki* insert a comma.
—	7	for *mantiká* read *mattiká.*
—	10	for *bahuni* read *bahúni.*
—	11	for *Sunabhdta* read *Sunahdta.*
—	21	for produced for nine thousand munis and five hundred persons, *read* procured for eight thousand five hundred persons (among whom was the princess Anulá).
—	34	for Sunahata *read* Sunaháta.
102	2	for *Apassiyá* read *Apassiya.*
—	3	for *upéché tań ténécha* read *upechcha tań ténéwa.*
—	6	for *paṭhammidań* read *paṭhamamidań.*
—	7	for *ágammdchalamatiméttha* read *ágammámalamatiméttha.*
—	8	for *patiggahanó* read *paṭiggahanó.*
—	11	for *Jabbisadiwasé* read *Chhabbisadiwasé* : for *ásálhiń* read *ásáḷhi.*
—	16	for (apassiyá) *read* (apassiya).
—	24	for profound *read* immaculate.
—	32	for " asálhó" *read* " ásálhí "
103	1	omit one *déwiyó.*
—	3	for *áhuté* read *áhú té.*
—	4	for *águtó mahiti* read *ágatómhiti.*
—	6	for *Mahárriṭṭhámahámachcho* read *Mahárriṭṭhó mahámachchó* : for *hátuhi* read *bhátuhi* : for *saṭṭhiń* read *saddhiń* : for *rájánamhito* read *rajánamabhitó.*
—	8	for *purimato* read *paritó* : for *árahápetwa* read *árabhápetwá.*
—	11	for *tassakhósimań* read *tassakhó simań* : for *tadahéwayo* read *tadahéwa só,*
—	12	for *Buddhé* read *Baddhé.*
104	1	for *wásaṭṭhi* read *dwásaṭṭhi.*
—	2	for *Déwamanussá ganá* read *Dewananussaganá* : for *kattiń* read *kittiń* : for *yáchamupachchécha* read *yawamupéchcha cha.*
—	6	for *Wutthdwassań* read *Wutthawassań* : for *awóchéda* read *awóchédań.*
—	7	for *Manujádipá* read *Manujádipa,*
—	9	for *kúto* read *kutó.*
105	1	for *lachchhayi* read *lachchhasi.*
—	2	for *sumanagatiń* read *sumanógatiń.*
—	3	for *baddrá* read *baddrá.*
—	6	for *Pattapurań* read *Pattapúrań.*

Page.	line.	
105	7	for *dakkiṇań* read *dakkhiṇań.*
—	8	for *Daṭhań* read *Dáṭhań.*
—	10	for *ṭhapétań* read *ṭhapitáń: kattikajanapújdhi* read *kattikachhanapújdhi.*
—	11	for *rajato* read *rájato* : for *puttapurań* read *puttápúran.*
—	30	for sighted *read* gifted.
106	6	for *jananúkéhi* read *jannukéhi.*
—	9	for *nágé* read *nágó.*
—	12	for *thúpaṭṭhdnd* read *thúpaṭṭhánań:* for *áddrawallahiwitthań tań* read *áddrawalléhi witthatań*
—	13	for *soldpetwá* read *sódhápetwá.*
107	1	for *órupanattháya* read *órópanatthdya.*
—	2	for *bandhasamaké* read *kandhasamaké* : for *ná* read *na.*
—	4	for *tatthé* read *tattha.*
—	5	for *rájáturitamánasó* read *rájá turitamánasó.*
—	9	after *tassóparitó* add *thúpań.*
108	3	for *katdhaké* read *kaṭdhaké.*
—	7	for *dhatu dónamatta* read *dhátú dónamattá.*
—	10	for *aṭṭha* read *aṭṭhá.*
—	17	for parinibánan *read* parinibbánan.
—	28	for "dróna" *read* "dónó"
109	2	for *gamatóchápi* read *gámatochápi.*
—	3	for *bhaṭṭhá* read *haṭṭhá.*
—	5	for *pújámakárayi* read *pújamakárayi.*
110	1	for *Sanghamittatthérincha* read *thérincha.*
—	2	for *mannetwá* read *mantetwa.*
—	4	for *Tata* read *Táta,*
—	7	for *paṭṭité* read *paṭṭané.*
—	8	for *rámmań Puppapurań* read *rammań Pupphapurań.*
—	10	for *wasatá* read *wasaná* : for *sikkhanti* read *pékkhanti.*
—	11	for *Nagarassakadisamhi* read *Nagarassékadisamhi.*
—	26	for Puppa *read* Pupphapura.
—	33	the words, which had previously been the domicile of the minister Dónó, *to be included within parentheses.*
111	5	for *nantu* read *nattu.*
—	9	for *bhásiyá* read *bhásiya.*
—	13	for *kórómíti* read *karómiti.*
—	31	for "Lord! is it meet *read* "Lord! is it, or is it not, meet.
112	1	for *kaṭdhatań* read *kaṭdhań tań.*
—	3	for *waddhikań* read *waṭṭhikań* : for *bálásúriya* read *bálasuriya.*
—	4	for *disáya* read *díghdya.*
—	5	for *Upágammá* read *Upágamma* : for *wiwidhádaramálinin* read *wiwidhadhajamálinin.*
—	8	for *sáhukań* read *sádhukań.*
—	10	for *pinitó puthawipati* read *pinitó puttuwipati.*
—	11	for *pújitwá* read *pújetwána.*
—	13	for *Sawdrohiyáwa* read *Sudróhiyáwa.*

Page.	line.	
113	1	Transfer the inverted commas from *ahaṅ* to the end of the next line, to *kaṭáhaki.*
—	2	for *sákhdya* read *sákhdyaṅ* : for *patitthdtu* read *patiṭṭhdtu* : for *idhahiwa* read *idhahima.*
—	3	for *purassa* read *púrassa.*
—	5	for *tikkhamitwd* read *nikkhamitwd* : for *otaruṅ* read *ótaruṅ.*
—	6	for *Tampdṭahdriyan* read *Tampdṭihāriyaṅ.*
—	9	for *manórama* read *manóramd.*
—	11	for *patiṭṭhitd* read *patiṭṭhita.*
—	12	for *tuiydnaṅ* read *turiydnaṅ.*
—	13	for *migapūkkhinaṅ* read *migapakkhinaṅ.*
114	1	for *chabbaṇṇa* read *chhabbanna* : for *sóbhayisucha* read *sóbhayinsucha.*
—	2	for *sakaṭūgammahābddhi* read *sakaṭdhammahdbódhi* : for *sattahdni* read *sattdháni.*
—	5	for Read this verse *Suddhé nabhasi dassittha sá kaṭáhé patiṭṭhitā mahdjanassa sabbassa mahdbódhi manóramd.*
—	6	for *Páṭhirthi* read *Páṭihiréhi* : for *pund* read *puna.*
—	13	for *gáható* read *gahitó.*
—	34	for southeast *read* eastern.
115	1	for *puṭṭhachittó* read *tuṭṭhachittó.*
—	8	for *kuldnich* read *kulánicha* : for *seṭṭha* read *seṭṭhi.*
—	9	for *wdpi* read *chdpi* : for *ndgayakkhd naméwacha* read *nágayakkhdnaméwacha.*
—	10	for *Hémasajjugghaṭéchéwa* read *Héma sajjhughaṭéchéwa.*
—	25	for Eighteen members *read* Eight members.
116	1	for *thapdpetwdna pujéni* read *ṭhapdpetwdna pújési.*
—	2	for *pakkhédiné pdṭipadétató* read *pakkhé diné pdṭipadé tató.*
—	3	for *téhiyéwaṭṭhaṭṭahi* read *téhiyéwaṭṭha aṭṭhahi* : for *dinénahi* read *dinnéhi.*
—	6	for *pújayn* read *pújayiṅ* ; for *éwaméwa bhipujétu* read *éwaméwdbhipújétu* ; for *sákhá* read *sakhá.*
—	7	for *assuni* read *assúni.*
—	11	for *pijá* read *pújá.*
—	12	for *ólapdrahd* read *balapdragd.*
—	13	for *bhawaṅ* read *bhawanaṅ.*
117	3	for *tadágamd* read *dhdṭdgamd.*
—	4	for *Uttaraṅ* read *Uttarad.*
—	6	for *pakdsetuṅ* read *pakdsétuṅ.*
—	10	for *rajjéna yuttanó* read *rajjamattanó.*
118	2	for *Só thérassa* read *Thérassa.*
—	3	for *Tiwakassa* read *Tiwakkassa* ; for *gámandwdrécha* read *gámaddwárécha* ; for *katésucha* read *sukatésucha.*
—	4	for *pupphasamdkalé pagghahitaṅ* read *pupphasamdkulé pagghahita.*
—	6	for *pawésiyd* read *pawésiya.*
—	7	for *Sumanassécha* read *Sumanasséwa.*
—	10	for *sdhachcha* read *ydhachcha.*
—	19	for Tiwako *read* Tiwakko.
—	28	for princes *read* castes.
119	3	for *jádayinsu* read *chhddayinsu.*

Page.	line.	
119	6	for *tatthdganjuń* read *tattháganchuń.*
—	7	for *Kacharaggdmé* read *Kácharaggámé.*
—	8	for *dganjuń* read *áganchuń.*
—	10	for *Pańsunań* read *Pansúnań* : for *punnó* read *punné.*
—	12	for *manasó* read *mánasó* : for *addticha* read *addsiçha.*
—	13	for *thitaṭṭdné* read *ṭhiteṭṭhdné.*
—	22	for Kachharaggámo *read* Kácharaggámo.
—	23, 35	for Tiwako *read* Tiwakko.
—	27	for south eastern *read* eastern.
—	36	for Issarasámanako *and* Pattama *read* Issarasamanako *and* Pathamo.
120	1	for *Kdchharagdmaké* read *Kdcharaggdmaké.*
—	7	for *tahiwasi* read *tahiń wasi.*
—	8	for *tatuya* read *taya.*
—	13	for Káchharagámo *read* Kácharaggámo.
—	14	for These bearing four fruits two each, (produced) thirty bo-plants, *read* These bearing four fruits each (produced) thirty two bo-plants.
	18	*the words* " of five hundred virgins and five hundred women of the place " *to be enclosed in a parenthesis.*
—	22	for setti *read* setthi.
—	24	for bhódáhara *read* bódháhará.
—	32	for arittan *read* aritthan.
—	39	for " Hattálakan " *read* " Hatthálhakan."
121	4	for *Suńṇdgúrdhilásini* read *Suńṇdgdrdbhildsini.*
—	7	for *wandiyá* read *wandiya.*
—	12	for *widdhiń* read *wuddhiń* : for *anikabhutdyattóti* read *anikabbhutayuttóti.*
122	5	for *mahésiń té* read *mahésitté.*
—	7	for *attanó tattha* read *attanónattha.*
123	1	for *kdnayitwdna* read *kárayitwdna.*
—	8	for *pabháwajjási taṭṭhdné* read *pabbajjawasitaṭṭhdné.*
—	10	for *Hatthalhakawhayan* read *Hatthdlhakawhayań* : after *passayé* add *dwé mé.*
—	13	for *parikkhdramuttamań pawdraṇaya* read *saparikkhdramuttamań pawdrandya.*
—	14	for *Nangadípé* read *Nágadípé.*
—	30	for Patamo *read* Pathamo.
124	3	for *wijito* read *wijité* : for *chattdlisań* read *chattdlisań.*
—	10	for *sówantadóniyá thiradóhańkhipdpetwa* read *sowaṇṇadóniyá thiradéhań khipdpetwa.*
—	11	for *gahayitwa* and *kílakań* read *gahdyitwa* and *kílitań.*
125	3	for *gatéhicha* read *gaṭéhicha.*
—	10	for *yójanantayé* read *yójanattayé.*
—	22	for round the great Thupo *read* round the (site of the destined) Maháthúpo.
126	5	for *thérdiṭṭhddayópicha* read *thérdritthddayópicha.*
127	8	for *puthawípati* read *puthuwípati.*
—	9	for *saṭṭhiwassdnusddhukań* read *saṭṭhiwassdni sádhukań.*

Page.	line.	
127	20	for (also wiháros) at the Wanguttaro mountain ; at the mountain called Páchíno ; and at the Rahérako mountain ; in like manner at Kolambo the Kálakó wihari *read* at the Wanguttaro mountain the Páchínawiháro; and in like manner at the Rahérako mountain, the Kólambálako wiháró.
128	1	for *Sódariyanań* read *Sódariyánań.*
—	2	for *Chólaraṭṭha* read *Chólaraṭṭhá* : for *damilá* read *damiló.*
—	6	for *hiwań* read *giwan.*
—	7	for *ghaṭṭeti* read *ghaṭṭési.*
—	9	for *widdtiya* read *widdliya.*
—	10	for *gunasaratań* read *gunasáratań.*
—	11	for *pawdriyá* read *pawdriya.*
—	16	for of the illustrious " Uju " tribe *read*, descended from an illustrious race.
129	3	for *átapekhipi* read *átapé khipi.*
—	4	for *sámaghaṭṭayi* read *samaghaṭṭayi.*
—	5	for *winichchasatthdya* read *winichchayatthdya.*
—	6	for *rájá* read *rája.*
—	8	for *Baliggahi* read *Baliggáhi* : for *Tadáppabhúti* read *Tadáppabhuti.*
—	9	for *puṇṇand hisuń* read *puṇṇándhisuń:* for *khuddaká watakánipi* read *khuddakáwáṭakánipi.*
—	10	for *pidisi* read *pidisi* : for *iddhi* read *iddhiń.*
—	11	for *suddhadiṭṭhisamánokathamidabhimanussó* read *suddadiṭṭhisamánó kathamihahi manussó* : for *jahéyyati* read *jahéyyáti.*
130	5	for *kádiyá mari* read *khádiyámari.*
—	7	for *bhatunáma makárayi* read *bhátunámamakárayi.*
—	9	for *ádiwa* read *ádicha.*
—	10	for *tadachchayó* read *tádachchayé.*
131	3	for *rájadwáré* read *rájaddwáré.*
—	4	for *bhunjamáné* read *bhunjamánéna.*
—	6	for *lékhassasandésań* read *lékhasandésań.*
—	8	for *Suddhadewinnáma* read *Suddhań déwiń náma.*
—	9	for *sowaṇṇakkhliyá* read *sówaṇṇukkhaliyá.*
—	11	for *tatha* read *tathá.*
—	30	for Sudhádéwi *read* Suddhadéwi.
132	1	for *Silawannawá* read *silawattawá.*
—	2	for *tini* read *tíni.*
—	3	for *tassá bádho* read *tassábádho.*
—	4	for *Siwikaya* read *Siwikáya.*
—	5	for *yá* read *sá* : for *pura* read *puré.*
—	6	for *yathárahá* read *yathárahań.*
—	8*	for *ténató* read *téna nó* "
—	10	for *idhá* read *idha.*
—	12	for *awóchta* read *awóchatha.*
—	13	for *Sumédhasó* read *sumédhasá.*
—	31	for it is *read* ours is.

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133	1	for *anékadahá* read *anékadá.*
—	3	for *agamá* read *ágamá:* for *kechchań* read *kichchań.*
—	4	for *santamánasa* read *santamánasá.*
—	8	for *akamayi* read *akámayi.*
—	10	for *ahu* read *áhu:* for *nigha átiya* read *nighátiya.*
—	13	for *susańkané yatichchhitań* read *susańkaté yathichchhitań.*
134	1	for *dóhlé* read *dóhalé.*
—	4	for *tamórupíha* read *tamóruyiha.*
—	5	for *assań piṭhéyéwa* read *assapiṭṭhéyéwa.*
—	7	for *bhayé* read *hayé.*
—	8	for *kárapési* read *kárápési.*
—	12	for *ácharíyi* read *áchariyé.*
135	3	for *Lankátaté* read *Lankátalé.*
—	7	for *pápásań* read *páyásań.*
—	10	for *Tissanaman* read *Tissanámań:* for *darakā* read *dárakā.*
136	1	for *abunjisu* read *abunjinsu.*
—	2	for *udiṭṭha* read *uchchiṭṭha.*
—	3	for *taddhakéna* read *taṭṭhakéna.*
—	4	for *bhunjathá manticha* read *bhunjathimanticha.*
—	5	for *adubhaká* read *adúbakhá:* for *bunjatamanticha* read *bhunjathimanticha.*
—	6	for *bhunjataman iti* read *bhunjathimań iti.*
—	9	for *asési* read *nasési.*
—	10	for *pasáritańhaṇgan* read *pasāritańgóhań.*
—	14	for *pasuti* read *pasúti.*
—	31	for unyielding *read* dumb (unrelenting).
137	2	for *Gótthambaro* read *Góthaimbaro.*
—	3	for *Pussadewo* read *Phussadéwo.*
—	4	for *khandhardjiyá* read *khanḍhardjiyá.*
—	5	for *bhajiniyá suto* read *bhágininiyá sutó:* for *kósóhitawattuguiho* read *kósóhitawattaguihó.*
—	6	for *parisampantań* read *parisappantań.*
—	7	for *sa jijjati* read *sá chhijjati.*
—	8	for *Waddhó naṇgara mágamma* read *Wuddhó nagaramágamma.*
—	11	for *Damilanań* read *Damilánań.*
—	15	for Gótthaimbaro *read* Góthaimbaro.
—	16	for Pussadéwo *read* Phussadéwo.
138	6	for *yójananchayé* read *yójanaddwayé.*
—	34	for Kandalo *read* Kundalo.
139	1	for *tańbrāhmana maddasa* read *tań bráhmanamaddasa.*
—	4	for *Apaṇagandhamáddya* read *Ápaṇá ghandamáddya.*
—	5	for *gati* read *gatiń.*
—	6	for *purisájátiyo* read *purisájániyo;* for *sachchhóniyań* read *sachéjániya:* for *imańhatthá* read *imań hatthé.*
—	7	for *damilá sanné wásítuń néwa* read *damilásanné wásítuńnéwa.*
—	8	for *punnawaddhawatthání* read *punawaddhana watthání.*

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139	9	for *sakasantikań* read *sakhisantikań*: for *waddhána* read *waḍḍhamána*: for *rájasunantikań* read *rájasutantikań*.
—	10	for *paṇṇakárécha* read *paṇṇákárécha*.
—	13	for *dukúlaṭṭéna* read *dukúlapaṭṭéna*.
—	29	for to his prince *read* to his friend.
140	1	for *sá* read *só*.
—	3	for *pahané* read *pabhátí*.
—	5	for *só yodhó* read *yódhó*.
—	6	for *Húnadawrí* read *Hundarí*.
—	7	for *lunji* in both instances read *junchhi*.
—	8	for *pitasuntiká* read *pitusantiká*.
—	10	for *Girindména* read *Girinámé*: for *Nichchelawiṭṭhiké* read *Niṭṭhulawiṭṭhiké*.
—	13	for *lunjitwána* read *lunchhitwána*.
—	24	for *this line, substitute* In the village Hundarawápi, in the Kulumbari-Kannikáya.
—	31	for Nichchélawitthiko *read* Nitthulawitthikó.
141	1	for *áganjinsu* read *aganchhansu*.
—	3	for *Kattigámamhi* read *Kittigámamhi*.
—	7	for *pákató* read *pákaṭó*.
—	10	for *kuṭumbamaputassa* read *kuṭumbań puttassa*.
—	11	for *Théra puttáha só* read *Théraputtábhayó*.
—	13	for *dwkhaṇḍan* read *dwikhaṇḍan*.
—	17	for Kattegamo *read* Kittigámo.
142	1	for *yódhá* read *yódhó*: for *pakeṭó* read *pákaṭó*.
—	3	for *sutó játó paṇṇakárapurassára* read *suṭé játé pannákárapurassará*.
—	12	for this verse substitute *Nakulanagara-Kaṇṇikáyań gámé Mahísadóniké Abhayassantimó puttó déwó námási thámawá*.
—	13	for *kanjantá* read *kanjattá*.
—	33	for *this line substitute* In the village Mahísadóniko in the division Nakulanagara-Kanniká
—	35	for (khanjanta) *read* (khanjatta).
143	4	for *Gawaṭanámaké* read *Gawiṭanámaké*: for *Pussadéwóti* read *Phussadéwóti*.
—	7	for *Ummádapussadéwóti* read *Ummádaphussadéwóti*.
—	8	for *Saddéwédhi* read *Saddawédhi*: for *wijjúwédhi* read *wijjuwédhi*.
—	9	for *paddhań* read *paṭṭań*.
—	10	for *thalé aṭṭhusahań ydte jalétu usahań pana* read *thalé aṭṭhusabhań ydti jalétu usabhań pana*.
—	12	for *wihárí Wápigámaké* read *Wiháráwápigámaké*.
—	17	for Passadewo *read* Phussadéwo: *for* Gawato *read* Gawito.
—	21	for pussadéwo *read* phussadéwo.
—	32	for Near the Túládháro wiháro in the village Wápigámo *read* Near the Tuládháro mountain in the village Wiháráwápigámo.
144	1	for *arabhi* read *árabhi*.
—	2	for *wápisamápayi* read *wapiń samápayi*.
—	5	for *-etesań* read *-ítésań*: for *dasanampi* read *dasannampi*.
—	7	for *punará* read *punarábá*.

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144	10	for *Gámaṇirájaputtėna tań* read *Gámaṇiń rájaputtań tań.*
—	11	for *suniyá* read *súniya* : for *sukhatatthiko* read *sukhattiko.*
—	28	*add* all these persons, protected in the fullest manner by the ruler of the land, were maintained on the establishment of his royal son Gámani.
145	6	for *táyanań* read *táyá nań* : for *nańṇatkarakkhiyóhi* read *nańṇatharakkhiyóhi.*
—	11	for *puttanań kalahaṭṭhhánan nagachchhissama* read *puttánań kalahaṭṭhánan nagachchhissáma* : after *sabbé* ; add *tań.*
146	1	for *jantayanéna* read *chhanayánéna.*
—	6	for *tam upágami* read *tamupágami.*
—	9	for *mápáyinsu* read *mápayinsu*
—	10	for *najjáyó* read *najjáya.*
—	13	for *niyójasi* read *niyójayi* : for *tessań* read *Tissań.*
—	14	for on a low hearse *read* in a covered hearse.
—	26	for Chulanganiyapittiya *read* Chulanganíyapitthí.
—	30	for Jiwamali *read* Jawamáli
147	1	for *Tissókará* read *Tissó kará* : for *samadhagań* read *sabhágań.*
—	2	for this verse read *Sabhágan khipi Tissócha, sabhágań walawápicha na ichchhi, tassá bhágan cha Tissó pattamhi pakkhipi.*
—	4	for *bhunjánań* read *bhunjamánań.*
—	5	for *ákáse* read *ákásé* : for *bhúpati* read *bhúpatiń.*
—	10	for *Walawáyalan ghápetwa* read *Walawáyań langhápetwá.*
—	12	for *kundhó* read *kuddho.*
148	3	for *awácha* read *awócha* : for *mancheti* read *manchéti* : for *nekkhamma* read *aikkhamma.*
—	11	for *gódhagattasso* read *gódhagattassa.*
—	12	for *Weyyawachcha kárań* read *Weyyáwachchakarák árań.*
—	13	for *páwisi sabbé* read *páwisi. Sabbé.*
149	1	for *bráwi* read *brawi.*
—	2	for *chorôti* read *chóróti.*
—	4	for *kálahó nabhwéyya* read *kalahó nabhaweyya.*
—	7	for *Rammani* read *Rammáni.*
—	9	for *sumantamanóti* read *sasantamanóti.*
—	12	for The instant (the king) had said *read* While (the king) was in the act of asking.
—	29	for amicable sentiments *read* forgiving disposition.
150	1	for *dhátu* read *dhátuń.*
—	2	omit *tań.*
—	3	for *sahagámitó* read *sahagámino* : for *dassananhitó* read *dassananhi nó.*
—	5	for *Sádhápetwána* read *Sódhápetwána.*
—	6	for *Mahágámé na* read *Mahágáména.*
—	7	for *agammá* read *ágamma* : for *ghatetwa* read *ghátetwa* : for *tatthá* read *tattha.*
—	25	for Chatto *read* Chhatto.
151	1	for *nangarań* read *nagarań* : for *Bhámaṇihicha gámanin* read *Gamaṇihicha Gámaṇin.*
—	6	for *jálawaṇṇań wahótuti* read *Jálawaṇṇańwa hótúti.*
—	7	for *ghátitassėka* read *ghátitasisaká* : for *pawisuń* read *páwisuń.*
—	9	for *Wijitana garań* read *Wijitanagaran.*

ERRATA.

Page.	line.	
151	10	for *ukkutikań* read *ukkuṭikań.*
—	12	for *Wijitonagarań* read *Wijitanagarań :* for *Yódhánam* read *Yódhánań.*
—	14	*for* Bhámini *read* Gámani.
152	1	for *phakésuń* read *thakésuń*: for *dakkhiṇó* read *dakkhiné.*
—	4	for *siláyudhá* read *silásudhá.*
—	5	for *khirinsu* read *khipinsu.*
—	7	for *ghawanań* read *gháṭanań.*
—	9	for *kumhi pusiya* read *kumbhi phusiya.*
—	10	for *rajjané, tatáta,* read *rajjań té, táta :* for *bojjetwá* read *bójetwá.*
—	11	for *sátakéna* read *sáṭakéna :* for *sumammitań* read *suwammitań.*
—	12	for *dwárabhúmiyań* read *dwárań bhúmiyań.*
—	13	for *puvaṭṭayi* read *pawaṭṭayi.*
—	14, 15, 16	*for these lines, read* then closed the gates, and the king advanced his troops. The (elephant) Kandulo, as well as Nandimitto and Súranimilo charged the southern ; and Mahásóno, Góto and Théraputto were similarly engaged at the other three gates. That city was protected
153	1	for *tattha* read *tassa :* for *paṭhamakań tań* read *paṭhamań katań.*
—	4	for *hatthuchchá* read *hatthuchcho.*
—	5	for *Sánócha* read *Sónócha.*
—	6	for *Ghótó* read *Góṭó.*
—	11	for *Káyapabbatań* read *Kásapabbatań.*
—	12	for *jeṭṭhamu amhi* read *jeṭṭhamúlamhi.*
—	15	for *Elárájinó* read *Elárarájinó.*
—	19	*for this line read* the rampart. It, eighteen cubits high and eight "usabhos" long, fell; and
—	27	*for* dadambo *read* kadambo.
—	32	*for* "jetthamúlo" *read* at the commencement of the month of "Jettho"
154	5	for *asina* read *asiná.*
—	11	for *Eláro* read *Elarópi.*
155	5	for *nawádapenti* read *na wádápenti.*
—	11	for *abhinekkhami* read *abhinikkhami.*
—	30	*for* crimation *read* cremation.
156	3	for *Pussadéwati* read *Phussadéwóti.*
—	6	for *sájábhimukha mágantwá ubbatté* read *rájábhimukhamágantwá uppandési.*
—	7	for *khanḍancha* read *kanḍancha,*
—	8	for *Achcha* read *Ahachcha :* for *khanḍo* read *kanḍo.*
—	9	for *khanḍań* read *kanḍan.*
—	10	for *khanḍan* read *kanḍan :* for *chhannukań* read *jannukań.*
—	12	for *Pussadéwo* read *Phussadéwo :* for *jetwa* read *chhetwá.*
—	36	for to *read* in.
157	1	for *sóahócha* read *só awócha,*
—	2	for *wattócha* read *wuttócha.*
—	3	for *edu* read *ida :* for *sakkaro* read *sakkáro.*
—	6	for *khanḍantáń asittó* read *kanḍań tań ásittó.*
157	9	for *saranétá* read *saranto.*

Page.	line.	
157	10	for *aṭṭharahantó* read *aṭṭhá arahantó.*
—	11	for *rájadwáramhi* read *rajaddwáramhi* : for *talawáruhuń* read *talamaruhuń.*
158	1	for *Piyṇgudipé* read *Piyaṇgudipé.*
—	2	for *Kathaṇṇu* read *Kathannu.*
—	5	for *manópilékhań* read *manówilékhań.*
—	7	for *mabhunjétha* read *mábhunjétha* : for *sapinsisu* read *sapinsu.*
—	8	for *ékańmarichawaddhiań* read *ékań marichawaṭṭikań.*
—	33	for Duttagámini *read* Dutthagámani.
159	5	for *Eha* read *Eka* : for *kilésá* read *kilésa.*
—	9	for *kilá* read *kílá.*
—	10	for *upayána* read *upáyana* : for *Marichawaṭṭhi* read *Marichawaṭṭi* : for *thapayisucha* read *ṭhapayinsucha.*
—	11	for *kuntadhárahá ujuká rájamánusa* read *kuntadhárakú ujukań rájamánusá.*
160	1	for *waddhitha* read *waḍḍhétha.*
—	2	for *gandhámálilèhi* read *gandhamálèhi.*
—	5	for *sannipatési* read *sannipátési* : for *mahá* read *maha.*
—	6	for *tada* read *tadá.*
—	7	for *bhunjimarichawaṭṭhikań* read *bhunjiń marichawatthikan.*
—	8	for *marichawaṭṭhiń* read *marichawaṭṭiń.*
—	12	for *annapáṇadin* read *annapánádiń.*
161	3	for *Bhóyá* read *Bhógá* : for *dasaddhi-* read *dasaddha-*
—	7	for *mahápuṇṇo* read *mahápaṇṇo.*
—	10	for *rátana* read *ratana.*
162	1	for *chhchattálisa* read *chhachatálisa.*
—	6	for *Kassap-* read *Kassapa-*
—	9	for *tassa* read *tassá* : for *addhacha* read *atthacha.*
—	10	for *maddhito* read *maṇḍitó.*
—	11	for *wédihdyacha* read *wédikdyacha.*
—	12	for *dhajakuló* read *dhajákuló.*
—	13	for *théra* read *thérá.*
163	1	for *ágamma rámamuttamań* read *ágammárámamuttamań.*
—	7	for *sajjhutá* read *sajjhuná.*
—	10	for *Nariwáhana* read *Náriwáhana.*
164	2	for *dantawijáni* read *dantawijani.*
—	3	for *phalikumha* read *phalikamhi* : for *seta* read *séta—*
—	5	for *chhantantalambiká* read *chhattantalambiká.*
—	7	for *sesésucha* read *Sésésuche.*
—	8	for *sóhi* read *sóbhi.*
—	9	for *Tambalóhiṭhikáhéso* read *Tambalóhiṭhikáhéso.*
—	10	for *Lohapásádó* read *Lóhapásádé* : for *sanga* read *sangan* : for *sanghésannipaticha* read *sango sannipati.*
—	11	for *Sótápattádayópana* read *Sótápannádayópana.*
—	12	for *arahantocha* read *arahantócha.*
165	2	for *Pasádamha wattáni* read *Pásádamahé chattáni* : for *ṭhapetwana* read *ṭhapetwána.*
—	3	for *wipulam pétachittá* read *wipulamapétachittá*

Page.	line.	
165	10	for *halimubbharituń* read *balimuddharituń.*
—	30	*for* it is not fitting to exact compulsory labor; but in abandoning the exercise of that power, *read* it is not fitting therefore that I should levy taxes, but on remitting those revenues.
166	6	for *mahattań* read *mahantań.*
—	8	for *Sowaṇṇabijá tuṭṭhinsu* read *Sówaṇṇabijánuṭṭhinsu.*
—	9	for *wasiká* read *wásiká.*
—	10	for *sattá-* read *satta-* : for *Tambapitthé* read *Tambawitthé.*
—	13	for *ewa* read *éwa* : for *nuwédayuń* read *niwédayuń.*
—	32	*for* on the bank of *read* beyond : *for* Tambapitto *read* Tambawitthi.
167	1	for *dakkhinó* read *dakkhiné.*
—	2	for *Nagaráwánijo* read *Nagará wánijó.*
—	5	for *chitiyá* read *chintiya.*
—	7	for *Hatṭhó* read *Haṭṭhó.*
—	9	for *pana samenjébhi* read *panasaminjéhi.*
—	10	for *óróbhitwa* read *óróhitwa* : for *lénasannamhi* read *lenásannamhi.*
—	11	for *wanijópi* read *wánijópi.*
168	4	for *anayitwána* read *ánayitwána.*
—	6	for *jayinsu* read *jáyinsu.*
—	7	for *wápiń pakkhantakandaré* read *wápipakkantakandaré* : for *ummápupphani bhásubhá* read *ummápupphanibhásubhá.*
—	9	for *uppanná nassoti* read *uppannátassósi.*
—	11	for *pasannasówa* read *pasannamanasówa.*
—	21	*omit the word* broken.
169	3	for *gulahá-* read *gulapá-*
—	4	for *maddiyi* read *madduyi* : for *bhúmiyáthirábhávatthá* read *bhúmiyá thirabháwatthań.*
—	7	for *iṭṭhahaká* read *itthiká.*
—	8	for *maru ontu* read *marumbanto.*
—	9	for *palékanta* read *phalikantu.*
—	11	for *Niyósena* read *Niyásena* : for *lohapaddhań* read *lóhapaṭṭań.*
—	12	for *tilatélasanti táya* read *tilatélasittitáya* : for *-paddhań* read *-paṭṭań.*
170	1	for *Mahátbúpátiṭṭhána* read *Mahátbúpapatiṭṭhána* : for *wippassanne* read *wippasannéna.*
—	3	for *sábbó* read *sabbó.*
—	4	for *Buddhapuja-* read *Buddhapújá-*
—	5	for *patiṭṭhánań* read *patiṭṭhánaṭṭhánań* : for *-saya* read *-sáya.*
—	6	for *tataṭṭhána-* read *té tań ṭhánań.*
—	7	for *Naggarań* read *Nagarań.*
—	8	for *naggarassa* read *nagarassa.*
—	11	for *Sumaṇḍhitéhi* read *Sumaṇḍitéhi.*
—	12	for *Sumaṇḍetáhi nékéhi* read *Sumaṇḍitáhi nékáhi* : for *sumaṇḍitá-* read *sumaṇḍita-*
—	17	*for* "asala" *read* "ásalhi"
171	1	for *ṭhapiya* read *ṭhapápiya.*
—	3	for *Nárddésápi áganjuń* read *Nánddésápi áganchhuń.*
—	4	for *bhikkhu* read *bhikkhú* : for *Rájágahassa* read *Rájagghassa.*
—	6	for *-ágama* read *-ágamá.*

Page.	line.	
171	7	for *ágama* read *ágamá*.
—	8	for *-árámó* read *-árámá* : for *tensa* read *tinsa*.
—	9	for *chattári-* read *chattárisa-*
—	11	for *mandalé* read *mandalá*.
—	12	for *Yónanaggarálasanna* read *Yónanagarálasaddá*.
—	13	for *-wattániyá* read *-wattaniya* : for *-nútu* read *-nátu*
—	26	*for* Baddharakkhitó *read* Buddharakkhitó.
—	32	*for* Rettinno *read* Uttinno.
172	6	for *tatháyitań* read *tathá thitań*.
—	8	for *patimukkhań* read *patimukkań* : for *paribbhana-* read *paribbhamana-*
—	10	for *-áwaddhań* read *-dwattań*.
—	11	for *Dighadassi* read *dighadassi*.
—	13	for *mahantan tań* read *Mahantań tań*.
—	14	for *thérá sambháwa ńáyacha* read *thérasambháwanáyacha*.
173	1	for *-dwatthań* read *-dwattań*.
—	7	for *putha-* read *puthu-*
—	8	for *sakkapakkábhi sammaté* read *sukkapakkhábhisammaté*.
—	9	for *suppatitó* read *suppatitó*.
—	10	for *Pubbattarań* read *Pubbuttaran*.
—	14	for *arahanté* read *arahatté*.
—	27	*for* asála *read* asálhi.
174	2	for *sabbádinéka* read *saddhádinéka*.
—	5	for *sangha* read *sanghań*.
—	9	for *waddhaki* read *waddhaki*.
—	10	for *laddhápansunań* read *laddhapansúnań*.
—	11	for "*Khépayissámi*" *ékáhań*, read "*Khapayissámi ékáhań*" *
—	32, 33	*for* "I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts." The rájá rejected him, *read* "I will exhaust. in one day. (in my work), the earth drawn in a cart by an hundred men." The rája rejected him (as so large a portion of earth mixed in the masonry would have the effect of producing trees in the edifice.)
175	1	for *wyaktó* read *wyattó*.
—	2	for *piyá-* read *pinsá-*
—	3	for *wutte* read *wutté*.
—	4	for *patiń* read *pátiń* : for *pura-* read *púra-* : for *wuddhahi* read *waddhaki*
—	6	for *ábhidisań* read *áhidisań*.
—	8	for *-passań* read *-pessań* : for *natwana* read *natwána*.
—	9	for *thapáyinsu* read *thapayinsu*.
—	10	for *-cháraбhi* read *-márabhi* : for *amulu-* read *amúla-*
176	1	for *nitámayan* read *nikámayań*.
—	2	for *ganahantóyéwa jani* read *ganhantóyéwa jáni*.
—	3	for *tathóhósi* read *tathúhósi*.

* This correction is adopted from the explanation contained in the "*Thupawanso*."

Page.	line.	
176	4	for *mayihań* read *denti mayhań.*
—	7	for *Jdtima'ula-* read *Játimukula-*
—	9	for *Keliwatė* read *Koṭthiwála.*
—	37	*for* Kélawátó *read* Kotthiwálo.
177	1	for *ndpėtuń sakkótė* read *ndtuń sakkd :* for *nasakkóti* read *nasakkdti.*
—	2	for *amdtihási* " read " *dmáti,*" *bhdsi.*
—	5	for *watthu-* read *wattha-*
—	9	for *watthu* read *wattha.*
—	11	for *sankabhi* read *san'hdhi.*
—	19	*for* Katthálo *read* Katthahálo.
178	1	for *itthiyddawė* read *itthiyódawė.*
—	4	for *Rattibdgė* read *Rattibhágė :* for *-passinó* read *-passatė.*
—	6	for *Bhásató* read *Bhdsatė :* for *dewalokań* read *diwalókań.*
—	7	for *pasádėhi* read *pasddóhi.*
—	8	for *itthimattówa* read *iddhimantówa.*
—	9	for *ósadayinsu* read *'sádayinsu.*
179	3	for *chetiyd-* read *chitiya- :* for *pásdnó* read *pdsdnė.*
—	5	for *pdsdnó* read *pásdnė.*
—	6	for *Puppha-* read *Puppha- :* for *manju-* read *manjú-*
—	7	for *Ekanpedahanthdya* read *Ekań pidahanatthdya.*
—	8	for *-manoramań* read *manóramań.*
—	10	for *-rajatata-* read *-rajata- :* for *hėmamdya* read *hėmamaya.*
—	12	for *-chitánantė* read *-witánantė.*
—	13	for *Chitána* read *Witdna.*
—	14	for *ratanėwahi katánėcha* read *ratanėhi katánėwa.*
—	15	for *widhdnicha* read *wiwidhánicha.*
180	1	for *mahamaláka-* read *mahámalaka- :* for *sattharėtu* read *santhárėtu.*
—	3	for *pdtimań* read *patimań.*
—	6	for *Windhattho* read *Windhattho.*
—	8	for *dhanagghacha* read *dhanagghdcha :* for *atthandhuń,* read *atthatd ahuń.*
—	10	for *ṭánėsu* read *thánėsu :* for *tatthattha* read *tattha tattha.*
—	11	for *pabbajanampicha* read *pabbajjanampicha.*
181	3	for *-samitań* read *-samitiń.*
—	6	for *Pasádajatakánicha* read *Pasdlajanakánicha.*
182	1	for *-jdtakantu* read *jdtakantu :* for *-mandań* read *maṇḍań.*
—	4	for *ddáya-* read *ádása- :* for *-sakhd* read *-sákhd.*
—	5	for *-niggáha-* read *-niggdhakd-*
—	7	for *-waddhi-* read *-waṭṭhi*
—	8	for *-mdni-* read *-mani-*
183	2	for *-guna-* read *-gunà-*
—	8	for *nangarań* read *nagarań.*
—	9	for *-ydtiń* read *-yatiń- :* for *jala-* read *chhala-*
—	10	for *charamanamhi* read *charamdnamhi.*
—	11	for *-baddhań* read *buddhań.*

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184	1	for *jula-* read *chhala-:* for *-naṭṭhūnaṅ* read *-taṭṭhánaṅ.*
—	2	for *wulló* read *wutthó.*
—	4	for *Sattáha* read *Satthdha.*
—	8	for *paraydnatta-* read *pardyatta-*
—	38	*after* preserved *add* Rámagámo.
185	1	for *ndgehi* read *ndgéhi.*
—	3	for *sdmantó* read *sdmanté.*
—	8	for *rasmin-* read *rasmi-*
—	11	for *tassópipari* read *tassópari.*
—	30	*for* Majérika *read* Manjérika.
186	5	for *chaddwdré* read *chatuddwdré.*
—	7	for *natakiṭṭhi* read *ndṭakitthihi.*
—	11	for *dandadtpika* read *danḍadipikd.*
—	21	*for* Wessakammo *read* Wissakammo.
187	2	for *Nimujjitwd puthawiyd* read *Nimmujjitwá puthuwiyá.*
—	3	for *pallake* read *pallanké.*
—	9	for *-watthawd* read *waṭṭawd.*
—	10	for *ahu-* read *dhu-*
—	11	for *nangánan* read *nágdnaṅ.*
—	12	for *hata* read *haṭd.*
—	28	*for* forty *read one* (hundred).
188	5	for *nayultaṅ* read *nayuttaṅ :* for *bhikkha, wo* read *bhikkhawo,*
—	11	for *ndgdsi"* read *ndgdti"*
189	2	for *wanchitamhá* read *wanchitamha.*
—	10	for *Santusino* read *Santusito.*
—	12	for *Pari-* read *Pári-*
—	27	*for* Wessakammó *read* Wissakammo
—	30	*for* Santusino *read* Santusito.
190	4	for *Duṭṭhgdmani* read *Duṭṭhagámani.*
—	7	for *-diwa* read *-déwé.*
—	9	for *ché* read *mé :* for *haṭṭhámonaso* read *hatthdmdnaso.*
—	14	for *sattd* read *satta.*
—	15	for *wichari* read *wiwari.*
191	5	for *changóta-* read *-changotaṅ.*
—	6	for *ubbadhetwd* read *ubbaṭṭetwá.*
—	11	for *updsathé* read *upósathé.*
—	31	*for* "asála" *read* "asálhi" : *for* "attarasála" *read* "uttarasála"
192	2	for *ganha-* read *gaṇa-*
—	3	for *jannd* read *janatá.*
—	4	for *kdmdyó* read *kdmdyé.*
—	7	for *Sanghójáni tumarahati* read *Sanghó jánitumarahati.*
—	9	for *gandha* read *gandhá.*
—	10	for *Mé dawaṇṇachhapdsánd* read *Médawaṇṇachhapdsdná*

Page.	line.		
193	5	for	*-rógeṇéna* read *-rógéna*: for *ásé* read *dsí*.
—	8	for	*paṇgunchalaka-* read *panchangulaka*.
—	10	for	*-kunkuṭṭha-* read *-kunkuma-*
—	31	for	"kunkuttahaka" *read* "kunkuma"
194	3	for	*pasanno* read *passanto*.
—	5	for	*-putta-* read *-puttá-*
—	9	for	*pariwdriyaṅ* read *pariwáriya*.
—	12	for	*Ahatthéró* read *Aha théró*: for *mábhaye* read *má bhdyi*.
195	1	for	*sá rajjaraheta* read *sárajjarahita*.
—	7	for	*Ekúnasta* read *Ekúnasata*: for *karitá* read *káritá*: for *kótihi* read *kóṭihi*.
—	10	for	*aggakháyikáchhatakó* read *aggakháyikachhdtaké*.
—	11	for	*-piddhakaṅ* read *piṇḍakó*.
—	12	for	*parajjhitwá* read *pardjitwa*; for *ágdtassa* read *ágatassa*.
—	37	*for*	sown *read* sour.
196	1	for	*dhá* read *áha*.
—	5	for	*rajjaṅ mahaṅimaṅ* read *rajjamahaṅ imaṅ*.
—	6	for	*-waddhiyó* read *-waṭṭhiyó*.
—	7	for	*télullo-* read *télulló-*
—	8	for	*Gathépakkhé* read *Gathé pakké*.
—	9	for	*diwasécha* read *diwasésu*.
—	12	for	*Tato-* read *Tató-*: for *kathapésiṅ* read *kathdpésiṅ*.
197	3	for	*tamme-* read *tammé-*
—	4	for	*ṭaṅ* read *taṅ*.
—	6	for	*-pdlako* read *chdlakó*.
—	10	for	*sattaṅ taṅ* read *sattannaṅ*·
—	12	for	*chittampasá detwá* read *chittampasddetwa*.
—	23	for	Máliyadéwo *read* Maliyadéwo.
198	1	for	*imé* read *mé*.
—	4	for	*sanwaṭṭhaṅ* read *yanwaṭṭhaṅ*.
—	7	for	*rdjánam té patheṭṭhitá* read *rájánaṅ té rathé ṭhitá*.
—	11	for	*kankhawinódanaṅ* read *kankhá winódanaṅ*.
—	12	for	*jana-* read *jáná*.
—	13	for	*puppa* read *puppha*.
199	3	for	*wasanté* read *wasaté*.
—	5	for	*khanayéwa Tusita* read *khananyéwa Tusitá*: for *niwattitwa* read *nibbattitwa*.
—	10	for	*muchchaté* read *wuchchaté*.
—	12	for	*mdtámatá* read *mátá mátá*.
200	1	for	*pitá* read *phítá*.
—	12	for	*Wélaṇgacheddhikanchéwa* read *Wélangawiṭṭhikanchéwa*.
201	2	for	*chattaṅ* read *chhattaṅ*.
—	6	for	*Girikum hilandmakaṅ* read *Girikumbhilandmakaṅ*.
—	7	for	*-wbbhayaṅ* read *-whayaṅ*.
—	8	for	*-sahéwaha* read *sahéwaga*.
—	10	for	*Sanghdnuṇṇdya* read *Sanghánuṇṇáya*.

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201	12	for *anúdarónа. jáninsu* read *anádaró na jáninsu* : for *paribhasayi* read *parihápayi*
—	13	for *tinisahassáni* read *tinisata sahassáni.*
—	15	for *kanchu-* read *kanchuka-*
202	2	for *satasahassa* read *satasahass íni*
—	3	for *mahámahi* read *mahamhi.*
—	5	for *-máyancha* read *-másancha.*
—	12	for *thapísicha* read *thapésicha.*
—	29	*for* Kurundupósako *read* Kurundápósako.
—	30	*for* Mahárantáko *read* Mahárantako.
203	1	for *sattá* read *satta* : for *brdhmaniyócha* read *bráhmaṇatissócha*
—	2	for *brdhmaṇúyassa* read *bráhmanatissassa.*
—	5	for *Paṇḍkathaya* read *Paṇḍu ábhaya*—
—	10	for *lahuń* read *lahu*
—	11	for *puttakańchéwa* read *puttakaddwéwa.*
—	13	for *pinḍadanań* read *pinḍaddnań.*
—	14	*for* The aforesaid bráhman *read* The bráhman Tisso
204	1	for *pattha-* read *hattha-*
—	2	for *Sila-* read *Sıla* : for *wasé* read *wasi.*
—	3	for *mahipati* read *mahipatiń.*
—	4	for *wasiténa* read *wası tena.*
—	5	for *Somadéwimadawiyań* read *Sómadéwimadáwhayań.*
—	17	*for* Síla- *read* Silá-
205	2	for *águntań* read *áyantań.*
—	4	for *Kumbhilakamhá-* read *Kumbhilakamahé*
..	9	for *páhaná* read *páhuná.*
—	11	for *Kárítu* read *Kárituń* : for *raṇṇéwá* read *raṇṇáwá.*
—	12	for *Raṇṇo sakkáto* read *Raṇṇá sakkáti.*
206	1	for *yathánam ágaṇjisuń* read *yathdṭhánamaganchhisun.*
—	5	for *dassu* read *dassasu.*
—	9	for *-kumbamhe* read *-gambamhé.*
—	12	for *dakkhiṇató* read *dakkhiṇató.*
207	13	for *chiratthitthań* read *chiratthitatthan.*
208	8	for *piṇḍapatań* read *piṇḍapátań.*
—	14	for *-paddhań-* read *-paṭṭań-* : for *Díghabdhú* read *Díghabdhuka-*
—	37	*for* Wangapaddhankagullo *read* Wangapattankagullo
—	38	*for* Díghabáhugallo *read* Díghabáhukagallo
209	1	for *chadussannań* read *chatuddussannań.*
—	3	for *karayi* read *kárayi.*
—	4	for *-péti* read *-pési.*
—	8	for *-ddasiyá* read *-addsi sá.*
—	12	after *tasmiń* add *sá.*
—	14	for *pokkharaṇitań* read *pokkharaṇiń.*
210	1	for *poro-* read *puró-*
—	10	for *-matika-* read *-mátika-* : for *Ambéduduga-* read *Ambéduga-*

ERRATA.

Page.	line.		
210	30	for	Ambéduduga *read* Ambédugo.
211	2	for	*-matthaso* read *metthaso.*
	4	for	*sumaṇa ni* read *sumaṇdni.*
	5	for	*waṭṭéhi* read *waṇṭéhi.*
	7	for	*kasumā-* read *kusumá* : for *só pdnato* read *sopánató.*
	8	for	*uṭihā-* read *uṭhá-*
	9	for	*saṭṭhiń* read *saddhiń.*
	10	for	*-kammakáraye* read *-kammamakárayi.*
	11	for	*kalapá* read *kaldpá.*
212	3 & 4	for	*goppa-* read *goppha* : for *purité* read *púrite.*
	7	for	*suddha-* read *suddhá.*
	13	for	*sahassa* read *sahássassa.*
	14	for	*Muni* read *Mani.*
	40	for	Muni *read* Mani.
213	1	for	*gandha-* read *gantha-* : for *upatthdti* read *upaṭṭhási.*
	2	for	*-níya tań* read *-niyatań* : for *ságha-* read *sása-*
—	5	for	*wihārésa* read *wihārésu* : for *dhammasana-* read *dhammásana.*
	6	for	*aliṭṭha-* read *aṭiṭṭha-*
	7	for	*thapayitwa* read *ṭhapayitwa* : for *saniṭṭhá-* read *niṭṭhá*
	11	for	*dhajaggikató raṇhi* read *dhajaggikatóranéhi.*
214	4	for	*Táḷasitwdna* read *Tdḷayitwdna.*
	6	for	*kárdyi* read *kárayi.*
	11	for	*-pubbatawhayań* read *-pubbatasawhayań.*
215	6	for	*karési* read *kárési.*
	7	for	*Lópāsdálé* read *Lóhapdsádé.*
	8	for	*Rajatóléna* read *Rajataléna.*
	9	for	*dakkinó* read *dakkhiné.*
	11	for	*-chumbatań* read *chumbaṭań.*
	12	for	*pujá-* read *púrá-*
216	5	after	*Siwili* add *tan.*
	6	for	*ganjuń* read *ganchhuń.*
	8	for	*wachdraké* read *wichdraké.*
	11	for	*Chandamukhasiwamandayitwá* read *Chandamukhasiwań maṇḍayitwá.*
	12	for	*sabba-* read *sabbań.*
	13	for	*sakhitó* read *sakhinó* : for *ádraké ṭhitó* read *chdraké tithé.*
	36	*for*	"This is the infant who stood in the relation of child of thy patron ; *read* "This is thy patron's child ;—thy lord being incarcerated.
217	5	for	*Bhakkharahobbamhi* read *Hakkharasobbamhi.*
	6	for	*kammá nikdtawé* read *kammáni kátawé.*
	9	for	*-thési* read *:pési.*
	10	for	*lambakaṇṇancha* read *lambakaṇṇácha.*
	13	for	*rathá-* read *ratha-*
	14	for	*Tikkhhat-* read *Tikkhat-*
	15	for	*Tissawápichhanań* read *Tissawápiń chhanań.*

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217	22	*for* Bhakkharahobbo *read* Hakkharasobbo.
218	6	for *Hatthiń wutthań* read *Hatthiwutthań*.
—	11	for *hantwá* read *gantwá*.
—	12	for *sattaiṭha-* read *satta-*
—	13	for *ahási* read *ahósi*.
—	25	*for* noses *read* horns.
219	2	for *ásanańhi* read *ásanamhi*.
—	3	for *ché* read *mé*.
—	8	for *Wasaha-* read *Wasabha-*
—	11	for *Rájagáha-* read *Rájagéha*
—	12	for *sahassa* read *sahassań*.
220	1	for *-bháwaya* read *-bháwáya*.
—	2	for *Kapallapúwadésato* read *kapullapúwadésato*.
—	5	for *akásécha* read *akásé*.
—	6	for *góra-* read *hórá*
—	9	for *gilá* read *gilána*: for *manujádipá* read *manujádipa*.
—	18	*for* commencing from Kapullapúra *read* according to the pancake simile*
221	2	for *khilamhi* read *khilamhi*.
—	12	for *-mayé* read *mahé*.
—	14	for *watta-* in both cases read *watta*
—	15	for *widhi-* read *-witthi-*: for *-wácha* read *wacha*.
—	39	*for* Mahanikawidhí *read* Mahanikawitthi.
222	5	for *Wassabhúpati* read *Wassababhúpati*.
—	9	for *thapetwána* read *thapetwána*.
—	12	for *Sutthó* read *Tutthó*.
—	13	for *thérátu* read *thérótu*.
223	7	for *-mattatu* read *mattátu*: for *sanchayuń* read *sanchayan*.
—	13	for *pákawaḍḍhayadósicha* read *pákawaṭṭhayadósicha*.
224	6	for *Eti satta wihárő yá* read *Eté satta wiharé so*.
225	1	for *Bhátiktissa-* read *Bhátikatissa-*
—	15	for *ayóchachhinnań* read *ayóchchhinnań*.
—	16	for *raṇṇétu* read *raṇṇótu*.
226	1	for *Chuḍḍa-* read *Kuḍḍa-*
—	5	for *-pasáṇań* read *pasádań*.
—	9	for *Muchélapaṭṭań* read *pasanno Muchélapttene*.
227	1	omit the first *Tathá*: for *Mai-* read *Mari-*
—	3	for *-wina* read *-wéna*.
—	5	for *-pújiń* read *-pújań*: for *kátelwá* read *káretwá*: for *-ghócha* read *sócha*.
—	9	for *raṭṭhabé datthań* read *raṭṭhabhédattań*.
—	11	for *Suhadéwiya-* read *Suhadówiya*: for *-mahindi* read *mabhindi*: for *-tatthań* read *natthan*
—	12	for *puha-* read *púga-*
228	1	for *najjetwa* read *tajjetwa*.

* For an explanation of this simile, vide the usurpation of Chandagutto, in the Introduction.

Page.	line.	
227	2	for *ganji* read *ganchhi.*
—	3	for *-ruicha* read *-ruyiha.*
—	5	for *-uganamhi* read *-anganamhi.*
—	9	for *-parito* read *purato* : for *waddhan* read *waṭṭan*
228	10	for *-kumdraho* read *kumárako.*
—	12	for *-chakkhané* read *-chakkhanó.*
—	13	for *punábhayi* read *punáha só.*
229	1	for *walldbha* read *wallabhá.*
—	5	for *chumbatan* read *chumbaṭań.*
—	11	for *-yattan* read *-yuttań.*
—	13	for *dipá* read *dipe* : for *paddaté* read *padduté.*
—	33	*for* north eastern *read* Eastern.
230	9	for *ékó pawá-* read *ekópawá-*
—	13	for *tassádatu* read *nasakká dátu* : for *yóchigdmé* read *yóchi gámé.*
231	1	for *-dwaré* read *dwdré.*
—	3	for *baṇḍa-* read *baṇḍá.*
—	4	for *ekkówa* read *ékakówa.*
—	5	for *pana* read *pathi* : for *nibandhicha* read *nimanticha.*
—	6	for *parissa* read *parissá*
—	8	for *katuń* read *kátuń.*
—	10	for *tirassamá* read *térasa samá.*
—	12	for *-dinewań* read *-dinénéwań* : for *nibandhań-* read *nibaddhań-*
232	4	for *chhinna-* read *Jinna-*
	5	for *manisómamhé* read *manisómawhé.*
	11	for *nigghań* read *niggahań* : for *kitta-* read *khitta.*
233	1	for *álapató* read *dlapantó.*
—	12	for *Maṇiń duwé* read *Maniḍduwé.*
—	13	for *puthawipati* read *puthuwipati.*
—	14	*for* who was the maternal uncle of the rájá Gótábhayó and invoking him in the terms in which the king himself would use *read* To the said théro (also called) Gótábhayó, the maternal uncle of the king, addressing his invocations in the name of the rájá,
234	4	for *sanghassa dánachiwarań* read *sanghassádá chhachiwaran.*
—	6	for *narapatichtá* read *narapatiná* : for *-hétundti* read *-hétuwdti.*
—	7	for *bhajatina* read *bhajaté na.*
—	13	for *wine-* read *winaya.*
235	1	for *chaddito* read *chhaḍḍito.*
—	6	for *pabbatá* read *dabbáni.*
236	7	for *dhdranancha* read *dhdrunancha.*
—	8	for *nakdni* read *nékdni.*
—	9	for *úpasattitu* read *úpasantitu.*
—	11	for *kuhine-* read *kuhané-*
—	13	for *na* read *nań.*
237	1	for *kahhira-* read *kayira-*
—	2	for *amańnisu* read *amaṇṇisuń.*

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237	8	for *Kóṭhawátamhi* read *Kóṭawálamhi*.
—	13	for *Kambálakan* read *Kumbálakań*.
—	31	*for* Kóṭhawáto *read* Kóṭhiwálo.
238	4	for *nibbittó* read *nibbinnó*: for *saddhan* read *sabbań*.
239	7	for *maddhaydnancha* read *-machchayénéwa*.
—	8	for *káritó* read *kárité*.
—	9	for this verse read *Thérassátha Mahindassa Samaṇindassa súnunó sutwána manujindó só pawattiń sabbamádito*.
—	11	for *náṇgaréchéwa* read *nágaréchéwa*.
240	4	for *yathá*. read *yatha*,
—	5	for *thérassu sókiná* read *thérassasokiná*.
—	12	for *súyaṇéha* read *sáyaṇhé*.
—	15	*for* and keeping up, during the period of their detention, there, the mahadánan, *read* resident both in the town and at a distance; and keeping up a mahádánan, a spiritual comfort to all living beings,
—	23	*for* Dhammasóko *read* Asóko.
241	6	for *Tassá amanurakkhantá* read *Tassánumanarakkhantá*: for *ráḍáttabbansiká* read *rája tabban siká*.
—	8	for *Abhayatissa was wahé* read *Abhayé, Tissawásawhé*: for *sala-* read *silá-*
—	11	for *-kumbhawé* read *-kubbhawé*: for *-piyu-* read *-piya-*
—	12	for *waddha-* read *waḍḍha*.
—	25	*for* the wiharo called Abhayatisso, *read* the wiháros called Abhayo and Tisso.
242	9	for *akaró* read *ákaró*.
—	11	for *Paṇṇapuṇṇagunupéto* read *Paṇṇápuṇṇagunúpéto*.
—	14	after *jiwitassa* add *cha*.
243	2	for *mahánáṇgań* read *mahánágań*: for *wammika-* read *wammika-*
—	5	for *kuppa nastlino* read *kuppanistlino*.
—	6	for *kátabba métthini?"* read *kátabbamétthiti?"*
—	9	for *sakhitań* read *sukhitań*.
—	13	for *chtrabhikkhaya* read *khtrańbhikkhdya*.
—	15	for *súloyań* read *súlóyań*.
244	1	for *ańṇóṣi* read *aṇṇási*.
—	4	for *sakhi* read *sukhi*: for *bhikkhu* read *bhikkhun*. for *tutthiméwa panattano* read *tutthi méwapanattano*.
—	5	for *arogá* read *arógá*.
—	6	for *achchhohare* read *ajjhóhari*.
—	7	for *dákkhéna* read *dukkhéna*.
—	10	for *ṭhapápésiń* read *ṭhapápési*.
—	13	for *kayira* read *kayirá*.
—	14	for *chaḍálimúla-* read *chaṇḍáliń múla-*
—	20	*for* the delighted priest, *read* the priest, in the impulse of his own joy
245	1	for *gopánasi gatétamhi* read *gopánasigaté tamhá*.
—	2	for *bilano* read *bilato*.
—	3	for *Hijjitwá* read *Bhijjitwá*: for *maṇḍuko* read *maṇḍúko*.

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245	4	for *-apiniya* read *-apaniya*.
—	12	for *baddhawéné* read *baddhawéro*.
—	13	for *kanta* read *katta*.
246	2	for *werin* read *wéri*.
246	3	for *hóntóti* read *bhontóti*.
—	5	for *yati* read *yáti*.
—	13	for *sunahána* read *sunahéta*.
—	14	for *sayanto* read *sayané*.
247	1	for *pitin-* read *pinitin*.
—	3	for *phalitań widhá* read *phálitań dwidhá*.
—	4	for *wejjádipassa* read *wejjé dipassa*.
—	24	*for* Sumano *read* Samano.
248	5	for *ńápetwá* read *dápetwá*.
—	7	for *-námi* read *náni*.
—	8	for *yó* read *só*.
—	9	for *uyiyánań* read *uyyánań* : for *náse* read *nákáse*.
—	10	for *-dukkhepi* read *duk hehi* : for *dipó pamopápatamasó* read *dipópamo, pápatamaso*.
—	11	for *bhayaddiké* read *bhayadditi* : for *lokáhitań* read *lókahitan*.
—	12	for *tatthá* read *tattha*.
—	13	for *bimba-* read *bimbań*.
249	7	for *santkań yátiwandbhich* read "*sanikan yátha wananticha*."
—	8	for *charantá saudhowané* read *charatásana dhówané*.
—	10	for *Chádaddasi* read *Chátuddasi* ; for *pátipadikaya* read *pátipadika*
—	11	for *samaddánań* read *sampaddánań*.
—	12	for *Marantecha* read *Charantécha*.
—	27	*for* sweeping them towards the margin (of the chetiyo), he enabled these (insects) to rescue themselves; and continuing his procession, he sprinkled water as he proceeded, from his chank. *read* sweeping them aside, said "quickly escape into the wilderness; and providing himself with water in his chank he proceeding in his procession, purifying altars
250	5	for *waddhayi* read *waddhayi*.
—	8	for *-wattha* read *-watthu*.
—	11	for *pátań jalimanań* read *patańjáli matan*.
251	2	for *nasudhiyá* read *nasódhigá*.
—	4	for *pachchhata magguhi* read *pachchhátamaggahi*.
—	5	for *so, sóhi* read *só hosi*.
—	8	for *tathácharíyá-* read *tathácharíya-*
—	10	for *passanosó* read *passanó só*.
252	3	for *sati* read *satiń*.
—	8	for *sanṭhápésuń* read *sanṭhapésuń*.
—	10	for *nahunniwa* read *mahunniwa*.
—	12	for *Ganthákaré* read *Gánthákaré*.
253	5	for *-pathayo* read *-patayo*.
254	4	for *Dátha-* read *Dáthá-* : for *sudha-* read *sudhá*.

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	6	for *-yattéyé* read *-yantayé:* for *hathikárékasi* read *hathipákárékási:* for *-puṇṇa-* read *-punnań.*
—	8	for *éwań* read *éwa.*
—	11	for *Silátissá-* read *Sílatissa-*
255	5	for *-énanti* read *-étanti:* for *Disawána* read *Diswána.*
—	6	for *nékkhan-* read *nikkhan-*
—	8	for *etthéhi* read *etthéti.*
—	10	for *-khiró danań* read *-khíródanań.*
—	11	for *bhunjitéyań* read *bhunjatáyań.*
—	12	for *rújań* read *rajjań.*
256	2	for *Hané* read *Haté.*
—	3	for *másé nanidhanań* read *máséna nidhanań.*
—	7	for *-gámiwá* read *-gámawa.*
—	10	for *keddro-* read *kédáré-*
259	9	for *bhágineyassa* read *bhágineyyassa.*
—	10	for *kasâyurusu* read *kasáyúrusu.*
261	5	for *mánasé* read *mánusé.*